



The Future of Subud

Victor Margolin writes...

Given the broad mandate to make the latihan available to as many people as possible, to provide material support for the Subud organization, and to foster the welfare of everyone and not just Subud members, it is worth exploring whether the way Subud currently organizes and manages itself fosters the aims that Bapak introduced.

Bapak Muhammad Subud brought Subud to the world to make it available to the largest number of people. Yet in more than fifty years, Subud has not grown significantly. In fact the organization is shrinking and aging.

While Bapak was alive, he served as a bellwether to advise the members on how best to act in order to get the most from their own latihan and create opportunities to share it with others. After his passing, it was left to the membership to fulfill this function. Of course, we have Bapak's talks and Ibu Rahayu's advice but we have to rely far more on ourselves to define our goals and carry them out.

Since there are as many entry points to Subud as there are Subud groups or teams of helpers – whether local, regional, or national, there are diverse ways that Subud members as gatekeepers can both inform interested people about Subud and introduce them to it through what has been traditionally called the “candidate” or “applicant” period.

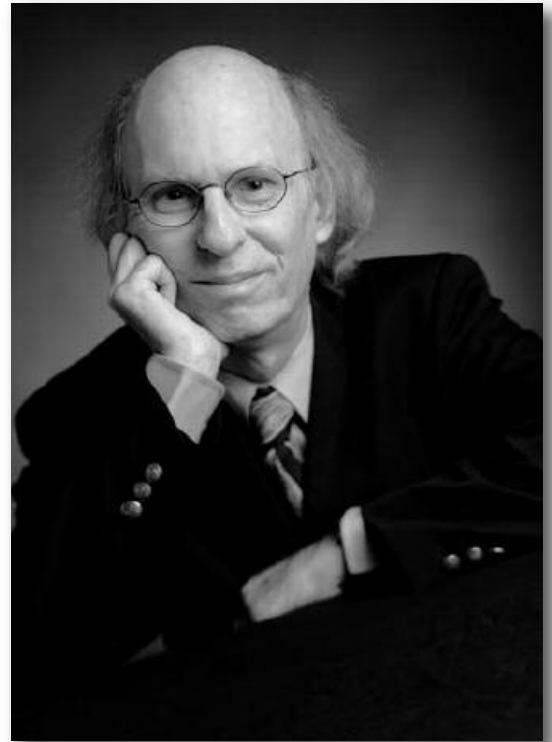
The challenge to creating an organization that accords with 21st century technology and openness of access is to maintain the basic principles and practices of Subud without which there would be no reason to have an organization. As Bapak often said, the core of Subud is the latihan and its potential to transform each person who practices it.

As the latihan is intangible, it is important to practice it within the guidelines that Bapak laid out; i.e. men and women separate, roughly half an hour for group sessions, a quiet period before and after the latihan etc. Thus our challenge is to introduce new organizational forms and protocols, while at the same time preserving Bapak's guidance in a relevant and contemporary way.

A Spiritual and a Worldly Organization

Bapak presented Subud as both a spiritual and a worldly organization. As a spiritual organization its aim is to introduce new people to the latihan so they can worship God Almighty and to insure that members continue to realize the maximum benefit from the latihan through diligent practice.

As a worldly organization, the purpose of Subud is first of all to maintain its own material status by funding its activities, creating Subud houses, producing publications, websites, and other materials for members and the public, and also bringing the fruits of the latihan to the world in the form



Victor Margolin

of social, humanitarian, and cultural activities.

We should not only be doing this through our own organizations such as Susila Dharma International but we should also be partnering with other organizations in the world to pursue social and humanitarian ends intended to improve human well-being.

Since Subud is for everyone, the organization's activities cannot take a partisan turn but instead must honor the diversity of world beliefs that its members have. Nonetheless, there is a bias towards a democratic and egalitarian form of government and management as well as the creation of policies of inclusion to insure that people of different backgrounds and orientations can feel comfortable as Subud members.

This means a respect for different beliefs as well as sexual orientation and gender identity. Without taking a partisan position, we should state in our literature, public pronouncements, and meetings with "candidates" that we are concerned about the well being of the world as well as the spiritual development of our own members.

Bapak also spoke about bearing the fruits of the latihan in daily life, not only individually but also collectively in the form of enterprises and other activities that can benefit the organization and the wider world. Many different groups such as NGOs are now convening to discuss the world situation and how it might be improved.

These are open to us and it would be good for the organization if we increased our participation in them, both individually and as representatives of the Subud organization. Participating as we once did a few years ago when we had several brothers and sisters who attended United Nations events shows to others that we consider ourselves as belonging to the world community of organizations that strives for world betterment through cooperation with like-minded partners.

Questions to Ask

With all these activities, we may ask several questions. Why is the organization at all levels not financially stable? Why are there not sufficient enterprises to support the organization? Why do so few people come to Subud and why do such a small percentage of them stay?

The shortage of funds, paucity of new members, and the greying of the organization all suggest that Subud at all levels is not functioning as effectively as it might. Given the broad mandate to make the latihan available to as many people as possible, to provide material support for the organization, and to act in ways that foster the welfare of everyone and not just Subud members, it is worth exploring whether the way Subud currently organizes and manages itself fosters the aims that Bapak introduced. I would like to do this in a series of points.

“ *Practising the latihan within
Bapak's guidance...* ”

Testing

The basis for much decision making in Subud is testing – getting quiet and asking God for guidance. Testing is used to determine the suitability of members serving in positions of leadership such as helpers, chairs and vice-chairs of committees, and leaders of related service organizations such as SICA, Susila Dharma, and the Muhammad Subuh Foundation.

Division between Spiritual and Worldly

Bapak was clear about the division between spiritual and worldly activities and he encouraged the application of practical knowledge for the pursuit of worldly goals. This includes not only individual aims but the goals of the Subud organization as well. Thus, one of the management and organizational challenges that Subud faces is finding the right balance between spiritual and worldly forms of making decisions and acting in the world.

Bapak devised a two-part structure for the Subud organization. On the one side are helpers whose role is to assist members with the latihan when needed and generally to take responsibility for the

spiritual aspects of Subud that require management – testing with and for members, providing guidance to new members about the latihan and participating in dewans or councils with committee members at all levels. On the other are the committee members who should be qualified and experienced in order to do their jobs in a professional way.

“ *The challenge of creating an organisation that accords with the 21st century* ”

Helpers

What has been a problem in Subud is the frequent conflating of the helper’s role with one’s personal identity. To be a helper is simply to do a job and not to adopt a spiritual persona. Bapak was clear that helpers should have several years of experience as followers of the latihan, which is sensible, since spiritual experience is the basis of what helpers can offer.

At the international, national, and regional levels helpers serve for limited terms, generally four years. At those levels, helpers are chosen through testing by other helpers and can serve for more than one term if testing is positive. At the local level, however, helpers currently have a job for life no matter how ineffective their performance.

This is a serious matter because the core of Subud – the practice of the latihan – occurs at the local level, which is the place where individual members have their most direct engagement with helpers. There have been many instances where helpers have not acted in accord with the expectations Bapak had for them or have adhered to guidelines too rigidly. Unfortunately, there has been no way to question whether these helpers remain qualified to serve in that role.

Establishing term limits for local helpers and then testing whether they should continue for additional terms would go a long way towards improving this situation. If helpers knew that their terms were limited and that the pursuance of their job also depended on acting in accord with Bapak’s guidance, they might behave more effectively. It is also important, when considering who is qualified to be a helper, to review their character and make a judgment as to whether they are capable of serving in the helper role.

Why is it at the local level that committee members serve for a duration of two years while local helpers have lifetime appointments? I see the value in having limited helper’s terms at all levels. If the term for a local helper were two years as it is for committee members, helpers, like committee members, could certainly test again for additional terms without restriction of how many consecutive terms they could serve. This testing would be a way of checking their performance, something they should be doing anyway.



The Governor of Puebla at the last World Congress

An International Organization

As an international organization, Subud is a rich mixture of people who are doing many interesting and impressive things in the world. The organization too is active in the social arena through Susila Dharma International, the cultural area through SICA, and the realm of commerce through Subud Enterprise Services.

These organizations have their national, regional, and local counterparts as well. In general, the activities of the national and international organizations are little known or unknown to members of local groups. There seem to be few opportunities to make members aware of the diverse activities within Subud at all levels. While there are publications and on-line newsletters, these are often not read.

Perhaps more personal communication among people working at different levels would help. It could also be the task of local committees to foster this information among members. There should be stronger and more frequent ways of informing the membership of what the various entities within Subud do, while also opening

up opportunities to support those entities either financially or through some kind of service.

“ Bearing the fruits of the latihan in daily life...”

Outreach

Regarding outreach at the various levels, Subud has made good use of new technologies such as the Internet and social networking. Numerous websites have information about Subud in its worldly as well as spiritual forms. Countries and local groups have websites or social networking sites, which may serve as places where interested people find information about Subud.

Models of well-designed group websites should be pointed out and groups encouraged to make their own if they don't already have them. It could be a good idea to include photographs and brief statements by group members of why they came to Subud and how it has made a difference in their lives.

Finances

While, the policy of Subud at all levels is not to make access to the latihan contingent on financial payments, it is also true that creating the conditions for following the latihan – owning or renting a place for meetings, providing publications and other materials, supporting travel for helpers and committee members at various levels when needed – requires funds.

Yet, it seems that only a small percentage of Subud members actually contribute financially to their local group or to other levels of the organization. This may be due to several reasons. One is the laxity of local and regional treasurers in communicating with members and reminding them in a systematic way that the organization at all levels needs money to survive.

Another is the lack of communication between national treasurers and their local counterparts. Local treasurers without any support may well feel on their own and without guidance. At the same time, national committees need to be more explicit in making their financial needs known to all levels of the organization and providing continuous feedback as to their needs. In an age of information, the Subud organization fails to use the media available to provide necessary information to all members about its activities.

There is sometimes a misunderstanding about the relation between the spiritual and the material sides of Subud and some hesitation to promote the material needs because the core of the organization is a spiritual practice. But that defies Bapak's explanation of the spiritual and material as two parts of a whole, which must be appropriately balanced.

Therefore more should be done to improve communication within national organizations in order to better explain to their memberships how the different levels function and what meaning they have for members in the local groups or those who are regional members.

The Candidate Meeting

Another element that should be addressed at the local level is the “candidate” or “applicant” meeting. First of all, the term “candidate” seems inappropriate for the egalitarian nature of Subud. Subud would do well as an organization to reconsider that terminology and encourage local centers to use a different term.

Second, the “candidate” period should be rethought. It actually has several purposes. One is to explain the latihan and to clarify for interested persons how they might benefit from it.

Another is to explain the fullness of the Subud organization at all its levels and to suggest that new members might participate in different levels through getting information, going to events, and eventually, participating themselves in the organization. At least one “candidate” meeting should include committee members as well as helpers so as not to give a one-sided impression of what Subud is.

A major purpose is for this period of time to serve as a preparatory period whereby the person interested in Subud gains understanding and also an inner feeling about whether this path sounds like >

a good fit for him or her. Above all, the openness of Subud, the opportunity for personal growth, and the chance to be part of a dynamic organization that is committed to personal and worldly betterment should be emphasized.

More use should be made of social media to refer interested people to websites where they can learn about Subud. In essence, people interested in Subud should get the feeling that they are being introduced to a dynamic experience that operates in both the spiritual and material realms.

To improve this process, it would be valuable to hold workshops for local helpers and committee members to develop a consensus within groups about how the introductory period should be handled. Without such consensus, individuals have too much control as gatekeepers and may choose to present Subud to interested parties in ways that are uninviting and consequently serve to discourage them from being opened.

Conclusion

To conclude, there is a great need to analyze how Subud functions at all levels in order to better understand how policies and practices can be changed in order to achieve better results. Without such an effort, membership will continue to dwindle and the percentage of older members will continue to dominate the membership, thus discouraging younger people from becoming interested in Subud.

The latihan is too important not to be presented in the most positive way. The privilege of following God's will within a community of like-minded people should be foregrounded in such a way that Subud appears to be an attractive and desirable addition to one's life. ●

LETTERS FROM IBU RAHAYU

Replies from Ibu Rahayu to a National Helper in Subud Britain...

IBU RAHAYU'S LETTER, DEC 2013

Dear...

Actually, I have been asked before about whether candidates who have completed the three-month probation period need to be tested before being opened, if there is no apparent problem.

There are a number of issues:

- Anyone who had a drug habit – took narcotics regularly – must stop taking drugs and seek treatment first before being opened.
- Anyone with a mental disorder, a weak mental state, will usually not be transparent about that. However, during the candidate period, if the candidate displays unusual behaviour or reactions, that person should seek medical treatment first.

Helpers want to ensure a candidate does not have a 'crisis', since it is the helpers that will have to deal with that. So, these cases are determined at the discretion of the helpers. By not opening or delaying the opening of a candidate, the helpers' intentions are good, but it will certainly make the candidate disappointed.

The results of testing are not always right. Truth is in God's hands. However, in everything we do, we need a basis to go by. That is why we go by the majority vote of the results of testing together. We do so because testing is only an effort to approach truth.

This is why the probationary period is so necessary. Apart from giving candidates an understanding about the spiritual, candidates should also be given an understanding about God. The spiritual understanding we have in Subud is something new to humankind, and it is something that we cannot study. This is why it is so important for helpers to read Bapak's talks – it is essential. By reading >



Ibu Rahayu in Christchurch 2010.

talks a helper will begin to understand and absorb this new understanding of the spiritual.

Clearly, talks are not teachings. You can try to study talks, but unless you read them with a feeling of acceptance, then, even if you have been in Subud for many years, you will not understand the process of the latihan. This is why, to get to know the latihan, we supplement it with testing, so that members can witness for themselves that within a human being there are two powers – the power that comes from the mind and heart, and another power that comes from the essence of God that is embodied in the human soul.

Of course, I cannot repeat all the explanations that Bapak gave and that have been published and number in the thousands, in just a few pages of a letter. But I will answer the questions you asked about the selection of officers and helpers.

Experienced helpers can support the selection of regional helpers, national helpers, international helpers, the zone chairs, and so on. During the two-year period or four-year period before an election, one should begin to look around and quietly feel about the helpers or members in your area. Look at how they live. Are they normal? Are they healthy? Do they understand and are they faithful to Subud? Do they get along with others and are willing to work hard? And so on. Look for someone who can be an example or a model for others. Then people you think are suitable can be put forward as candidates for testing.

Why do helpers have to be selected through testing? The Subud association is not like other organisations. There are certainly matters concerning the soul involved.

Why do men and women have to do latihan separately? There is certainly a reason. The latihan is a training or education that comes from within us and arises from the touch of the power of God that manifests in the deepest part of the soul of each human being. This is deeply connected to the Subud ‘opening.’ Human beings are the highest of God’s creatures in this world, and God intends that human beings should have complete human souls.

However, this is the material world where it is easy for all kinds of desire and drives to arise - drives that come from people themselves – to the point that one has no idea what comes from one’s drives and what comes from God’s will. With the arrival of Subud, God has provided a ‘contact’, that came through Bapak, so that human beings, by doing latihan, can guard against being led astray by the power of their drives and desires that originate from the low forces in our lives. Only the power of God can make those drives vanish – after a human being has made an effort to surrender and to submit.

Human beings are exceptionally weak creatures and are so easily swayed by the influence of their drives, especially when facing the opposite sex. Excuse me for saying this; the latihan hall will end up being a place for ‘immoral partying’ that will destroy human morality. Men and women do not even have to do latihan together for that to start happening. Even by working together, the result can be that they start ‘changing partners’ and so on. Consequently, some people say there is no harmony in families in Subud anymore. That is not because of Subud; but because of Subud members who give in to their drives.

As for the connection between religion and Subud, we know about God from religion. Even if we are not fanatic about practising our religion, nevertheless we realise that religion provides good and correct advice. And from the testaments of God’s messengers, we realise we are obliged to face or direct ourselves toward God.

Whatever term we use to describe God, Almighty God exists and created the universe and all its inhabitants. As time has gone by and with the accelerating development of the human mind aided by all the things people have created in this world, people today feel ‘super’ and think they do not need God’s guidance. However, they forget that the mind and physical body will only last until they die; after that, it is the soul that will live on.

Almighty God’s grace, Bapak received a gift that, if it were not God’s will, one could never find >

no matter By where one looked. If there are people today who do not want Subud to be based on God and God's power, they should start their own spiritual movement instead. One that is independent of Bapak's receiving. And they should even continue that in the next world, because Bapak's receiving does not just function in this world, it continues to function to develop the soul when we are no longer in this world.

(PLEASE SEE IBU'S FOLLOW UP LETTER BELOW FOR FURTHER EXPLANATIONS ABOUT THIS PARAGRAPH, AS ASKED BY ONE OF THE NH'S IN SUBUD BRITAIN.)

I think this explanation is sufficient and I will not go into depth. I cannot promise to give these explanations in a talk, because the content of a talk depends on the situation at the time. I never think beforehand of what I am going to say.

Thank you for your letter, and I hope that you will be able to understand my explanation.

Sincerely, Ibu.

PAMULANG, DECEMBER 16TH, 2013

Dear...

I am responding to your follow up question about the next world and why it would be better for those who do not want to base Subud on God and God's power to start their own spiritual movement. Bapak was the first to receive the latihan and he was specifically chosen by God to receive it. He received it from Almighty God, the Creator of the universe. He was instructed to pass the latihan on to anyone who wanted to worship God by doing latihan. The only condition for receiving the latihan was that person should acknowledge the existence of God and be willing to worship God by following the latihan with a feeling of patience, acceptance, and a willingness to let go. After that person makes that intention, the power of God establishes a contact with the power of God in that person's soul and works on that soul through the latihan to enable it develop, to be cleaned and improve, and to prepare it to return to Almighty God when that person dies. There are many levels in God's creation. Each level is like a kingdom or a realm, and each level is ruled by a different power like a king or queen. If someone is not willing to base Subud on God or to acknowledge that Subud was received by Bapak from Almighty God, then one cannot be sure to which power that person's soul submits in the latihan.

It is not certain that their soul submits to the power of God; it may end up worshipping a power from another level. If that happens, when that person dies, their soul will head toward the power that it worshipped. And even though God is infinitely powerful, God is also infinitely wise and just and permits that since that was the choice that person made. But if a person makes an intention to submit to Almighty God – even if they are not entirely sure of God's existence, but they make an intention to worship God through the latihan – then God's power will protect and guide that person's soul on the long journey back to God. This is why it is necessary for people to know where the latihan comes from and to which power they should submit. I hope this further clarification makes this clear.

With best regards, Ibu, Siti Rahayu Wiryohudoyo. ●

IBU RAHAYU'S MOST RECENT TALK

Ibu Rahayu's latest talk, which she gave at the recent Indonesian National Congress, is on the Subud library.

Here is the link:

http://subudlibrary.net/video/rahayu%20video/video%2049/video_49.HTM ●

IBU RAHAYU'S ASCENSIONS

Abdurrachman Mitchell writes...

We are coming up to Bapak's birthday soon. It will be roughly 8 days into Ramadan.

Recently the IHs gathered in Indonesia both at the Indonesia National Congress and at Pamulang. Ibu Rahayu spoke with them and answered many questions. She spoke about her two ascensions.

The record of her ascension came to me about 10 years ago after I had been interviewed about my memories of Bapak. Both the interviews came on the same tape. The copy I made onto a CD has been lost.

However, what I remember is that in her 'Search for My Father', she journeyed through the next world/worlds where she found him so enormous that she was only as big as his big toe.

Shortly after this experience she was on a trip with Bapak to South Africa. Konrad Baervelt told me later that while Bapak was giving a talk in his father's house, Rahayu entered crawling on her knees and kissed his feet.

Our understanding of who Bapak is/was will vary according to our own development of our own Inner feeling and understanding. At however low a level we may feel ourselves to be, it is not inappropriate to be still and wonder why M'bau Rahayu is telling us this at this time. ●

CHOOSING NAMES FOR SUBUD CHILDREN

At a meeting with the International Helpers during her recent 87th birthday celebrations, Ibu Rahayu announced that she will no longer be giving names, saying that we should, by now, be able to ask and receive for ourselves. The following prescient article was written by Lucas Adamson in 2013...

Reading (on Facebook) a new member's questions about Subud name changes has reminded me to share my experience of choosing my own children's names, in the hope that it might encourage people to test for themselves what their child's name should be

It is well known that Bapak left Ibu Rahayu in charge of name changes in Subud, and although she received my name for me soon after I joined, by the time my first son was born, it felt like a huge imposition to ask her to test my son's name on my behalf. Also, I felt that, if I hadn't developed enough in my latihan to receive such a critical thing for myself, then I'm certainly not standing on my own two feet.

I have learned that, as the mother and father, you are the perfect people to test your child's name, with a capacity to receive the answer that exceeds that of most helpers.

Just before my first son was born, I was at Loudwater Farm during a visit from a party of national and international helpers. It seemed like an obvious time to test a name and so I grabbed half a dozen or so of them, threw them in a room, and we all tested for a letter.

Let me tell you, it was an eye opener on testing! The helpers received every letter and sound under the sun, and no two were alike. Some helpers were pretty sure they were right, too – after all, a lot of Ibu's responsibilities had been passed over to them by now, so I guess they must have felt competent to do this kind of work.



Lucas Adamson.

Spiritually Connected to the Situation

I received an EEEEEEEEEEE if it was a boy, and a UUUUUUUUU if a girl. In the face of a whole >

host of received options, I went with what I had personally received, not out of arrogance, but because I felt that if anybody in that room was spiritually connected to the situation, and qualified to receive such things, then it was likely to be me.

Unlike personal testing, where we might be subject to a whole host of forces acting upon us to confuse the receiving, I felt quite guided during this session, and able to receive cleanly and clearly, as though testing something abstract, upon which I had neither opinion nor motive. My son's name is Eli. I wussed out and asked Ibu Rahayu, who confirmed that it was the right name. He's 7 now and it certainly feels right.

It was that testing session that really cemented for me how important it is to place greater emphasis on one's own receiving than that of other helpers, no matter how great their experience in the kejiwaan.

No doubt it was very helpful to have helpers to test with, but it feels very important (to me) to receive for oneself, and not to "go with the helpers" on things. I was very bold in asserting that I would go with my own receiving, because I guess sometimes you just know, and the helpers were very supportive with that, as it should be.

Last year, Amanda gave birth to our other boy, and this time I tested with Marcus Bolt, Amanda's dad. He was super supportive and lovely, insisting that it was his role as a helper to support me in my receiving, as he felt that was the key thing. I happen to agree. Testing is an incredible tool for all of us to receive for ourselves. What others receive "for us" is often compelling, but hardly the point of our training. We asked for a letter. I received dee, dee, dee, dee, dee, dee, dee, dee, dee, dee, dee. It was not ambiguous.

Looking for the D Names

I went away and looked for D names that began with not just a letter D, but a DEE sound. They are few and far between, mostly Indian and on my desperate list of about 8 names, I even had Dilraj, until Amanda noted that it was not actually a child's name but an Indian restaurant in Lewes!

Among the options was Dylan, which was about 85% right when we tested it (and a name Amanda had independently intuited for the child). Dhillip and Dilshan were also 85%-ish. Dilbert was also OK (but that was never going to happen.) I was looking for a name that, upon testing, would be a "100% correct" receiving, not an 85% also-ran.

I got quite confused afterwards, and then, realising that the D-L__ names were almost right, 85%ers, returned for a second session with Marcus the next day despite having run out of names. Idly chatting before the latihan, I considered that maybe I'd been mistaken in my thinking that it was a DEEL__ sound. I came out with, "Bloody hell, wouldn't it be a Subud conspiracy if it was yet another Subud Dahlan!"

My eyes widened, and that wave of revelation came over me as I said the name, and I realised that it was the right name for my son, the one we'd been looking for, and said so to Marcus. We tested it immediately: it was 100%!

So now we have a little Dahlan. I know of 10 of them; all in Subud. The name isn't even a real name out in Muggles world! Good though. I love it!

So really, I just want to encourage fathers (and mothers, grandparents!) to test the name of their children for themselves. It's a really great "right of passage" venture into fatherhood, and greatly adds to the amazing spiritual experience of parenthood. I feel sure that all parents in Subud can do this perfectly well for themselves with a little help from Subud family and friends.

“ As the mother and father, you are the perfect people to test your child's name ”

ANOTHER RISING AUSTRALIAN STAR...

"I like to sing because I was born to sing and I'm good at it" Izellah in her school journal, 2014...

Izellah Connelly is 8 years old and lives in Southport on Australia's Gold Coast.

From the time she could make a sound she wanted to sing, from the time she could move she wanted to dance. At just two and half years old Izellah composed and sang her first song.

Now 8 years old, Izellah has had an amazing career so far including 31 performances alongside Lisa McCune & Teddy Tahu Rhodes in Opera Australia's "King & I" performances in the Gold Coast's Greenroom Project and numerous singing & classical ballet awards.

She is currently in rehearsal for the Queensland Musical Theatre's production of "The Music Man", in which she plays the part of Gracie.

In December 2014, Izellah released her first Album, 'From the Heart', which can be purchased at www.izellah.com

The songs include covers of Whitney Houston's 'I will always love you', Katy Perry's 'Roar', Selena Gomez's 'Fly to your Heart' and 'Quiet' from the musical, Matilda.

She sings with an incredible range and a voice of amazing maturity with a wonderful clarity of articulation of the lyrics. I particularly like her very moving rendition of "I will always love you" and her uproarious version of "Roar". Step aside Kate Perry.

Izellah busks to improve her performing skills, receiving outstanding receptions at Brisbane's Southbank and at Surfers Paradise on the Gold Coast. She has recently been selected to perform in Stars of Tomorrow, which showcases young emerging performers in the region.



Izellah Connelly.



*Izellah with
Teddy Tahu Rhodes*

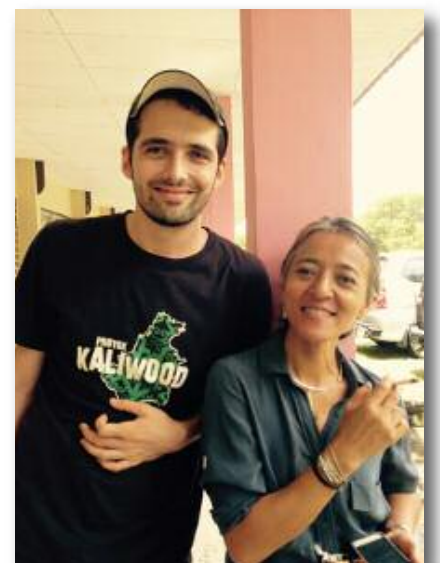
KALIWOOD FILM FESTIVAL

From www.subudworldnews.com...

In 2015, the Bina Cita Utama (BCU) school at Rungan Sari celebrates its tenth anniversary. A number of events are planned for this jubilee year, including a Film Festival in which all the schools in Palangka Raya, the capital of Central Kalimantan) are invited to participate.

The idea was born in discussions with Borneo Productions International (BPI), and soon had the full support of the 1st Assistant to the Mayor, Pak Herie Saksono, the Ministry of Education and Culture, and the Department of Tourism and Creative Economies.

An invitation was sent out to all the schools in town, with 42 registrations so far from Primary to High Schools. The task is to make a short fiction or documentary film around the themes of the Environment or Culture, and BPI has already hosted two workshops



*Borneo Production's
Pierce and Utami*

aimed at giving basic films tips and guidelines to the students. A Facebook page has been set up, where the budding film makers can ask questions and share experiences, making the whole project an exercise in collaboration as well as a competition.

Films will need to be submitted by April 18, after which a panel of judges will choose the winners from each level of education, including a prize for the Favourite Film based on 'likes' through the YouTube channel. It is hoped that a large performance venue belonging to the Palangka Raya museum complex will be refurbished in time to host the award ceremony on June 13, 2015.

If this event is successful, the plan is to establish the yearly Kaliwood Film Festival. ●

REQUEST FOR MEMORIES

Hendrik Woolf of Subud Lewes and Rosanna Mount of Subud Chichester are very much hoping to collect memories and photos from anyone who was on a most memorable aeroplane flight to Cilandak in December 1968/January 1969. The occasion was Christmas and Ramadhan simultaneously.

It was, we believe, the first time such a large party of British (and a few other nationalities eg Australian) had visited Cilandak's Wisma Subud, and for Ramadhan.

Many people have passed away!

Please do contact us:

Hendrik Woolf, 12 Furze Hill Court, Furze Hill, Hove, East Sussex BN3 1PG, 01273 779190,
Hendrik.woolk@virgin.net

Rosanna Mount, 4 Forbes Almshouses, Church St, East Meon, Hants GU32 1NH, 01730 823747.

Also, Rosanna is very much wanting to receive memories and photos (with names and places) from people of all ages who were involved in Subud Camps for children at Kenfield Hall, Guildford, Wales, Loudwater Farm, Windsor (Subud World Congress 1983). Can anyone send memories of the wonderful occasion on March 31st 1974 at Loudwater Farm: it was a Medieval Fayre? And any other gatherings, occasions, holidays – anywhere – involving adults and children and friends. If you helped organise, or took your kids, or were a kid, and if you have memories, it feels that its important to give 'honour', to salute, and to pay tribute to them! If you can help Rosanna Mount, please do. ●



*Bamboo longhouse, Cilandak
World Congress 1971*

SICA WORKSHOP AT WORLD CONGRESS

From: Muhammad Isman Kanafsky <isman37@comcast.net>

Video of the SICA Workshop in Puebla can be seen at...

<https://www.youtube.com/watch?v=bfp8p8cmPfo> ●

KEEPING THE WORLD HEALTHY

From SDIA eNews issue 94, March 2015...

To receive the complete SDIA eNews, contact

news@susiladharma.org or sign up on the SDIA website

http://www.susiladharma.org/?page_id=454

Most would agree that good health is central to human happiness and well-being. According to the World Health Organisation (WHO), it also critical for achieving economic progress and development goals: healthy populations live longer, are more productive, and save more.



Many factors influence health status and a country's ability to provide quality health services for its people. Ministries of health are important actors, but so are other government departments, donor organizations, civil society groups and communities themselves.

“ Health is central to human happiness and well-being... ”

Civil society groups and communities can have a big impact on health in local communities, but can also have a wider influence, for example on national policy. Several Susila Dharma International Association (SDIA) members work in the connected areas of health, wellbeing and nutrition, providing vital services and in some cases acting as a model for government agencies and helping shape health policy.

In this issue we showcase just some of our members who are doing fantastic work in the area of health – defined in 1948 by WHO as a ‘state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity’. Read on to find out more.

[Working Together to Improve Healthcare in the DRC – A Visit to Kwilu Ngongo](#) *By Virginia Thomas*

While health and well-being have many dimensions, as we will see in the following articles, in some countries the immediate focus is on the basics: access to basic health services that many of us take for granted, such as simple life-saving medicines, like antibiotics or anti-malarial medications to help combat infection and parasites.

For many women in the Democratic Republic of the Congo (DRC), the simple fact of becoming pregnant can raise concerns like 'how will I pay for care when it is my time to deliver?' and 'what will I do if my baby needs special care when she/he is born?'. Giving birth without a trained birth attendant and in unhygienic conditions puts many mothers and babies at unnecessary risk.

In the SD Network, many countries are working together to help find solutions to these everyday problems. Among other initiatives, SD Congo, SD Germany and SDIA are working together to find a solution for one community called Kwilu Ngongo in Bas Congo Province where a population of approximately 155,000 has only one highly over-crowded, understaffed and poorly equipped health centre they can turn to. This community has approached Susila Dharma, asking if we can help them to build and equip a new centre that will provide basic, quality health services to a very needy population.

In December 2014, the SD Congo team, SD France Chairman Arnaud Delune, SD Canada and SDIA representatives Paul Roberge and Virginia Thomas, visited Kwilu Ngongo to see how what could be done to help. SD Congo has already successfully accompanied three other communities to develop Community Health Centres that function thanks to staffing and support of the local health authorities, community participation and management oversight by SD Congo.

The situation at Kwilu Ngongo is certainly one that cries out to the heart and soul. We visited a maternity ward without proper beds and mattresses, and women lying two to a bed. The paediatric ward was similar, with babies and small children sharing a bed, for lack of space and equipment.

Even under these difficult conditions, women are waiting in line to know whether or not there will be a place for them to deliver their babies. Health authorities and municipal leaders greeted us warmly and offered a piece of land on which SD could build the type of basic health infrastructure that the community so urgently needs.

SD Congo continues to work with community leaders to find the best location for a new Community Health Centre that will be in close proximity to most densely-populated areas of the town, but free from the risk of flooding that accompanies the heavy tropical rainy season. At the same time, SD Germany team member Lawrence Fryer is working with SDIA to help secure the funding needed to make the project a reality. More information on Susila Dharma projects in the DRC here:

<http://www.susiladharm.org/?region=africa#country52>

>

Health Promotion and Healthy Food *By Mariana (Emilia) Galarza*

After working as director of Asociación Vivir (Ecuador) for many years, I left for almost five years in order to coordinate programmes in the public sector. Through this experience I got to know my country well and I worked intensively; we trained many promoters of health and healthy eating.

We got interesting results, for example reducing anaemia in under-fives by 17%, encouraging healthy eating in families, and implementing projects with older people in predominantly indigenous or Afro-Ecuadorian isolated rural communities. We also helped formulate public policy. It was a very important experience in terms of learning and results, but I have now returned to Asociación Vivir for a new phase of work.

One of our programmes 'Health promotion and healthy eating habits in the workplace' has been set up to help give sustainability to our projects, while at the same time reaching those who need them. Companies are more and more aware of the responsibility they have for their workers and families and people spend a third of their lives at work.

In 2014 we started the long process of qualifying as a training institute. During this process we have worked with a corporation of 180 employees on the subject of obesity, chronic illnesses and how to promote healthy eating habits. With the company's medical team we carried out a diagnosis of health and eating problems; then to begin our workshops we met with management and the workers' leaders.

We also worked with the firm's catering company in order to reach agreements on offering healthier menus in the company. Now, after the first year, eating habits are changing and this is demonstrated in the evaluation that the company health team has carried out. Vivir is now getting a team ready and working on a website and materials to roll out this programme in more companies.

For me, poverty is not only economic for there is also a lot of poverty of knowledge and values. I think we should reach out to human beings to address this. Corporations give us the opportunity to reach workers and their families and the programme allows us to raise awareness among the management team so that it responds sincerely to the challenges of Corporate Social Responsibility. This reduces the equality gap in our country, and promotes healthier ways of living that contribute to improving health in other ways than simply treating illnesses. <http://www.susiladharm.org/?project=asociacion-vivir>

Easing the Inevitable Encounter with Death *By Hermione Elliot*

Not everyone can deal with death and dying but it is something I've been doing since I set up Living Well Dying Well (LWDW – England) in 2010 and long before. This is my passion. My aim is to enable many more people to have a good death. It's true we do not have control over the fact or timing of death, but by informing, empowering and supporting people to take ownership of it through their choices and decisions, families and carers have the opportunity to hold it better, so it becomes altogether a more fulfilling experience.

LWDW is one of only a handful of organisations in the United Kingdom thinking of death outside the medical model. Of course good palliative medicine is vital, but death doesn't always need to happen in hospital – it can actually be a miserable place to die – nor does it always need to be medically managed. We know there are many people who feel they have much to offer in support of the dying. They are an enormous untapped resource existing in our communities, which when harnessed, could enable many more people to die at home (where surveys show over 70% of us would like to die, yet in the UK only 18% do). This is the issue that we are addressing.

Over the last four years, as we have grown, our small team has navigated the many ups and downs of what it means to be a small under-resourced charity with a big vision. We have achieved extraordinary things on a wing, prayer and shoestring budget!

It is a privilege to do this work, and all is made worthwhile when we have comments like this from clients about their experience:

"I was touched when I realised the Doula role would mean there was 'another me' to help me with >

my mother. This was exactly what I wanted – no another expert stepping in instead of me, nor someone to take away my pain, but someone who would truly walk alongside me."

"6 weeks on my heart is still full of love and gratitude that accompanied me on this journey. Whilst I was anticipating the deep loss that I feel at times, I was not anticipating these gifts. I want to thank you for holding the space for me to experience 'this other'".

You can read Hermione's full article on our blog [link], complete with details of their work, media coverage of the project and their future aspirations.

<http://livingwelldyingwell.net>



YUM NEWSLETTER

The latest YUM eNews has just come out. Full of inspiring stories of what is happening at one of our longest running Susila Dharma projects...to get it contact jakarta@yumindonesia.org

POSTCARD FROM JARAMUZA

Leonard Hitchcock writes...

Davina and I have just returned from spending January and February with the group in Orgiva in S. Spain [Subud Alpujarra] where we were joined at various times by other members from the UK and elsewhere who came to enjoy the warm sunshine, blue skies and beautiful scenery as well as the many latihan, kedjiwaan days and events organised by the group.

Nestling among the ancient olive groves and glades of orange, lemon and avocado trees and surrounded by the majestic snow-capped Sierra Nevada mountains, it is an ideal place to reconnect with the joy and beauty of life, inwardly and outwardly.

It was a great pleasure to attend regular 'international' latihan [11 nationalities at the group at the last count] where the latihan feels so fresh and vibrant. There is the added attraction of working with other members there to help to foster an international Subud community based around a new, spacious and beautiful latihan hall complex, and a wish to interact more with the wider community and for the latihan to become more 'visible'.

Incidentally – over the last couple of years ten members from northern Europe have purchased properties in or close to Jaramuza [where the Subud land and hall is – just south of Orgiva] – and more are interested.

At the Subud Alpujarra group AGM at the beginning of March, the group members officially voted to proceed with the purchase of land and construction of new latihan halls and social space – to be >



owned by Subud. This was an important step to have this officially ratified and means that the group can now proceed with fund-raising for the construction costs.

The other really good news is that all the money for the purchase of the land (seen in the photo) including ancillary costs, ie. planning, landscaping, ground works etc. has now been raised – a total of €186,000. We expect the construction cost of the new hall to be around €190,000.

Marc Vouga, an architect and pioneer in the group, has been very generous with his time and money and has drawn up a beautiful design comprising two large [90m²] halls linked by a large communal space with kitchen, meeting rooms etc. and lovely terraces.

The land itself is a very good size [4000m²] including terraced river frontage, and is in a lovely position, neighbouring, and only a couple of minutes walk from, the existing Subud Jaramuza complex. The current latihan hall will be sold and most of the money raised put towards the construction of the new halls. It can easily be turned into a little 2 or 3 bedroom house.

This Alpujarras group has a very dynamic and expansive quality which, with the propitious outer environment, provides the right conditions for this exciting development to take place. If you are able to help financially, would like to visit or are interested in being informed of developments, please e-mail Andrew Bromley [Subud Alpujarra chair] at: andreworgiva@gmail.com or myself at:

leonardhitchcock@gmail.com *Excerpted from www.subudworldnews.com*

CONSIDERING OBSERVING RAMADAN?

Ramadan in 2015 will start on Thursday, the 18th of June (first day of fasting) and will continue for 30 days until Friday, the 17th of July.

Note that in the Muslim calendar, a holiday begins on the sunset (Maghrib) of the previous day, so observing Muslims will begin Ramadan on the sunset (Maghrib) of Wednesday, the 17th of June.

We advise anyone intending to do the Fast to check with local Islamic authorities as to the precise dates. The Fast is not obligatory for Subud members.

Below is a compilation of information about it, “Subud style”, and also there is information at the bottom about where to order tapes of Bapak talks in various formats.

Note to all: we are not sending out this information because we are urging people to do Ramadan, or because Subud espouses one religion over another. Bapak recommended that fasting has value for us individually, and we know that some members observe Lent instead of Ramadan, or do their own private form of fasting.

For those observing the fast of Ramadan – Explanations from Bapak, Mas Sudarto and Mas Prio

Eve of Ramadan: The way to observe Ramadan is to take a full bath, including hair washing, and also cutting the hair and the nails, the evening before the fast. Then, after you are clean, to state your wish to observe Ramadan as a sincere expression of your worship of Almighty God. Then stay up at night, preferably spending the night together with other Subud brothers and sisters, in the home of a member who is also observing Ramadan.

Around three o'clock in the morning, you should take breakfast and you should brush your teeth no later than 4:30 in the morning, and after this, no more smoking, not even gargling till 6:30 PM or 7:00 PM – along about sunset. (The local mosque can clarify as to the hour for breaking the fast.)

To break the fast, start slowly by drinking warm tea and a light snack; you can eat your dinner about half an hour or an hour later. Bapak also recommends no sexual union during the whole month of Ramadan. It is also beneficial to sleep as little as possible during Ramadan, not only on >

the Nights of Power.

During the month of Ramadan: it is not permitted to have sexual intercourse, and our fasting must also include abstention from the following:

- a) We must not use our ears to listen to gossip, quarrels or bad words.
- b) We must not use our mouth to say anything wrong or unkind.
- c) We must not use the emotions to reach the emotions or passions of others.
- d) We must not use our eyes in a way that is not good or nice.
- e) We must not use the heart and mind to imagine or think about unhappy things, fantasies or unrealities.
- f) We must not eat or drink or smoke anything between dawn and sunset each day.

During the month of Ramadan, we have to fast thirty days, and during the thirty days of fasting we go through three important periods:

The first ten days (ending evening of 9th day Ramadan):

This is a period of putting the passion in an inactive state. During this period we are made aware that our passions become weaker and weaker day by day, and on the 9th day of fasting, it is felt that our passion is completely inactive.

The second ten days (ending evening of 19th day Ramadan):

This is a period of becoming aware that in general our attitude and actions are guided by our inner-self and the guidance day by day becomes stronger and stronger and on the 19th day of fasting our actions are as if in a complete latihan state, but in harmony with our daily activities.

The last ten days (ending evening of 30th Ramadan):

This is a period of receiving the lailatu 'lkadar (the Nights of Power), and this is sent by God on the 21st, 23rd, 25th, 27th and 29th days of fasting. This lailatu 'lkadar is not something that falls from above, but it forms a certain power which can change our state.

Most of the Subud members who fasted felt, after completing the fasting, that there were changes to their inner. Mostly, their spirit to worship became stronger and stronger and also the intention of doing 'prihatin' became stronger and stronger.

LAILATUL-QADR (The evening preceding 27th day Ramadan): Although it is generally accepted in the Moslem community that the last ten days of Ramadan are days of receiving, this particular evening is celebrated with special prayer, in the Moslem community, because it is thought that this is the day upon which the Messenger Muhammad received the verses of the Qu'ran.

TAK-BARAN: (30th day Ramadan): The last day of fasting.

Sundown marks the end of the month.

IDUL-FITRI: The Night of Forgiveness. At the end of Ramadan, we again take a full bath and put on new clothes, and then we should go to our family and our friends and ask forgiveness for whatever sin we have done. This is a time of special celebration and thanks to Almighty God.

To print out Bapak talks, or listen to or download talks, go to www.subudlibrary.net

You can do a search, using key words, so you can ask for Ramadan Talks.

With thanks to Leonard Dixon for the compilation of the info from Bapak, Mas Sudarto and Mas Prio.

NIGHT OF DESTINY

The night of destiny is half way through the month of Shaban which is the month before Ramadan (that is, the Month of the Ancestors). This year the Night of Destiny occurs on June 2nd, the night of the full moon.

During the Night of Destiny, it is said that the Angels come close to the earth and are prepared to accept forgiveness of sins from Allah for those who sincerely wish to be forgiven. It is said further that those with sincere hearts have the opportunity to be forgiven for all errors of the preceding years, thus facing the New Year with a clean slate.

The Night of Destiny which is in the middle of the month of Shaban begins at Maghrib at 6 PM on June 2nd (this year) and ends at Maghrib at 6 PM on the following day.

It is advised to stay awake until 12 midnight (on June 2nd) and then to fast on the following day (June 3rd). For those who wish to read from the Koran it is suggested to read and pray for ancestors and for strength to put aside unwanted influences.

Prayer for the night of destiny

Oh Allah, no one can do a favor for you on this blessed night in the revered month of Shaban.. Forgive us and guide us.

If you have written us down in the book of life, then forgive us..... If we are lacking in anything then forgive us and have mercy

Raise us up with the Prophets and the Martyrs. Oh most merciful of those who show mercy, Oh most merciful of all, Amen.

Remain quiet until midnight. After evening prayers, Ya Sin is normally played or read.

You first ask Almighty God to forgive your ancestors and give them a good place in heaven. If you have ancestors who have been troublesome, then ask God for forgiveness, and then break the ancestral link, so that you do not carry it into your family or descendants.

Secondly, pray for your children. Ask the Almighty to shower them with good fortune, so that they are God-fearing, and tread a good path.

Third, pray for yourself. Ask for forgiveness. Ask for good health. If you're one of the less fortunate, please ask God to include you amongst those whom Almighty God has showed his blessings on. You do not want misfortunes.

Play Ya Sin if you have it, or just read it. After tonight's prayers, you fast tomorrow.

This information was sent to Subud Voice by Isti Jenkins who is currently one of the International Helpers.

THE PASSING OF SUSILA RAJARATNAM

Simone Melder writes...

I mourn the loss of my dearly beloved sister Susila Rajaratnam of the Colombo Subud Group, Sri Lanka, who passed away on the 30th March following a hernia operation.

I spoke to her before she went in for the operation and she told me everything would be fine. Her eldest daughter Lochini had flown in from America at the time and was with her.



Simone with Susila (on right).

Susila's husband Mohan Rajaratnam (Attorney at Law) predeceased her some years ago. She was the mother of six children.

Susila has been a devoted member of Subud for a long time. I first met her at the Anugraha Congress in 1983 when she, along with some other Sri Lankan Subud members came along. We became like true sisters from the moment that we met and have remained sincere and true friends since then.

The last time we met was when my husband and I visited Sri Lanka in September 2013. We saw a lot of each other then, and she very kindly took me to the Colombo group for latihan.

Each morning at 6 am we would tune in to a latihan from our respective homes, to help us during the day.

I informed Ibu Rahayu of her passing and Ibu responded that she "will join in praying that Susilawati's soul will find a wide open and peaceful path to God – and for those she left behind, we pray that God will make them steadfast and accepting. God is all knowing and is fully aware of the efforts that Susilawati made, as did her husband who preceded her, and how they endeavoured to assist Bapak in developing Subud." ●



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Go to www.subudlibrary.net

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word, it's easy to get one. In-
structions are there.)

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

See these:
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Ibu Rahayu Talk to Members

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