



Wedding in Perth Australia



We are very pleased to receive this message from Harris Madden about the marriage of his son Sebastian to Rohniah Bustillo. We would like to carry more notices about people getting married and babies being born. They are our hope for the future. Harris Madden writes...

Sebastian Madden and Rohniah Bustillo (above) were married in Perth at the beginning of July with guests travelling from all around the Subud world for the occasion. From left to right below, Maxwell, Frances, Sofia, Harris, An Dien and Sebastian Madden then Rohniah, Rusdi, Sofia, Latimah and Fatimah Bustillo.



SUBMISSIONS Submissions to Subud Voice on any aspect of Subud life are welcomed.
Send to Harris Smart, subudvoice@gmail.com

The Spread of Subud

Sebastian Paemen writes...

I remember a question and answer session in Sydney where members asked Ibu Rahayu what we could do to bring more people to Subud. Ibu said that because there are hardly any members yet who have the qualities of susila, budhi and dharma, it was no use for God to send hundreds of people to Subud as they would be unimpressed with us and leave soon after they were opened. As we are Subud, she advised us to work on improving our own latihan and leave the rest to God.

Interestingly, she mentioned God "sending people to Subud." This confirms what many of us have observed, that so many seem guided towards the latihan. I have never seen anything come from wilful approaches and creative schemes to actively get in more members, however well-meant these were. This approach too often seems to forget God's role in this. Bapak once said that if it was only up to us, Subud would never have spread so quickly and to so many countries, in the late fifties. Clearly there is something at work here which goes far beyond us.

The spread of Subud in Ukraine and Malawi in recent years are examples of this. Emmanuel Aroni and Ruslan Moore (and before them, Husein Rofé) were given a role by the Almighty to help the spread of Subud. None of these men asked for this or wilfully followed their desires in this. They were "chosen" for this job. Contrary to what some people believe, that nowadays we need to avoid religious connotations in Subud, in the case of Ukraine, the majority of the members are Christians and in the case of Malawi, all are Muslims.

Several of us might also remember Mas Adji saying that after Bapak died, Subud would go through a dip, but he could see that in the future there would be certain Subud members of a high spiritual level around whom flourishing Subud groups would arise. This might be related to the well-known story of Varindra's dream about the 40 stars, Bapak explaining that there are 40 high souls on their way to help Subud.

Recently we tested what we could do to help the spread of Subud. I received that I should be deeper in myself, more surrendered in my latihan and in my daily life and closer to God. Perhaps it meant that if I am in that state, people might be naturally attracted to me, God willing. Others had similar receivings.

Once Upon a Time at Anugraha

Harris Smart recalls his night at Anugraha...

I slept at Anugraha once. It was a strange, strange night.

I held an important position in Subud at that time, or at least the most important position I've ever held in the organisation. I was a trustee of SBIF (Subud Brotherhood International Foundation) which at that time was the overall organisation of Subud. It was like the worldly body of the World Subud Association.

And I was a trustee of it which was much the same as being what the zone coordinators are today. I was in charge of the Asian zone. This was my empire. This was where I held sway. This is where I was boss, well not really of course, more a coordinator.

But if you want to measure the distance between then (early 1980s) and now it is quite interesting to compare the Asian zone then to the Asian Zone now. Back in those days we had about 16 active countries in the Asian Zone and when we held a zone conference as we sometimes did, a lot of people came, and it was a big deal.

Nowadays, there is still a zone coordinator who does a very good job, but he has much less material to be with than I did. Some countries in the Asian zone which used have a very strong representation are now down to few or no members. Others are still active, but again there are very few of them.

Should we worry about it? Is this sign of a decline

“ *Is this a sign of a decline, or at least shrinkage in Subud?* ”

or at least shrinkage in Subud? When this question comes up there are always diverse opinions. Some people are really worried about it, and they say that if we were a normal worldly organisation we are in very bad shape. We are getting smaller, and we are getting older. Very, very few new people are joining. Even the children of those who are in, many of them do not join. Why is that? Well, we could talk about that for a long time.

But anyway, as soon as somebody has decried the decline of the organisation, other people will say, "Well look, Bapak said it is all in God's hands, so we don't have to worry about it. Just stop thinking about it, it's a waste of time."

But other times someone will recall Bapak once said Subud is you and you are Subud, so if this Subud is to go anywhere it depends on us. I can sympathise with this point of view, and my attitude is that it's not that we should go out being a stronger organisation, but each one of us should try to be a better Subud member. That is what attracts people to Subud, when they see other Subud members who are successful and good people. That's what will attract people to Subud.

And of course...

Bapak often said that success in the world will attract people to Subud. That we will be a proof that God still exists and can provide us with guidance in this world, which will help us to be successful. This was the whole thrust with the major projects which began in 1971 at the world Congress in Indonesia where Bapak urged us to set up big enterprises. Before that time, he had talked about enterprise, and some Subud members had heard his message and they tried to do it, but mostly they set up relatively small enterprises which seemed to be of a nature suitable to people following the spiritual path. That is, things like bookshops and health food restaurants.

But now Bapak was talking about banks, office blocks, hotels and cement factories. And the idea was they could employ many Subud members, and they would make a big impact on the world. People would see them, and they would think, 'wow these guys really have something', and we would be offering proof that there is a God and that by turning to him you can create good things in the world.

And there were other times of course when Bapak said what comes out of Susila Dharma projects would be a proof that what we're doing is a real thing. And also, once I was at a short talk, which Bapak gave to a few people one time after an Asian zone meeting, when he said that SICA would attract people to Subud. That in the future, Subud comedians will inspire people to come to Subud.

There was at that time a lot of interest in making a film about Subud and everyone who knew anything about film wanted to be in on that (including me) but at that same meeting Bapak said it was not yet time to make a film about Subud. There was not yet sufficient proof or evidence on the ground.

But he also said someone could write a book about Subud. He began to describe, and you could almost see it floating there in the room. He said this book would show the proof, the evidence and the reality of Subud and it would show that Subud had every kind of thing in it. Richard Engels was in the room and Bapak said he was one who could do the book, which became quite a cross for Richard to carry, although he did produce some extraordinarily powerful autobiographical writing particular about his war experiences when he was a prisoner in Russia.



Anugraha.

So, anyway...

It was because I was the SBIF trustee that I came to England. Well, partly it was that, but also there was a woman there I liked very much. And while I was in London we spent time together. And one time she took me out to see the crocuses. I had always wanted to see the crocuses. Crocuses are these yellow flowers that come in the early spring around the roots of trees. They are a sign that spring has come. So, she took me out to Windsor Great Park, and we found a crocus going on a gravel path. It was a wonderful moment to be with this wonderful woman and to find crocuses and the beginning of spring.

We went to Windsor Great Park because that's where Anugraha was, and there was going to be a big dinner that night to which I had been invited, I guess because I was the SBIF trustee for the Asian Zone.

So, after seeing the crocus I went to Anugraha and I checked in and I was assigned a room. It was only a tiny room, but I was very happy to be there. And I was feeling very unwell. Because of the crocuses. You see even though it was spring in England it was very, very cold, and I had just come from Indonesia where it was very hot and humid, so going out in the early morning to find the crocuses, I caught cold. And by the time evening had come I was in bed with a fever. I was too unwell to go to the dinner. And instead, I went to bed.

And you know how it is sometimes when you have a fever you get these night sweats, and I drenched that bed. It was wet right through. And I kind of slept fitfully and feverishly and I woke up about 9.30 and I thought I should wander down to the dinner. So, I went down there, and dinner had reached the stage of dessert. Some people greeted me and were surprised to see me. Other people had not noticed I was missing and just assumed I had been there all along and they hadn't noticed me.

Anyway, that was my one experience of staying at Anugraha. It was a great experience that I should have had the privilege of sleeping the night at Anugraha, because I had not done anything special. There were lots of people who had done things more special than I had ever done, and they never got to spend a night at Anugraha.

Luqman McKingley, who was sent to Jakarta to ask Bapak for a name for the project, told me that he had one instruction. He was told not to come back with some unpronounceable Sanskrit name. Come back with some kind of understandable English name. So, he came back with Anugraha, which means *the unexpected grace of God*.

So, Anugraha is gone. The building is demolished. But can the spirit be rediscovered?

Cracks in the pavement...

When Anugraha and the other major projects collapsed, there were people who said that Bapak should not have meddled with enterprise. They said that his mission was in the spiritual, and that he had no capacity in the material.

Well, first of all, I think this is clearly wrong, because the projects tended to do well depending on how directly Bapak was involved in them. S Widjojo went on longer than any of the others and that was the one that Bapak was most directly involved in it.

But you only have to look at Wisma Subud to know that Bapak was no fool when it came to the material world. Wisma Subud should be regarded as a really outstanding real estate achievement. Bapak bought some paddy fields in Cilandak shrewdly showing an understanding of the direction in which Jakarta was going to evolve.



The return of Spring. A crocus pushes up through a gravel path.

“ He radically shifted our understanding of what he meant by enterprise...”

The land has become extraordinarily valuable. I don't know how many times you would calculate the cost of a metre of land there now compared to what it was when Bapak bought it back in the 60s. It would have increased by probably thousands or tens of thousands of times the original price.

My feeling always was that Bapak must have wondered if there really was yet in in Subud the capacity to really carry through these major projects. Still, it was necessary to try. And by trying he set a standard. He radically shifted our understanding of what he meant by enterprise. Bapak set a new standard, a very high standard for successfully engaging with the forces of the material world.

Perhaps there will be a future generation that will once again aim for this standard. If Bapak hadn't created these major projects they wouldn't have known what was the target they should be aiming at. We would have remained with bookshops and health food restaurants (not that there's anything wrong with bookshops and health food restaurants).

Anugraha! The unexpected grace of God. Presumably that's still there, we just haven't known how to access it on a major scale. But who knows, wildflowers return in the Spring to suddenly sprout in the most unexpected places, through gravel and cracks in the pavement. ●

“ Bapak set a new standard for engaging with the forces of the material...”

Cultural Burning

In July 2023, Natascha Wernick had the privilege of travelling with her work to Bateman's Bay, NSW, Australia, to co-facilitate a Cultural Burning Conference with the Bateman's Bay Local Aboriginal Land Council.

Natascha's current role as the Community Development Program facilitator for Australian Business Volunteers mean she is working in the Disaster Recovery and Resilience space with Communities in SE NSW. Natascha writes...



“The Community tells us what they need and we walk alongside them to help make it happen, in this case it was a Cultural Burning Conference.”

Cultural Burning is part of the Australian First Nation's way of caring for the land or “Country”. They consider the land is sick and needs to be made well again and slow, cool burning is part of their method for regenerating their Country (Mother) and encouraging growth of indigenous plants and animals.

Our focus questions were:

“How can we increase capacity and competency to accelerate Cultural Burning in SENSW?”

“How can we get mob back on country burning and get mob at the table to make decisions?”

Who was at the table?

We worked closely with the Batemans Bay LALC CEO, Ros Carriage, and Head Ranger, Andrew White to co-design the conference and work towards the outcomes they wanted for their community.

We gathered critical stakeholders in this space from 4 different LGAs in Southeast New South Wales.

These included ranger groups and representatives from seven Local Aboriginal Land Councils (LALC): Batemans Bay, Bega, Merrimans, Bodella, Illawarra, Wagonga, Ngumbaay – Brungle-Tumut. A number of Land Management agencies were represented as well as delegates from other community groups.

What happened

Together, we achieved a one and half day regional Cultural Burning Conference with incredible insights into First Nations Country management and brilliant opportunities for the LALCs and the Land Management agencies to share and network in a safe space. It was the first time that anything like this had happened in this community and the outcomes included “a realisation that we were all on the same page... and there was a huge surge of interest.” *Bateman’s Bay LALC CEO.*

This region was incredibly impacted by the Black Summer Bushfires of 2019-2020 where 650,000 hectares of land (Country) was turned for regenerating their country (Mother) to a cinder. This area also hosts a quarter of the Indigenous population of Australia and subsequently caused immense trauma to these communities.

We began the day around the fire where we were welcomed and participated in a smoking ceremony before all 90 guests had the opportunity to introduce themselves and describe their relationship to Cultural Burning.

BBLALC Head Ranger Andrew White, was our first speaker. He, with several other elders and knowledge holders from BBLALC, shared what Cultural Burning was and videos that compared areas that had been burnt traditionally and areas that had not. They briefly explained the pathway they took to be one of the only LALCs with a Ranger group who is doing fee for service burning in SENSW. There were many questions from a keen and interested audience that enabled more learning.

Our next speaker was Senior Indigenous Scientist Graham Moore who gave fascinating insights into indigenous mapping of the area. He shared how there were the specific times were for burning in specific areas. This was dependant on the seasons, which flowers were blooming, bird and fish migrations and air and ground temperature.

All these speakers spoke about the land “Country” as being sick when it is congested with weeds, introduced species and not managed properly.

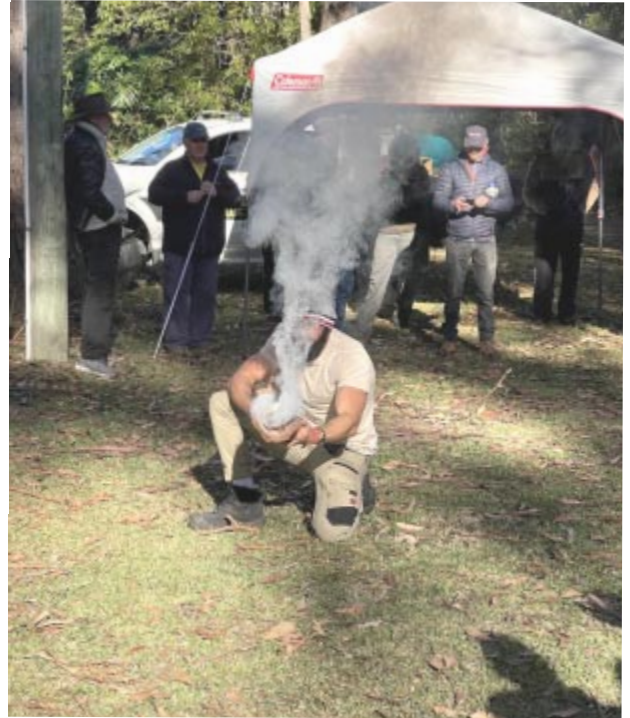
“You can see the evidence when the wallabies get ticks. It means their healing herbs are no longer around to help them,” *Adam Nye, BBLALC knowledge holder.*

They emphasise it is not just about burning, but managing or healing Country to make it well again.

After lunch we hosted two panels. The first was focussed on the Business of Cultural Burning. This was hosted by Adam Fletcher, Assoc. Dir NSW ACT Indigenous Business & Community for National Australia Bank. Speakers included David Viner, who spoke about how to access Carbon or bio diversity credits as an income stream for LALCs.

Next was Brett McDonald, the insur-

“ *The land is sick and needs to be made well again, and slow, cool burning is part of their method for regenerating their country (Mother)...* ”



ance broker for the BBLALC, who shared about what kind of insurances are needed, an insurance checklist and discussed other issues around LALCs accessing insurance for their burns. The final speaker on the business panel was Liz Mackinlay who shared about how Australian Business Volunteers have been supporting BBLALC and can help others to action their priorities in this space.

The next panel was focussed on policies and the Land Management Agencies. Group work enabled constructive and valuable conversations and that identified the key issues i.e. what are the barriers and what is needed to accelerate pushing Cultural Burning forward on the two topics of the business of Cultural Burning and the policies around Cultural Burning and land management? The group work was very successful and provided important opportunities for networking.

At this point the delegates were quite enthused. We then called for volunteers for a South East NSW Cultural Burning Working Group to help drive these issues forward, The response was amazing with 16 delegates volunteering including members of several LALCs and representatives from all the land management agencies.

On the second day all the delegates were invited onto Murramarang Aboriginal Country where Andrew White, Uncle Les and Adam Nye set fire to Country and shared the intricacies of when, how and where to burn, with the help of the trained BB Walbunja rangers.

You can read more here: [Capable Communities - Australian Business Volunteers \(abv.org.au\)](https://abv.org.au)



Australian Committee Councillor Bruce Ray in foreground learning how to culturally burn.



Natascha Wernick in centre.

Asmaniah Fraval Interview Part 2

This is the second part of the interview with Asmaniah Fraval which was conducted by Harris Smart at the Subud Australia Congress in January 2023. In this interview Asmaniah talks about how she and her husband Maxwell created health clinics in Canberra. She also talks about various roles she has held in Subud and spiritual experiences she has had...

Coming to Australia

Interviewer: At what point did you move to Australia and why did you decide to do that?

Asmaniah: Well that goes back to some testing that Maxwell did a long, long time ago before I was on the scene. He was doing some testing about where he should be living and one of the helpers said that they felt he would be moving south, but a long way further south than he was thinking. [chuckles] Which of course from England to Australia is indeed a long way south.

When we started the process to come to Australia, it just felt like it was the right time – and it was a long and involved process. We came to Australia through the family reunion scheme, but you also had to have a job to come to. A Subud member created a job for him, which was nothing to do with osteopathy, but it fulfilled the requirements. We came in '83 after the Anugraha World Congress. >

Interviewer: Where did you come to first?

Asmaniah: Melbourne. That was because that's where Maxwell's parents and his sister were. The testing that Maxwell had done with my dad as to where to live had actually shown Canberra was the place to be but that was not possible at that time. It took us about 12 years to actually arrive in Canberra.

Interviewer: I seem to remember having osteopathic treatments from Maxwell in Melbourne. He must have started establishing himself as an osteopath while still in Melbourne, is that true?

Asmaniah: Oh, yes, very much so. His reputation grew very quickly and he was also instrumental in introducing cranial osteopathy to the osteopathic course at RMIT (Royal Melbourne Institute of Technology).



Asmaniah and Maxwell Fraval. (by Harry Armytage)

Moving to Canberra

Interviewer: You moved to Canberra, and a story that particularly interests me, or I think interests anyone, is the work that you've done together in Canberra in setting up an osteopathic clinic, and also more generally, a wellness center. Can you tell me a little bit about how all that started to come about?

Asmaniah: Yes. When we first came to Canberra, Maxwell's idea was that there would be a quieter lifestyle, not so busy, not so many patients, no other osteopaths, just him and me, and we'd work from home.

That's how we started out, and while the kids were at home it was ideal but his reputation grew in Canberra, and we needed other osteopaths working with us to cope with the demand. Eventually it was clear we needed to move,

Maxwell was instrumental in developing Canberra Health Point, which is a two-storey building, dedicated to health clinics. There were five developers, but he was the key mover. We have two clinics there, the osteopathic clinic and abutting that is the World of Wellbeing. The vision behind that was to create a really broad offering of support for people's health journeys that would offer more possibilities under the one roof and give a more complete and integrated possibility.

Interviewer: When did you establish those two clinics?

Asmaniah: That was in 2013.

Interviewer: What's been your role in this enterprise?

Asmaniah: Well, to start off with, I was just in the osteopathic clinic and I wasn't really that involved in World of Wellbeing. In the planning of the World of Wellbeing, I hadn't been that involved. In time, it became clear to me, and I think to both of us, that we needed to have a greater presence in the World of Wellbeing. That the manager we had there was really not creating the "content" in the space that



Canberra Health Point, which is a two-storey building, dedicated to health clinics. (By Harry Armytage.)

“ Clients have told us that just being in the clinic is the start of their healing time... ”

we had envisaged.

We said goodbye to the manager, and I basically took that on, with not a lot of training and not a lot of business acumen. Through a series of suggestions, connections, we ended up finding a business development group, which has been really beneficial, which we have committed to for the last two years, I think this is the third year.

We've learned a huge amount about how to do things. We also, of course, have the latihan and the sort of atmosphere that we have endeavored to create is latihan-like, and that has actually become a reality.

The end of year Christmas lunch that we had just before coming to Congress was actually beautiful, and that's how it was described by everybody. With the testimonials we got, it's been described as, "a sanctuary for health and wellbeing". When I got that testimonial, I was really happy because that's exactly what we have been endeavoring to create. Now, we'll just have to build on that because nothing stays the same. [chuckles] It either goes up or it goes down, so we need to build on that.

Interviewer: I just wanted to ask you, let's take the Osteo Clinic first, how many people are involved in that?

Asmaniah: At the moment, we have five osteopaths. We have room for more, but during COVID, there was an adjustment as with many businesses. At the moment, five is about right for the number of patients that we see, and they're all fully booked the whole time. We see lots and lots of babies, which is fantastic because we know that with the osteopathic help, which is very gentle, they will have the best chance of developing to their full potential and not to have any restrictions or effects that will affect their development adversely.

Interviewer: What sort of practitioners and how many is employed or are involved in the other clinic?

Asmaniah: All the people working with us are self-employed. They have their own businesses, but they are committed to working in our clinics by choice. We haven't actually advertised recently for people to join us. They somehow come [laughs] attracted by, I guess, word of mouth and what they've heard about the clinic. We currently have a naturopath, someone who does low level laser therapy, an acupuncturist, who also does Alexander technique.

We have a neurofeedback practitioner, a masseuse. We have another member who has joined us just in the last year and a half, who works with kids with learning difficulties on the autistic spectrum and that is a beautiful synergy. Beautiful having somebody else in there, by luck, but also the care that we can provide in the osteopathic clinic and the other practitioners. It's amazing to see.

We had recently a child who was diagnosed as autistic spectrum level three, at the end of the year, he's now down to one and now talking.

Interviewer: Wow.

Asmaniah: It's beautiful. It is life changing and that's what we've heard from our patients, that what we provide is life changing. It has supported them in their journeys and they have been able to do things they would not otherwise have been able to do, which is so beautiful and just what we were trying to create.

Interviewer: Just to get really factually, really exact, you have a building, what's that building called?

Asmaniah: The Canberra Health Point.

Interviewer: That was set up by Maxwell with several other practitioners and within that building, you have an osteopathic clinic. What's that called?

Asmaniah: Canberra Osteopathic Center.

Interviewer: You also have this other clinic, what's that called?

Asmaniah: The World of Wellbeing.

Interviewer: Your role there is to be the manager. Your secretarial training has stood you in good stead?

Asmaniah: Yes, but I've had to expand into general busi-

“ We have endeavoured to create a latihan-like atmosphere, and that has actually become a reality. ”

ness knowledge too. There's been a lot of learning that's been involved, which is great. It's been a good journey.

“ I’ve done lots of roles in Subud, and each one is an absolute gift...”

Roles in Subud

Interviewer: Something else we haven't touched on is how you've worked for Subud Australia. Perhaps you could just tell us something about how was it for you when you were the Chair of Subud Australia?

Asmaniah: Oh, wow. Look, I've done lots of jobs in Subud and each one is an absolute gift. Obviously, it has challenges. Each person brings themselves to the job, of course. My kids at times when I go to congress, it's like, "What now mom?" *[laughter]*

One of the things that we instigated with the national committee was to create the generic emails that stay with the job, not with the person because so much stuff has been lost. That is still being used in Subud Australia.

I think we created a really balanced way of working with the helpers during that time. I've also been a national helper and an international helper, and every job is such a gift. Such a gift for personal growth and hopefully, also bring a little bit of something for somebody else too.

Vision of Ibu

Interviewer: Let's talk a little bit about your spiritual life. I'm sure you've had many interesting experiences. You told me in particular about an experience, a vision of Ibu that you've had. Could you tell us about that?

Asmaniah: Well, this was after Ibu Sumari had died and Bapak was in London. He was testing with the ladies, and while I'm doing the testing, I see Ibu in absolutely pure gold. Everything about her was golden and she was just floating up there. Because of my time in Wisma Subud, I'd been able to spend time with her when they visited the UK.

The Death of Her Father

Interviewer: Another experience you've told me of is a vision that followed the death of your father.

Asmaniah: We were looking after my mum and dad. My dad, he was a little bit confused, in terms of life and he used to go for walks because he felt that took him close to God, but he would sometimes get lost. He had a business card in his pocket because we worked from home at that time, he would just waive down a car and ask for a lift.

One day he did not come home. There was the whole police thing, they search and rescue and detectives thinking that maybe we'd done something, so we could get insurance money, which was just like, "Oh my God, we've turned our lives upside down to look after our folks." Anyway, on the night that he went missing, I felt that his spirit had gone and we were doing Latihan and I was kneeling on the floor, hands on the floor, forehead on the floor, eyes closed.

I became aware of this ginormous golden being with eyes at the top of, obviously, this being. I was the size of a pea, face down, on the floor with my eyes closed at the feet of this being. My understanding from that is because I had questions for God. This is a strange way to end the life, why was this necessary? Why couldn't dad just die in his bed or something?

I had questions and what I got from this was, you have no idea of the big picture. Your vision is minuscule, the size of pea on the floor with eyes closed. *[chuckles]* Really, I compared this enormous, enormous being. That's stood me in really – I've obviously never forgotten that. That was many years ago now because we think we have it all together and we think we have a plan and things work out, but really, we have no idea. Well, I have no idea.

Subud Is You

Interviewer: Thank you very much, Asmaniah. Now, is there any other thoughts that come to mind or experiences you'd like to talk about before we wind up?

Asmaniah: Look, I think the thing really for me is Bapak said "Subud is you" and it is. I cannot imagine life without a lot of that. It is just such a part of my being and the way that I live my life. There are so many lessons and learnings, and some can seem quite small at the time, but the effect is really huge, if you really go with it.

I think one of the things, it wasn't a receiving, but after my dad had gone missing, I was in a very, very unusual state, but I still had the family to feed. I had to go and get some food and I realized that nobody in the shop had any idea what was going on for me because I looked reasonably normal. Although I was feeling very abnormal.

That again is like, don't ever judge somebody, how somebody looks or whether they look grumpy because you have no idea. No idea at all. That again, there's just lessons in all parts of life.

Interviewer: That's true.

Asmaniah: It just brings a depth and just where would we be without them?

Experience with Tuti

Interviewer: Speaking of lessons in life, one that you mentioned to me that we haven't touched on, was just when you were planning to leave Wisma Subud and Muti said something to you.

Asmaniah: It was actually Tuti.

Interviewer: Tuti, was it?

Asmaniah: It was like she said, "Be good to go and say goodbye to Bapak." I said to Tuti, "I'm not leaving for another day or two."

"No. just don't." That's when I had the experience of seeing Bapak's eyes that were not eyes [laughs] and entering into the universe.

Interviewer: It shows how even the tiniest little things can really be important?

Asmaniah: Yes, and the gifts that people give are peanuts. Peanuts are coming away, but giving a gift, giving with an intention is incredibly powerful. That's also something I've never forgotten.

At the Subud Australia Congress where this interview was conducted, Asmaniah decided that she was going to devote more of her time to gathering Subud stories and she has also subsequently joined the board of Subud Australia's charity, Dharma Care.

Subud and Books

Mardijah Simpson writes...

Ever since I can remember my life has been filled with books. My father loved books and our houses always had book-lined walls.

When I was four our neighbour, a retired schoolteacher was writing a series of early readers for young children and used me as a guinea pig. It worked and I quickly learned to read fluently.

By the time I was seven I was the only girl in my class who could cope and read aloud that piece in *Genesis* where The Word and the beginning of everything was described in the school Christmas Carol service. This kind of reading unlocked the mysteries of life and fascinated me.

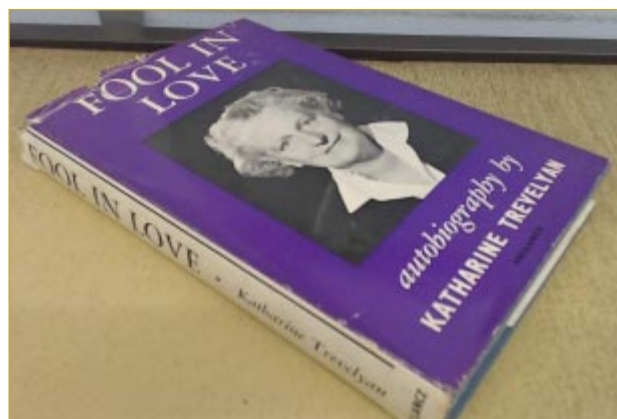
In my teens I began to realise that there was more to spirituality than the formal Anglican church services. I recall reading a book on how Theosophy spread in the west and later to Australia and feeling sad that I did not know how I could connect with such people.

Later I avidly read "The Outsider" by Colin Wilson and towards the end of that book found a chapter on Gurdjieff - it was intriguing, but I knew it would not work for me - I did not need a guru or Master - I needed a contact that my confirmation had disappointingly not given me.

Another seeker...

As a young adult I met Ramdhan, another seeker, in London. On our first meeting he said, "When I marry I want it to be to someone who will come up the mountain with me". I knew then that he was the one.

One day I heard a radio interview with Kitty Trevelyan about her autobiography "A Fool in Love". >



Fool in Love by Kitty Trevelyan, a book that moved Mardijah very much.

She explained that she had had a profound spiritual awakening which she wanted to share and realised she had to let readers know gently within a story of her life.

“ I knew then that
he was the
one...”

I ordered the book from my local library. I read it eagerly, lying in the grass under our apple tree in South London. It

took a couple of sessions to read it all. In the middle was a part which alluded to something and yet I could not find how and what it really was. I sadly returned the book to the library.

I can clearly recall sitting on the top floor of a London double decker bus with Ramdhan and we read in that day's newspaper of a wise man from the east who had miraculously healed an actress in a group near Kingston, a spot we knew well and often visited for weekend swims and picnics.

We both agreed it sounded a bit cultish and was not what we were seeking. Ramdhan was lent a book on Ouspensky but every time he began to read it - he fell asleep. I did not even try.

We moved from South London to Chelsea. I joined the local library. The philosophy and spirituality section was more scholarly - not so much about palm reading and horoscopes. I browsed the section and for some reason pulled out a dark red book called "The Path of Subud" by a Husein Rofé. I dipped into it and decided to borrow it.

Back home we both took turns to read it bit by bit. Ramdhan, who was further on, looked up and said, "If this is true this is what we have been waiting for." I had only read as far as events in Indonesia and felt rather wistful as we had no chance of traveling to a place so far away.

When I finally finished reading the Rofé book, I walked up the road to the phone box and rang the publishers. They readily gave me an address for Subud in Monmouth Road - just down the way from where we regularly shopped at the Portobello Road markets.

The next evening, I got the bus up to Monmouth Road, met Roseanna Sawey-Cookson, while Ramdhan met with the men helpers and we both joined Subud in 1964 and have been members ever since.

I have often wondered why we took so long to find Subud but realised, after discovering that Kitty had mentioned Subud - but I had missed that page, that we lived too far away to get to Coombe Springs.

Again, on reading *The History of Subud - Book 2* -we would have not coped with the life there. It seems we had to wait until 1964 when Subud was well established in London, a short bus trip away.

Since then, I have read many of Bapak's talks and more including members' memoirs, *The History of Subud - Book 1* and *Book 2*. Now I am looking forward to *Book 3* being prepared and launched. For me books open doors to possibilities beyond imagining and I feel strongly we need to have this record available, as well as comprehensive archives, for all who seek.

Some years later we were all testing at a gathering. One test, new to me, was (something similar to) "What have you received from your father". I was slightly wary because as I was growing up, sadly, my relationship with my father had been rather tense. I clearly received, surprisingly and to my delight, "Spirituality and a love of books". ●

The History of Subud... Spiritual Ancestors

Rashidah Pope and a team have taken on the responsibility of continuing the work on the History of Subud begun by Harlinah Longcroft. Rashidah writes...

Introduction:

The WSA History of Subud Project started in 1983 when Harlinah Longcroft began interviewing Subud members and collecting Subud documents from all over the world.

This became the basis for the "History of Subud Collection" in the WSA Canberra archives and resulted in the two History of Subud books Harlinah wrote and published in 1993 (Vol 1) and 2000 (Vol 2).

The third volume, covering 1958-1959, was around two-thirds complete when Harlinah passed away in December 2022. Since then, Rashidah Pope has been working on completing it. The History of Subud team also consists of Amalijah Thompson, Ridwan Lowther, and Sandra Creemers, who are working on the revisions and republishing of Volumes 1 and 2. >

Amalijah worked on the two earlier History of Subud books with Harlinah and is familiar with the “history of the History”, the contents of the history collection and the photographs and documents in the WSA Archive in Canberra where the collection is housed. Daniela Moneta of the WSA Archives in the US has also been an invaluable source of resources and help.

Rashidah writes about the work...

Our Subud Ancestors

The African expression “When a person dies, a library is burnt to the ground” says it all.

Writers of history can only write a record based on the primary sources that are collected, organised and preserved in archives and in additional material authors may collect, research or record such as interviews. Without archives, we lose the treasures of our past!

As I continue Harlinah Longcroft’s work on the third book of the History of Subud Project, I realise that this book can never be a complete record of what happened in Subud in 1958 and 1959. It can only provide glimpses and vignettes of the early days of Subud around the world, based on the experiences recorded by our pioneers who had the courage to write about something totally new - an experience that they knew nothing about before being opened.

We learn that the frequently used expressions in the early days were “Experience first, talk later” and “It must OUT”. With minimal information, it was impossible for the early members to explain or understand with their minds and emotions what the Subud journey was and where it would take them. It was only through the direct experience of the latihan that they were able to feel the proof and begin to comprehend some of the explanations that were given by Bapak and a few of his experienced helpers. The expression “It must out” referred to the process of the latihan that works on purifying the faults and weaknesses of our personalities and inner selves that are both personal and ancestral. The inner journey isn’t always beautiful or easy.

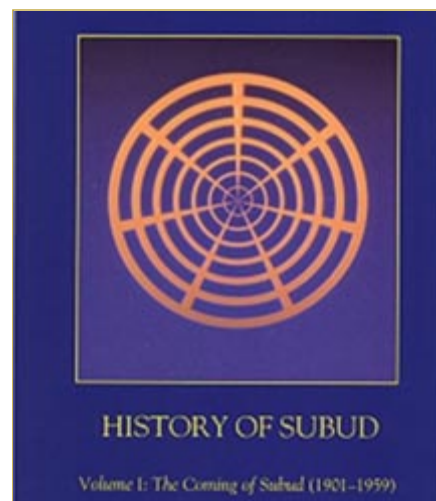
While working on the History of Subud, I’ve learned about people travelling thousands of miles, selling cars, jewellery and even a piano to get the Subud ‘Contact’. In 1958, traveling was not like it is today and going overseas to another country to get opened sometimes meant going by ship. For some members, going to group latihan often involved travelling all day. One woman would leave home at 9:30 am for a 3:30 latihan and arrive home at midnight. There were many others who travelled hundreds of miles every week in difficult conditions to attend group latihan. Their dedication was impressive!

As I read the documents and interviews with our Subud pioneers, prayers spontaneously arise within, and deep gratitude engulfs me. I am shown that they are our “spiritual ancestors”. Like us today, they were not perfect. They had an enormous and unknown task ahead of them; they worked, they worshiped, they laughed, struggled and persevered.

It is their work and dedication that has made it possible for us today to have the opportunity for our souls to be awakened through the spiritual training (latihan) of Subud. A process that continues throughout our lifetimes and beyond physical death.

I am deeply grateful for their lives and for their sincerity to ensure that the latihan continues to be available to us, our descendants, and all future human beings who wish to receive the direct contact with the Great Life Force.

If you would like to receive emails with short extracts and updates about the WSA History of Subud Project, please email us on subudhistory@gmail.com and we will add you to our mailing list.



“ *As I read the interviews with our Subud pioneers, prayers spontaneously arise within, and deep gratitude engulfs me..* ”

Those Early Years

In a recent email Anthony Bright Paul wrote, "those early years in Subud were fantastic, so full of enthusiasm and the certainty that Subud was going to change everything and with enormous speed."

In another email he recalled a particular gathering...

I have dug up a thirty-year-old letter from Mas Haryono. I had a huge Pot-Luck Party to which Pak Haryono and his wife Ismana were invited. As it was, Bob Prestie came over from the USA, also Patrick Wynne from Brisbane all across Siberia to England.

Although he and I had hitch-hiked through France with many adventures and although I had sold him a Life Insurance policy, I did not recognise him when he arrived. Peter Kermode said he could not possibly come, but nevertheless he came. Both he and Patrick stayed at our house. I am not sure whether Patrick had not changed his name by then, to Luqman,

I know that Pierre and Vivien Elliot turned up whom I knew rather well, having stayed at their house, and friends from Dorking - gosh I am forgetting names, but she was pretty wealthy and supported our first nursing home.

I think that Rachman Mitchell was also there. I will have to look through my photograph albums. Oh yes, Joan Cox was there, one time Mr Bennett's secretary? Collingwood came down from Scotland.

Who else of the early pioneers... I invited Ronimund von Bissing, who could not make it, but made me and Eileen a counter-offer to his house in Switzerland, which we accepted later when on holiday in Megeve, France.

God bless all my old Buddies and all the wonderful new Buddies, who have arrived out of the Blue.

Rachman Mitchell added...

Yes I remember it well that day we gathered in your garden at West Heath Rd. Beautiful day in so many ways. It was Melissa Marston whose name you forgot who, with her sister Marjorie von Harten, financially backed so many of JGB's enterprises including Brookhurst Grange nursing home.

Luqman (Pat) Wynne had come all the way from Brisbane via the trans-Siberian railway. Norman Kermode had come from LA and Maria Whiffen was also there, Robert having just died.

It is curious how these names are so easily remembered now. Thanks for reminding me of that wonderful day and of that great couple Haryono and Ismana.

Click here to read the letter from Haryono. It is good to remember Bapak's son...

<https://www.subudvoice.net/wp-content/uploads/2023/09/HARYONO.pdf>



Pak Haryono and Ibu Ismana.

Dreams from Inside

Samuel writes from 'inside' where he is serving a life sentence with the opportunity to apply for parole after 20 years...

Hola Harris!

Happy 80th year, man, and may you outlive the sun and the moon brother!

Thank you for the story of Bapak and Rumindah. (*Editor's note: See the link at the end of this article for the story of Bapak and Rumindah.*)

What was Bapak like to be near and what was your experience of him? How were his eyes? Although I never met him, I had a dream of him and, I think, Ibu Mastuti while he was still here on earth and not long after being introduced to Subud and experiencing all those 'remarkably vivid' dreams mentioned to you. This dream left me perturbed for many years and somewhat haunts me still today. >

Dreaming...

I awoke in this huge dark cavern picking myself up from the seemingly mucilaginous and slimy floor of the cave. The only illumination in this gross darkness was Bapak's face magnified like some giant Toltec head at a 45° angle before and above me.

He was looking at me closely with a hard sternness that was terrible to behold. Suddenly in my peripheral vision, some distance off, I saw light coming from a door that had opened into the cave and a silhouette approached.

It was, I believe, Ibu Mastuti who appeared holding in both hands a stainless-steel liver or bean shaped dish, commonly found in hospitals. Filled with clear water, she offered it up to me. I accepted the dish from her and turned to Bapak's face offering it up to him.

The terrible look on his face abruptly melted into a shining grin. He then began speaking to Ibu Mastuti in a language I did not understand. While he spoke, I began to drowse and then fell asleep. (DANIEL 10:9)

Waking soon after, a kind of wonder possessed me and I thought, 'Why didn't I drink from this dish?!'. 'Given the dish, it was medicinal, water is life, I didn't take it.' Etc etc... Ah, such is the way with dreams. And also remember Bapak once saying not to dwell on dreams and to move on.

Chased by wild animals...

My life sometimes reminds me of a story Bapak told in a Perwarta about a man who was being chased by wild animals. And as they were chasing him, he came to a wide ravine that would be hard to vault. But if he tried with all his strength, he would make it and escape... but instead he turns and continues running.

He then comes to a rope lowered from the heavens only it is out of reach, yet if he tries with all his power, he can reach it and escape. But again, he turns and continues running with the animals in close pursuit...

Bapak ends by saying, "We have to find the courage to be free". I have a feeling, Harris, that this present experience is my last opportunity to finally sort myself out... Inshallah. (ISAIAH 55:6,7)

Anyway, I read that last story not long after having a series of disturbing dreams of being chased by Vikings, Police, Bikies and individuals seeking to do me harm (and always 'white men'). Once I'd read Bapak's story of the 'Chase' though (and understood??) I never did have them again. The dream of being chased on the steppe though was different and was more like a 'view into the past' in all its technical coloured realistic grandeur... Exciting!

On the Steppes...

Let me tell you that dream in full. I was galloping hard on an endless plain being pursued by two riders. All of us in Tartar or Mongol garb (I must have been an expert horseman). During the chase, I kept looking back at my pursuers who were firing arrows at me, which I could see coming making me duck twist and turn.

This continued for a little while before I suddenly reined the horse in, turning it to a halt and barricade across their oncoming path, dismounting in the same movement with unslung bow fixing an arrow over the horse as shield and deftly shooting two shafts in quick succession, dropping both chasers before quickly remounting and galloping off into the distance... So real it was like an action scene from a movie; Hollywood would have been proud.

“ I kept looking back at my pursuers who were firing arrows at me...”



Galloping across an endless plain...

Reaping...

So, Harris, how is the standup comedy coming along? Are you still performing? Do you know, I work in the prison tailor shop where we sew officer bags and clothes for other prisons, and all sorts of things for outside contracts. Anyway, I'm at my sewing machine one day working when a prison guard walks by and inquires "Ah, Samuel, sewing??" I replied, "No, Sir, reaping!"

And on that note, my caring brother, I wish you the very best year and look forward to hearing from you again. Give Mursalin a big hug from me and tell him I shall write soon... Inshallah.

Travel well, Samuel

PS: Old Kalahari Bushman saying, "There is a dream dreaming us."

Samuel is skilled in the arts and crafts of the Torres Strait Islands whence he comes. And in prison he passes on this knowledge to younger indigenous prisoners. Click here to read the article about Bapak and Rumindah referred to in this article:

<https://www.subudvoice.net/wp-content/uploads/2023/02/Rain.pdf>

Four Experiences with Bapak

Harris Smart replies to a letter from Samuel who is inside serving a 20 year sentence...

Hi Samuel,

Thank you for your letter. I will reply to it by telling you of some experiences I had with Bapak. However, you ask specifically if I have anything to say about Bapak's eyes. I don't have much to say except that they always seem to me to be soft brown kind and gentle. A much more interesting insight is provided by Asmaniah Fraval in an interview which is being run in this issue of Subud voice. She reports looking into the eyes of Bapak and Bapak's eyes were like two tunnels going way, way off into the vastness of the universe.



A Javanese dancer does sunkum to Bapak.

Well, here are some experiences of mine, anyway.

Should I wear my hat or not?

Back in the 70s and 80s I was often fortunate enough to travel around following Bapak on his various tours and I would sometimes write articles about it for Subud publications.

But I was frustrated because I could never get a really good photograph of Bapak.

I am a rather shy person and I find it difficult to walk up to people and thrust a camera in their faces and take their photo. And of course, I was particularly sensitive to this in the case of Bapak.

So, I was always taking photographs of him from the back of the room when he was sitting up on the stage and they were always too long distance to be any good.

So, one time when Bapak was visiting Melbourne, I decided to ask if I could make an appointment to take a photograph of him. Sharif arranged this.

What amazed me was how seriously Bapak took this matter. Here was I, a lowly and unknown Subud member, but Bapak took this matter of the photograph as something of great importance that had to be got right.

So, there were detailed discussions with Sharif translating about such things as whether it should be indoors or outdoors, and whether he should wear his hat or not.

Finally, it was agreed that it should be outdoors and that he would wear his hat.

I was very nervous taking the photograph because I was in such awe of Bapak and felt so unworthy. Consequently, it was not a very good photograph even though Bapak had prepared himself so conscientiously for it.

I guess every action in our lives is stamped with our thumbprint and in this little anecdote you can see one aspect of me, of how I am sometimes shy and nervous. And this does not produce a good result.

Sunkum

I was fortunate enough in the 70s and 80s to several times a go to Wisma Subud for Ramadan. On Idul Fitri of course, many people would gather at Wisma Subud, both foreigners and members from all over Indonesia, to do sunkum to Bapak.

So usually a queue of about 1000 people would line up to kneel before Bapak to ask his forgiveness.

So, you waited, waited, waited in the queue and eventually your turn came. And then for the last 10 meters or so you approached Bapak on your knees, and then you rested your forehead on his knee, and you asked forgiveness' (inwardly or outwardly) and then you got up and went down the line asking forgiveness of the members of Bapak's family, before asking forgiveness of everyone.

Well, I always had mixed feelings about this ceremony. I am Australian and we are extremely egalitarian, and we do not believe in standing on ceremony. "Jack's as good as his master" is often our attitude and this is particularly true of the Australians of the Irish variety of which I am a member. We do not believe in bending the knee to anyone.

So, one part of me wanted to go along with this sunkum, and another part of me was in deep rebellion about it. Of course, I understood that it was an Indonesian custom and Indonesian society particularly at that time was still feudal in some of its customs of respect, and so I went along with it.

The divisions and conflicts within that were felt intensely at that moment reflected a fundamental facture in my attitude to being in Subud. Yes, I want to do it. Yes, know I must do it, I know it is the way for me, but something in me resists it.

So I approached Bapak on my knees several times, but part of me did not really believe it. Part of my heart was not committed to it. Nevertheless, I did it.

I remember one time approaching Bapak in this way and putting my forehead on his knee, doing it and resisting it at the same time, and then I felt Bapak touch me on the back and there was such a feeling, even to my divided heart, of love, comfort, understanding and forgiveness...

Bapak falls in love

I was fortunate in the 70s and 80s to go several times to Wisma Subud, sometimes for Ramadan, and sometimes for other occasions such as Bapak's birthday.

The usual custom was that when your stay in Wisma Subud was complete, you went to Bapak's house to say goodbye to him. So, one time I did this and altogether there were about 100 of us who were leaving Wisma Subud and wanted to say goodbye to Bapak.

So, we met in his house in the morning and then he came down from upstairs, unshaven still and in an open necked shirt. He seemed to be in a particularly light mood, and he told us that he had been writing his autobiography.

He said that as he travelled around the world, he would spend some time each day writing his autobiography as light relief, and Sharif had been translating it into English. Would we like to hear some of it?

Well, of course we would.

So Bapak had Sharif read the episode where Bapak is travelling on a train to visit a friend who is ill, but at a certain station a young woman gets on the train to whom he is attracted. He notices how the wind twitches her sarong around her ankles.

And he visits his friend, but he can't stop thinking about this woman. So, on his way back home again he gets off the train at the station where the young woman alighted, and he asks about her, and he finds out that she is the daughter of a local religious leader. Subsequently, appropriate approaches are made to her family to open a courtship, and eventually Bapak and Rumindah are married.

It is a very touching and simple episode and the best thing about it is that when Bapak, the Messenger of God, falls in love; he falls in love in just the same way that the rest of us do. He just concentrated on anything except the object of his affection. We glimpse the woman on the train, and we are instantly attracted to her, and we can't think of anything else until we have found her again.

So, we all then said goodbye to Bapak and went out from the big house. A light rain was falling. It was one of those rain's that really seems to come down like a blessing or to mark a special event.

So many levels

One time when Bapak visited Melbourne, I happened to be the chairman of the group. During the visit I had this dream.

We were all sitting in the hall and Bapak was giving a talk. It was very realistic. It was just like the way things were in real life.

Then I noticed a kind of whispering going around the room and eventually the whispering reached the row in front of me and a man turned to me and said, "Bapak needs to go to the toilet and you have to take him."

I protested, "Why must I take him?"

"Because you are the chairman," the man told me.

So, I had to take Bapak from the hall to the nearby house where there was a toilet.

In reality, between the hall and the house there is a fairly smooth lawn, but in the dream this had changed, and instead of a nice lawn there was a cactus garden with lots of jagged rocks and cacti and in the dream Bapak was his real age and I was very afraid that Bapak would fall and break some fragile bones and everyone would blame me.

But we made it safely to the house and Bapak went into use the toilet and I sat on a bench waiting for him.

Then I looked up and I saw that the house had many levels and women were moving around these levels carrying out various household tasks. And I looked down and I saw that the house also went down for many levels.

And I thought to myself, "Wow! I never knew this house had so many levels!" ●

Gathering in the USA

Registration closing soon for Subud PNW Kedjiwaan Gathering, Nov 9-12

Oswald Norton, PNW Event Communications, writes...

I just returned from our National Congress in Beltsville, MD, where once again we were able to enjoy large latihan, and connect with members from centers from across the USA and some international guests as well.

For those of you who were unable to travel to this event, I encourage you to join us at the Menucha Retreat and Conference center for our "Farewell to Menucha" kejiwaan gathering. Don't miss out on the chance to create your own experience!

Thank you to the 54 people who have registered. Space is still available, but registration closes October 9th!

We still have economy spaces and couples' rooms (in Beam, up the hill from Creevey). All day passes are sold out (per limits required by Menucha), but "Top Bunk" (Economy Dorm) and Barn places are still available for just a little more money; 3 days for only \$285, or 2 for \$180 (you can choose to sleep elsewhere).

> To see all the pricing options for this event,:

<https://d2r0txsugik6oi.cloudfront.net/neon/resource/subudus/files/Pricing.pdf>

> To immediately register for this event:

<https://secure.subudusa.org/np/clients/subudus/eventRegistration.jsp?event=1758>

[Financial Assistance and Donations](#)

Please apply now for financial assistance by using this form. Financial Assistance applications must be completed by 9/24! All assistance is tested and can take a little time to finalize. Questions? Write to us at: menucharegistrar@gmail.com

Please support our Financial Assistance Fund for those in need, particularly our youth and elderly!

When you register, please consider making a donation to the Assistance Fund so that those who need assistance can share this wonderful weekend with us.

OR, to donate to the Assistance Fund via check, send your check to:

Morris McClellan, 3127 NE 103rd PI, Apt. B, Portland, OR 97220-2866

Cancellation Policy: Registrations may be cancelled until October 15 with a full refund, less a \$50 administrative fee. After October 15, no refunds will be made unless your room/day pass is resold to another registrant, in which case a refund will be issued minus a \$50 administrative fee (\$40 for day pass refunds).

Special note for Subud Youth: This is a great event for you! Pictured below are Michael, Leandra, and Haakon, who participated in the 2022 event. Do join us!

*Photo by
Rachman
Cantrell*



Australia: Special Purpose Account

Antony Tibbs writes on behalf of the National Committee...

Dear Members,

At National Congress 2022, Subud Australia established the Special Purpose Account to manage the allocation of funds bequeathed to Subud Australia. Following on from the first funding round that took place in 2022, we are happy to announce that applications are now open for 2023.

The principle guiding any disbursement from the Account is that projects must 'contribute to the growth and continued development of Subud... in line with (our) vision and wishes, and the aims and objectives of our Subud Association'. This means money in the Account doesn't get spent on every day organisational costs, but goes instead to support projects that are in line with our values. Full details of the Account, including the policy and procedures and application form, can be found on the Special Purpose Account page in the members area of the Subud Australia website.

<https://www.subud.org.au/products/resources-for-subud-australia-members/categories/2148774261/posts/2155919793>

If you have an idea for a project that meets the criteria and requires additional funding to get off the ground, please discuss with your Group or Wing Chair. If they are supportive, fill out an application form and submit it by the deadline.

Timeline:

- Applications open – 07/08/2023
- Applications close – 03/09/2023
- Assessment period – 04/09/2023 to 31/10/2023
- Referral to Council – National Congress Jan 2024

If you have any questions, please feel free to contact Antony Tibbs (Chairperson) or any other member of the National Committee.

A D V E R T I S E M E N T S

They Were There – *The Best of Subud Voice Volume 3*

Compiled by Ilaina Lennard

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- * When the sexual act is moved by the soul
- * Mas Sudarto's experience
- * My childhood as Bapak's son: Mas Harjono describes his early life
- * Arifin Konrad's extraordinary journey beyond this world *and much, much more...*



To order the book (£12 plus postage), click the link www.lulu.com then search for *The Best of Subud Voice 3*, and follow the on-screen prompts to basket, preferred payment method, delivery/billing address(es) and postage rate. Books normally take 5 to 7 days to arrive.

Volumes 1 and 2 also available on the Lulu site. Search *They Were There* for Vol 1 and *They Were There Volume 2* for the second volume.

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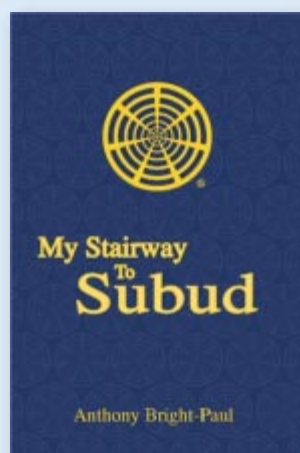
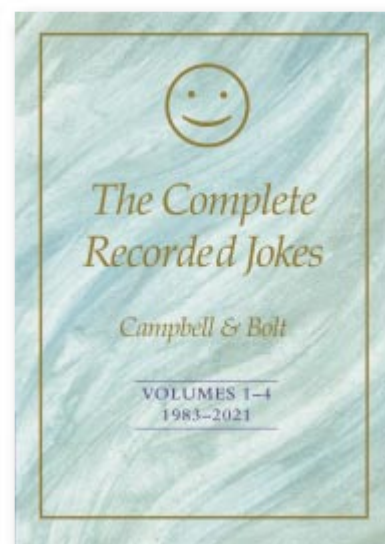
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Click the URL above and follow the onscreen prompts



My Stairway to Subud

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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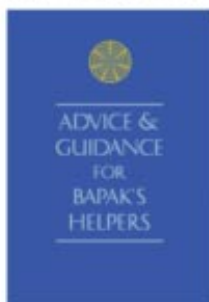
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