



KGC Changes Its Name

Harris Smart writes... I recently heard that the name of Kalimantan Gold Corporation (KGC), our mining venture in Kalimantan, has been changed to Asiamet Resources.

This gave me quite a shock. I thought this signals quite a big change in my Subud world. And it aroused quite a few questions in me.

What is the relationship between Asiamet Resources and KGC? Is there continuity or has there been a break with the past? Are we looking at some completely new situation? What is the relationship to what has gone before both commercially and spiritually?

The change of name seemed to give a focus, or sharp point, to the changes that have happened in our Kalimantan mining since the World Congress last year.

In February this year I received a letter from Faldi, Mansur and Bardolf outlining the changes that had recently happened at KGC. We published this letter in our March edition but I think it is worth looking at again as I don't think the changes at KGC have yet fully been recognised and understood by the Subud World generally.

But first, here is the press release from the company announcing the change of name...

Fri Jul 24, 2015

Kalimantan Gold changes name to Asiamet Resources

Kalimantan Gold Corporation Limited (the "Company") is pleased to announce that further to its news release dated April 30, 2015, it has now changed its name to Asiamet Resources Limited. The common shares of the Company will commence trading at the open of market on Monday, July 27, 2015 under the symbol ARS on both the TSX Venture Exchange in Canada and AIM in England. The Company's new CUSIP number will be 04521V 103, the new ISIN number will be BM04521V1038 and the new UK SEDOL will be BYT3F24.

No action is required by shareholders. The Company's web site is www.asiametresources.com

Tony Manini, Chief Executive Officer commented:

"The change of name to Asiamet Resources Limited is an important milestone intended to better reflect the recent changes in strategic direction and management at the Company.

“ *The change of name is an important milestone reflecting recent changes in strategic direction and management at the Company.* ”

WHAT IS THE FUTURE FOR SUBUD VOICE?

Ilaina Lennard, founding editor of Subud Voice, writes...

Many of you may be wondering whether SV will be able to continue and how much finance it would need to keep going.

SV does not have enough resources to run a subscription service, but Harris Smart, its editor, says that AUD\$50 (that's about £25 sterling) from 100 people, would cover its costs for another year. He hopes this can be achieved, but to do so it needs your help.

Do please send whatever you can. You can donate by using the PAYMENTS button on the left hand side of the Subud VOICE home page at:

www.subudvoice.net

Email: subudvoice@gmail.com



Our key projects on the islands of Kalimantan and Sumatra in Indonesia are strategically located within the rapidly growing Asian economies that are the key drivers of global metals consumption growth.

Copper is now our primary commodity focus and the development strategy is clear; progress the medium scale BK copper project opportunity through studies and into development at the lowest possible capital and operating cost. Continue to add value by progressively de-risking the larger Beutong copper-gold growth option and, extract value from the Jelai gold project via sale or partnering initiatives.

The recent acquisition of the Beutong project from Tigers Realm Group and the subsequent management changes have provided the Company with access to a highly credentialed project development team equipped with the requisite skills and experience to finance and drive its projects through studies into development and operations as envisaged.

We look forward to delivering into the strategy and building on the momentum we are beginning to establish at Asiamet Resources. A strong news flow is anticipated as the projects are advanced through the various stages of development and financing and we look forward to keeping all stakeholders informed of progress as the inherent value in our projects is progressively unlocked."

For further information please contact:

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VIDEO LINK

See interview with Tony Manini CEO of Asiamet Resources (previously KGC) Tony is interviewed by an investor service about the history and prospects of Asiamet.

<https://www.youtube.com/watch?v=1DtCcAgf5Rw>

NEXT CHAPTER IN KALIMANTAN MINING

Letter outlining the changes at KGC (originally published in Subud Voice in March 2015)

19 February 2015

Dear Subud Brothers and Sisters, We wanted to provide you with a brief update on Kalimantan Gold (KLG), as we embark on our next chapter.

As you know, the Kalimantan mineral exploration project, which Bapak Subuh envisioned and founded, has had a long and winding history and has survived many difficult times. Over its 30 years, \$55 million has been spent, including \$36m from Freeport who withdrew from the project in January 2014, due to government policy related to the export of minerals.

This work has now produced a small maiden copper resource of 47million tons @ 0.6% copper and has the potential to be worth approx. US\$1.6 billion in the ground. However the company still requires >

large funding to fully quantify and prove the economics of this and to bring a mine into production.

Presently, times are very difficult for the mining industry, not just in Indonesia but internationally. Funding for projects like ours is very difficult to find and while we have pursued several joint venture and funding possibilities, the best option available to both survive and progress the project was to merge on a 50 / 50 basis with another company, Tigers Realm, an Australian based resource company, who are in a similar position and own a large copper gold project in Aceh.



We have known the Tigers Realm people and team for several years. They have a very strong technical team that can manage a project from early stage exploration all the way through to the development of a mine. They have done this before, which is exactly the type of experience KLG will require to move the project forward.

They are people who sympathize with our Subud goals of establishing a project that is not only profitable but also benefits the local communities in Kalimantan. While this merger and the recent associated C\$1,193,000 fundraising has obviously decreased the collective Subud interest in the project, it still gives Subud members the opportunity to both participate and contribute in the future.

Prior to the merger, we discussed this proposal with the representative of MSF, the largest Subud institutional shareholder, as well as with a number of other KLG shareholders, and they understood and agreed with our situation and decision to proceed with this proposal.

As a result of the recent merger and fundraising, the level of Subud ownership has dropped and Subud no longer has much of an influential position from a shareholding perspective. The Subud association needs to take this into account in charting initiatives to achieve Bapak's vision in Kalimantan.

“ The Kalimantan mining project has had a long and winding history... ”

While the focus of the non-Subud management of the company will now primarily be on the development of a commercial mine, the fact

that the new management has the ability to raise large sums of money gives the Subud members within the company the potential to better assist the company to continue with its human and corporate social responsibility initiatives that KLG has pioneered in Central Kalimantan.

Over the past 30 years, KLG has led the way and has set precedents in the mining sector in Central Kalimantan through the work of the YTS Foundation. Having set these standards, the government now also requires other exploration mining companies to do the same. In this respect, the Subud influence has already had a wider impact by extending beyond the boundaries of the company.

As we move into the next phase, the Board of Directors has welcomed Tony Manini as a director of KLG and as Deputy Chairman and Chief Executive Officer in place of Faldi Ismail who will stay on as a director of the Company. Doris Meyer resigned as a director on January 12, 2015 to create the vacancy for Mr. Manini and will stay on as Corporate Secretary. Mansur Geiger will assume his new role as Vice President Indonesia and Stephen Hughes, currently a director of the Company, will assume his new role as Vice President Exploration. The directors of the Company are now Peter Pollard, Chairman, Tony Manini, Deputy Chairman and CEO, Faldi Ismail, Stephen Hughes and Raynard von Hahn.

For more detailed information please see the KLG website www.kalimantan.com

You may also like to watch a video entitled “Heart of Gold“ that shows the history, plus some technical, social and environmental aspects of the project; see: www.youtube.com/watch?v=xiRiwz2hrt8

Thank you for your love and support over all these years. We ask for your prayers, that we may have the strength, ability and means to continue to contribute towards Bapak's vision with our new partners. *With warmest regards and best wishes, Faldi, Mansur, Bardolf and Raynard*

THE RESTRUCTURE OF KGC

Subud Voice asked Rahman Connelly, a former Director & CEO of Kalimantan Gold, to give his perspective on the recent changes to the company...

What exactly has happened?

Technicalities aside, recent developments with Kalimantan Gold Corporation Ltd (Kalimantan) are best seen as a takeover of the company by Tigers Realm Metals Pty Ltd (Tigers).

Essentially, Tigers ‘sold’ their Beutong copper project (in Aceh, Indonesia) to Kalimantan in exchange for a 50% interest in Kalimantan. Thus, existing Kalimantan shareholders were diluted by 50%, with the upside being that Kalimantan acquired a second major asset in the form of Beutong. Tiger’s interests subsequently subscribed for further shares, taking their interest beyond 50%, thus further diluting original Kalimantan shareholders.

In addition, Tigers took over the management of Kalimantan and recently the company name was changed to Asiamet Resources Ltd, reflecting a change of geographical focus (not just Kalimantan & not just Indonesia) and, most importantly, that the company is moving towards developing a producing mine in Kalimantan over the next 3 years. For further information on the strategy, take a look at an interview with CEO Tony Manini: <https://www.youtube.com/watch?v=1DtCcAgf5Rw>

Why did this come about?

In 2011 Kalimantan joint ventured with Freeport-McMoRan which spent some \$34 million drilling the main copper prospects which indicated the potential for a small/medium size copper mine development. However Freeport withdrew from the joint venture in late 2013, due to the increasingly inhospitable Indonesian environment for exploration and mining. Freeport was not alone amongst companies in pulling up their stumps from exploring in Indonesia.

This left Kalimantan having to seek alternative funding, a very difficult task when one of the world’s largest copper producers has just walked away, compounded by the downturn in resources industry world-wide and the perceived country risk of Indonesia. There were very few options open to the company. Thus Tigers, aware of the potential for small /medium sized mine development, made a timely approach to Kalimantan whose CEO Faldi Ismail, having extensive professional experience in restructuring companies, was able to complete a deal with Tigers over a short timeframe.

What are the consequences for Subud?

The original vision of Kalimantan Gold being the financial powerhouse for Subud’s development in Kalimantan has most likely been lost as Subud interests are in the minority and the company’s most senior management have no connection to Subud. That said, Mansur Geiger remains as Vice President, Indonesia, and Bardolf Paul, via the YTS Foundation, maintains his involvement in the company’s Community Development program. Faldi Ismail & Raynard von Hahn remain as directors of Asiamet.

It is also important to note that MSF and YMS hold large parcels of shares in the company, as do many Subud members. In my view, these shareholders have the potential to receive a much better return on their shares with this restructure in place.

The most positive aspect of the restructure is that the Tigers team have the experience of taking



The impact Kalimantan Gold has had on Subud,,s involvement in Kalimantan includes YTS and BCU school...



multiple projects from exploration to mining; critical in the planned development of a small/medium size copper mine. No such experience existed within the former management of the company.



It is worth considering the impact Kalimantan Gold has had on Subud's involvement in Kalimantan. The company established the YTS Foundation, which today is recognised as the leading NGO in Indonesia – and has an international profile – in dealing with problems associated with mercury in small scale gold mining. YTS will continue to provide Community Development services to Asiamet, but is developing a life of its own and recently was awarded a multimillion dollar grant by the Canadian Govt for its work in relation to small scale mining and mercury.

The establishment of the BCU School in Rungan Sari was a direct consequence of the Geiger family (who pioneered its development) moving to Kalimantan. The company's personnel have also made a substantial contribution to the overall development of Rungan Sari.

And, about Kalimantan in general, let's be optimistic. There's a lot happening there; it's the most concentrated area of activity in the Subud world. See separate snapshot of current projects.



Dealing with the use of mercury in small-scale mining. Kalimantan Gold established the YTS Foundation, which today is recognised as the leading NGO in Indonesia – and has an international profile – in dealing with problems associated with mercury in small scale gold mining. YTS will continue to provide Community Development services to Asiamet, but is developing a life of its own and recently was awarded a multimillion dollar grant by the Canadian Government for its work in relation to small scale mining and mercury.

A Snapshot of Kalimantan Projects Based in Rungan Sari

Rungan Sari complex with 40 houses and around 65 residents.

BCU School has 115 students, 24 of whom have full or partial scholarships. www.bcuschool.com

Rungan Sari Resort has 24 hotel rooms with a maximum capacity for 72 people, meeting facilities for 150 people and a restaurant. www.rungansariresort.com

The Muhammad Subuh Centre, the Eco Village and the riverside Guest House are projects of YMS/PCB which is looking to reinvigorate them.

Borneo Football International Foundation, whose primary mission is to serve underprivileged children of the district to “go out and play” in a healthy and safe environment.

KUB, which has been operated by Bachrun & Daniela Bustillo for 15 years offering Architecture, Construction and Landscaping Company with more than 50 projects.

Outside of Rungan Sari

YTS Foundation as referred to above. www.tambuhaksinta.com

YUM Foundation, whose activities include Organic Agriculture (300 families), Vocational Training Centre, (500 participants a year) and a Health & Nutrition Project (440 families). www.yumindonesia.org

Borneo Productions International (BPI), operated by Bjorn and Pierce Vaughn is an award-winning film production company from Borneo, making films in Indonesia since 2009. www.borneoproductionsinternational.com

Kalimantan Tour Destinations, which has won multiple awards Is operated by Gaye Thavisin and today has 3 boats offering day and overnight river tours. www.wowborneo.com/about-us

Yayasan Permakultur Kalimantan (YPK) is a relatively young but well progressed permaculture project operated by Jayadi and Frederika Paembonan www.facebook.com/permakulturkalimantanfoundation



The Hotel and Meeting Centre in Rungan Sari, just one of a number of projects in Kalimantan.

10 YEARS OF BCU SCHOOL

Ibu Sati Soesteyo writes...

This tenth anniversary year of the Bina Cita Utama school in Kalimantan has been extremely busy... so that the newsletter that was supposed to come out in March, only came out now. Some of this news given for the future, is now in the past. Even so, it's never too late to share good news!

In their opening message, the headmasters, Pak Karim and Pak Gunarjo, write:

...Like planting a forest, this [BCU] was a long-term project. Now however, 10 years along, the trees are starting to blossom. Our first graduates are now young adults most of the way through their university studies. They return often to Palangka Raya and to their old school with the intention of not just visiting, but with the desire to be useful.

They spend their holidays doing all manner of community work. Some work with orphans. Others organize community and sports events for young people in Palangka Raya, and others give their time as motivational speakers in local high schools, giving advice on how to get into overseas universities. The positive social impact of our graduates on Palangka Raya is already evident and undoubtedly will continue to grow. We are very proud of our young graduates.

A school is a place of learning for everyone, not just students. Over the years our teachers too have developed to be the best in the province and have provided many hours of valuable teacher training to teachers from local schools. Recently, during joint assessment by the Education Department and the University of Palangka Raya, 630 teachers from the province were assessed and ranked. The 1st and 3rd respectively were our very own Ibu Elis and Ibu Rida.

Another achievement of note began in October when BCU entered an online Olympiad in Math, Science, Social Studies and Languages. The Olympiad was an initiative of the National Education Department. Our students won at the local level and then at the provincial level and went on to compete in the national competition in December. Our Primary School students came in 7th place! Competing in the world's fourth largest education system, comprised of 236,000 schools, 7th place was not too shabby at all! Congratulations to the teachers, Bachtiar, Rida, Yoga, Tetti and Yeni and to all the students who participated.

WHAT'S HAPPENING AT SESI?

Harris Smart writes... A year ago at the Puebla World Congress, Hadrian Fraval was appointed to be in charge of SESI (Subud Enterprise Services International). What has happened since then?

The WSC (World Subud Council) Meeting is coming up in September in Santiago in Chile so it seemed like a good time to talk to him.

But first here is a quick thumbnail portrait of Hadrian...

HADRIAN FRAVAL is the managing director of Rofin Australia which is a world leader in forensic science light instruments. Rofin's instruments are used by police forces and investigative agencies such as the FBI in more than 80 countries all around the world (and often make cameo appearances in TV crime shows like CSI). Hadrian came to business from a science background. He is one of the five Fraval siblings who in their various ways are notable in Subud. (Maxwell, Sachlan, Hanafi, Irma). He himself is married to Halina and has six children and 8 grandchildren. He has held many



high offices in Subud such as International Helper, Zone rep, MSF Trustee and is currently looking after SESI.

So, Hadrian, a year has gone by and what has been achieved? Tell us all about it.

Well, one of the main things this year for me has been paying attention to my own enterprise. We have been in business for almost 40 years and it never ceases to be a struggle for survival, and this year I had to really focus yet again on the company's development. Fortunately, we have obtained a very large contract worth millions of dollars and the future of our company is once again secure and I can devote myself to the field of enterprise more generally.

There has been a constant rhythm in my life over the last 10 or 15 years. I go through periods when I must concentrate on my own business and then I go through periods where the business supports me to do unpaid Subud work. If I need to go to a meeting of the World Subud Council, I do not need to go to my boss and ask for time off. I just go. Also our company has been able to give substantial financial support to Subud.

So this is one of the reasons that Bapak encouraged us to do enterprises. So that we could be free, so that we could be in charge of our own lives, so that we could be masters and mistresses of our own destiny.

Anyway I think the pendulum is swinging back for me, and I am once again going to be able to focus on the bigger picture of what is happening with enterprise in Subud and how I can contribute to positive developments as befits my role as SESI.

PUEBLA RESOLUTIONS

The framework for what we should do is provided by the Resolutions from the Puebla Congress.

The first was that “we should set up a company from which SESI can assist members with implementing projects with a team of experts.”

The Resolution went on to say...”In addition to its existing status of serving the members under the WSA Executive, Congress approves the recommendation that SESI will establish a separate, legal entity that will provide experts to assist members to evaluate potential business ventures. The new legal entity will carry out SESI’s mandate to support the establishment of Subud Enterprises worldwide under an appropriate name that will not contain the word “Subud”, and subject to WSC approval of its Articles of Association; that WSC will approve its first Board and Managing Director as well as approve an appropriate form of Supervisory Board of one or more Directors of SESI that will be part of the Executive of WSA; that no general funds of the WSA shall be used to establish



Hadrian Fraval (centre) with Rofin Australia staff at a forensic science conference. Their futuristic display module was designed by Latif Vogel. Rofin is a world leader in forensic science technology including light sources which can be used at the crime scenes and in the laboratory to reveal fingerprints, bloodstains and so on. Rofin's instruments are used by law enforcement agencies and investigative bodies in more than 80 countries.



Another Rofin display at a forensic science conference. The display was also designed by Latif Vogel.

the above entity.”

In regard to this resolution, I have been working with Leonard van Willensward and others in Holland to see if the company, Usaha Mulia, could become the vehicle we are looking for. It was originally a set up to carry out much the same function as SED in England. It was also a holding company for shareholders who had invested in projects like Bank Susila Bakti and S. Widjojo.

This company was going to be shut down but I have become a director and the other directors have agreed to "keep the company alive" while I search for funding to revive it.

Usaha Mulia could be a perfect vehicle for carrying out the two things we need to do. (1) to set up a panel of experts who can be called upon to assist in the development of enterprises and (2) if we had such an entity, investment could be channelled into it to support enterprises. The idea essentially is that this company would become SESI.

A Financial Institution

The second Puebla resolution was that we should, “Set up a Financial Institution to facilitate supporting Subud members and large projects.” SESI should explore the formation of a financial institution, and if feasible, proceed to implement it with the approval of WSC.

The resolution continued...”Congress supports the recommendation of SESI that, it will explore the establishment of a suitable International Financial Institution to serve the needs for the financing of Subud Enterprises and Projects; that WSC will approve its Articles of Association; that the initial Directors of the said Financial Institution will be approved by the WSC as well as an appropriate form of Supervisory Board, in consultation with SESI, and that no general funds of the WSA be used to establish this entity.”

So far we have been looking at a particular financial institution which has a banking license and would enable us to channel money into enterprises and humanitarian projects.

Other Resolutions

There were two further Resolutions from Puebla.

Resolution Number 3 was, “SESI will continue encouraging members to be registered on a database, to both serve on a panel of experts, and/or be contacted to be involved in new ventures being established.”

And Resolution Number 4 was, “SESI will encourage joint projects involving SDIA and SICA such as schools, homes for the elderly, hospitals and so on.”

So far we have been focussing on the first two Resolutions, but of course we will be looking to implement these two Resolutions as well.

SUCCESS STORIES

An important initiative, to encourage enterprise was the Success Story Talks which were held at the Puebla Congress. This was a very positive development. It proved that Subud enterprise was alive and well.

We had more than 20 personal testimonies of people who have done well through following the path of the latihan and what Bapak had to say in his talks and example about enterprise.

It was great. There was a balance of men and women. People came from all kinds of professions, not just business, but also from culture and social welfare and so on. There was a very broad definition of success. It was clear that success was not just to be measured in terms of how much money you made, but involved many other factors.



Bapak encouraged us to do Enterprises so that we could be free, so that we could be in charge of our own lives, so that we could be masters and mistresses of our own destiny.



Success can also be measured in human terms like quality of relationship or benefit to humanity. Or even spiritual terms. One of the speakers, Irwan Samsudin from Indonesia, reminds us that ultimately the “success” of our lives is measured when we stand before God. Jesus said, “What does it profit a man to gain the whole world and suffer the loss of his soul?” And that remains as true as it ever was.

So I think this was a great initiative and we should keep the ball rolling. Thank you to Rahman Connelly Steven Bryson- Haynes and others who organised this event.

Editor’s Note:

I understand that the videos will soon all be up on Youtube. So watch this space for an announcement about that.

TALKING AT CROSS PURPOSES – A REPLY

Anthony Bright-Paul responds to an article by Robiyan Easty...

Dear Robiyan,

I read your article – Talking at Cross Purposes – in the Subud Voice several times with great interest. Is it a surprise to you that two helpers will not give the same explanation about the word ‘nafsu’?

Likewise is it a surprise that some people should feel offended at the word ‘Opening’? It does not matter whether the word ‘buka’ or ‘membuka’ in the Indonesian is used, some people will be offended by it. Why is that?

It is fundamental to what Bapak explained at the very beginning and indeed explained again and again. We think we have our own ‘I’, but the reality is that we are inhabited by a jungle of lower forces. What Bapak says right at the very beginning in his first talks at Coombe Springs is in fact very offensive indeed to all our egos.

It is very offensive to be told that our actions, our thoughts and our emotions are driven by lower forces that inhabit us. Do you think that because we have been in Subud for many years that we are not still largely inhabited by these same forces? Of course we are, which explains why there is so much argumentation between Subud members.

The simpler answer which Bapak explains is that we are ‘closed’ by our own desires etcetera, which is why we need to be opened.

The purification which occurs with the latihan kejiwaan takes a long time for most of us, – certainly for me! – so we are all in different stages of that same purification. (Pembersihan of which the root word is bersih = clean. The same with ke-jiwa-an of which the root word is jiwa.) Now it is said that everyone has a soul, but not everybody has a jiwa.

As you rightly point out when a person dies the life force or life forces leave the body. Sure, so everybody has life forces and sure everybody has to die. But we are blessed by the fact that we are exercised by the jiwa, and the jiwa can grow, we can make progress and it is even said that the jiwa is much larger than our bodies but can be in the same shape. And it is clear that not everyone has been opened – in fact precious few. So that ‘opening’ is an unbelievable blessing!

So this connection to our jiwias occurs at our openings, and our certainty occurs when we begin to experience. I say this advisedly since it took me some six weeks before I experienced in a dramatic fashion as recounted in my book “My Stairway to Subud”.

Some people, like my old friend Dan Cahill took years and only finally experienced when he had all but given up on Subud and went to ask Bapak some advice. Do you think that Indonesians understand the word jiwa, as used by Bapak, any more easily than we Westerners? Hardly, since ‘jiwa sakit’ is used for mental illnesses. The level of our understanding depends upon the level that we have reached, as explained by Bapak in ‘The Tests of Bapak’.

“When they are used by the material force, how do they react to seeing an angel, or, for example when looking at the Gospels or when they look at the Qur’an? (Test).”

Change now: Your eyes are filled with the life force of the vegetable. How do your eyes react when they look at the Gospels or the Qur'an? (Test). Now change again. How is it if your eyes are used by the animal forces? (Test) And now how is it if they are used by the human forces? (Test).

It is sure that your receiving was not that clear, but Bapak will explain now. If it is seen with the eyes used by the material forces, the Gospels and the Qur'an remain just a book. If it is seen by your eyes used by the vegetable forces, it is seen as something that is able to grow, like a vegetable. But it is still something without meaning and without voice.

If the Gospels are used by the animal forces, they can already speak, they have a voice. They can also give reality and evidence and form. But if they are seen with the human eyes, in other words the eyes used by the human forces, the Gospels can truly show their real meaning, and their real use and their real benefit. This is something that you will experience if you truly follow faithfully the latihan and do your latihan diligently.”

So here we can see that everything depends upon which force is using our eyes or our understanding.

It is interesting in this regard to look at religions, where persecutions and differences persist say between Catholics and Anglicans, and Catholics and Orthodox Greek or Russian; and likewise between Sunni and Shia. When the understanding is still on the material level everything is understood in a very literal way. No wonder the material life force is often referred to as the Satanic Force.

In the latihan kejiwaan we progressively surrender our own wills. How can a helper explain that to a newcomer? Very difficult and in fact our explanations will always be inadequate. Which is why it is said ‘Experience first and explanations later’.

How to explain that surrender to a Higher Will is in fact worship of God? Yes, it is normal for people in the west to find difficulty as you say with ‘worship of God’ since God is still perceived very often as a person sitting on a throne. So people have conceptions and what are conceptions, other than is formed by the thinking?

It is perhaps easier to surrender to a Higher Will or Higher Power or a Roh, so that surrender equals worship. That is echoed in Christianity in Thy Will be done.

Anthony Bright-Paul anthony.bright@ntlworld.com

“ Everything depends upon which force is using our eyes or our understanding ”

VIDEOS ABOUT PATRICIA LACEY

Michael van der Matten writes...

Dear Harris,

I think that you will enjoy this. Even for people who did not know Patricia that well; it is a story of a life so well lived.

Please see below the links to the memorial videos of Patricia's life and the sharing of many memories of the old friends who were present.

Anuradha and Peter have done an absolutely wonderful job with laughs and tears!

Patricia's Life Story: <https://vimeo.com/135990403>

Sharing memories of Patricia: <https://vimeo.com/136117137>



Patricia Lacey.

PATRICIA LACEY'S MEMORIAL

Anuradha Vittachi writes...

Patricia Lacey's memorial was held at Wisma Mulia on 26th July. It was a wonderful celebration that included an account of her remarkable life. And stories about Patricia Lacey keep coming in...

this one is from Leonid Kornienko in the Ukraine where she was known as Patrisha...

This one is about the time when Patricia Lacey had been helping to establish nursery schools in England (if I remember clearly, she created 21 of them).

So, one day, after matters concerning official papers, donations and funds were finally settled, Patrisha comes to a building where a nursery school has to be set up, and sees some lorries filled with furniture and other useful things but without anyone to help unload.

What to do?! For a time Patrisha waits, calming herself, and then..."Are you a gentleman?" she asks a man who suddenly appears on an empty London street.

"Oh?! Hmm ... yes, of course I am gentleman!" he replies, with enthusiastic dignity.

"Excellent! Would you, please then, help this lady with all that stuff?"

"Excellent!" he replies. "With pleasure!"

So, as you can guess, there were also enough other gentlemen willing to help Patrisha that day! Praise be to the Almighty! ●

WHAT IS MIXING?

Murray Forbes writes...

For me one of the hardest Subud "non-rules" to understand is Bapak's advice against "mixing". My difficulty comes in clearly understanding what it includes. It clearly does not include the practice of Islam even though this involves a whole month of strange eating habits in which people feed themselves amply at night but not during the daytime. That a large number of Subud members have converted to Islam despite having no cultural links to it may attest to this or may be for other obscure reasons.

We are also advised that practicing Christianity or Judaism is not considered to be mixing, maybe on the basis that these are considered by Muslims to be stepping stones to Islam. It is an Islamic concept that Muhammad is the culmination of a series of prophets because for instance Christians have a rather different idea both with respect to Christ being a stepping stone and to his being one of a series of prophets.

It is, I suppose, questionable whether those religions that include "meditation" such as Buddhism and Hinduism should be considered mixing given Bapak's strong recommendation against meditation.

Although I have yet to be directed to any exact reference in Bapak's talks the general consensus amongst those I have discussed this with seems to be that one can believe in, practice and even make a living out of "mixing", whatever it is precisely, as long as one does not "mix" them with the latihan.

But Muslims and many non Muslim Subud members practice a rather severe form of fasting while doing the latihan so again this non-rule cannot be absolute. This exception is all the more confusing given Bapak's advice against extreme abnegation and the acquisition of spiritual or quasi spiritual powers through severe forms of self denial.

Bapak often encouraged us to conform to our culture and for many of us going without food and drink during the Muslim month of Ramadan is far from what is normal in our society and in some circumstances can be detrimental to one's health.

When one observes fasting members during this period, they often appear remote and withdrawn and rather at sea with day to day living. It is probably different in those countries where the practice is traditional and the culture expects people to wander around in a daze and in general the pace of life slows down for the month.

In any event each year someone publishes something at the advent of Ramadan to the effect that it is good for Subud members to do the fast even if they are not yet Muslims and that it is beneficial to their latihan. The point is always made that the fasting is not obligatory and is distinct in some way from the Muslim fast.

The article then inevitably goes on to describe how one should manicure one's finger nails, cut >

one's hair and consult with the local Imam (the Muslim authority) to find out precisely what hour one has to stop and start devouring food and when various Islamic type things are scheduled to happen like nights of power and so on. As it appears to me the Subud fast, which coincides with the Islamic month of Ramadan, is carried out to the minutest detail in the same way as the Islamic fast.

Its contribution to the latihan also appears to me obscure. The latihan requires a surrender of the will and the fast requires a strenuous application of it. Spiritual development is something that one receives and cannot strive for yet the objective of the fast is spiritual. In fact I suspect it is the challenge of fasting that makes it so attractive to so many Subud members – a spiritual practice one can carry out by the exercise of pure will power.

One might be forgiven at times for wondering whether Subud is becoming a branch of Islam or form of Sufism. Even though we are assured that it is available to other religions – although maybe not Buddhism and Hinduism to the extent that these include meditation – it seems that this may be contingent on also practicing the Muslim fast of Ramadan.

Bapak has suggested that Christians might achieve a similar benefit by fasting throughout the Christian period of Lent but as far as I know only very extreme practitioners of Christianity do more than give up something nominal out of their diet during this time. Prolonged fasting is not a normal part of any religion I know of other than Islam.

I find it rather confusing. I personally have no interest or wish to become a Muslim or follow their traditions which are completely alien to my culture, heritage and aspirations. In fact other than as a code of conduct passed on to me from my ancestors and the society I live in I have little interest in any of the religions including those that are part of my heritage. The latihan is the path I chose and seems to me to be sufficient.

In the same way that I fail to see how walking 100 kms or more of the Camino de Santiago confers spiritual benefits I also have great difficulty understanding how shifting one's eating from day to night for a month does so. The former more usually confers blisters and the latter irritability and reduced functionality.

A Hand of Friendship to Murray Forbes

Harris Smart asked Anthony Bright-Paul if he would write a response to Murray's article...

Dear Murray, I confess I was somewhat bemused by your article that Harris forwarded to me and even more bemused that Harris should imagine that I might in some way be competent to comment on it.

So let me say straight away that since you are evidently a vigorous 66 year old, who has been Regional Chairman of East Anglia, whose parents were in Subud, who was opened at age 18 and who has been a Helper and has no doubt kept the fast of Ramadan, in no way could I advise or comment on anything you have written, except to salute you as my Brother in Subud.

Therefore I will try to confine any remarks I make to matters of principle. First of all there is no way that any form of fasting or prihatin is obligatory on members of Subud. If somebody or anybody represents that to you in any sort of authoritative or autocratic sort of way then that is not Subud, but it may be religion. Subud is not a religion.

Of course there are many forms of fasting – for example one could fast from television or from computer games – in Christianity fasting was recommended for Fridays, but people quickly got round fasting from 'meat' and the monks simply ate 'fish' instead. Some people have found that keeping the fast of Ramadan was beneficial in terms of acting on the lower forces and helping to clarify receiving.

Even so Bapak made clear that fasting is working from without and not working from within. So whether you wish to fast or not is entirely up to you because to quote Bapak in the 1st book No 31

at Coombe Springs ‘...the nature of man’s worship of God is completely free’.

“ *The nature of man's worship of God is completely free...* ”

In religions as we all know there are rules, maybe relating to food, to clothing, to hair styles, to beards, to attendance at Church or Temple or Mosque, to confessional and so on and so forth. No such things pertain in Subud. When Bapak first arrived at Coombe Springs it was in a fawn coloured tropical suit, and the ladies who accompanied Bapak like Ibu Sumari and Ibu Rahayu and Ibu Ismana were all made-up and looking exceedingly beautiful. They were one and all normal.

So although quite a number of my best friends elected to become Muslims, nevertheless it was Islam as understood within Subud. Since the word ‘Islam’ itself means Surrender to the Will of God, and since that is also the very basis of Christianity, in fact by becoming Muslims they were de facto also becoming Christians, and were acknowledging likewise all the Holy Prophets such as Abraham and Moses.

In fact Subud encompasses likewise all that is in Brahmanism and the Vedanta philosophy, since what is central to Vedanta is the Realisation of the Self, which is also the aim for all of us in the Subud Brotherhood. And where Bapak also discourages us from speculating about the nature of Deity, that is also what Gautama the Buddha discouraged, so it is not by chance that our Brotherhood is called in full in Sanskrit, Susila Budhi Dharma, so where Buddhists follow the Eightfold Path, we in Subud likewise follow the Dharma.

So Subud is not a religion and in no way has any rules in the Ke-Jiwa-an but is in practice the very essence of all religions, in so far that we all follow or practice the latihan kejiwaan, which is an act of surrender of our own wills. Not that we have any will, if truth be told, for what takes the place of what should be a noble soul or jiwa are the wills of the four lower forces. Of course the word latihan in Indonesian means training, or drill or exercise and Bapak has preceded and pre-empted those who would modernise and declared that latihan should more correctly be called ‘worship of God’.

Shortly after Bapak had made his first visit to Manchester, when the McLeods, the Tyrers, the Fletchers and myself had all been made helpers, a whole body of us went down to Coombe Springs and had an audience with Bapak in his sitting room. One of the questions that came up was that we kept being visited by a Helper from across the Pennines, who purported to be some sort of superior Helper – no names no pack drill – and we asked Bapak what should be done about this.

So Bapak said we should sit and listen to this superior and autocratic Helper and while sitting – we were all sitting on the floor – we should all exercise gently and perhaps we would be moved to say ‘No! No! No!’ while shaking our heads from side to side violently. This caused much amusement to the Manchester Group in ’57- ’58.

It so happened that a short time later I was to see a vivid and embarrassing example of this when my great friend Norman Peter Kermode, was sitting in the Djami on the bench seats on the perimeter, when Mr B. began to explain Bapak’s explanations. Suddenly Norman Peter began to shake violently, with his head moving from side to side while crying in a loud voice ‘No! No!’ No!’ before hurling himself out of the Djami at great speed. And he was not of the Manchester Group!

Here is another illustration of the difference between working from the outside and from within. Since I was in the Gurdjieff work for some 7 years before the arrival of Pak Subuh at Coombe Springs, we used to practise the very complicated movements devised by Monsieur Gurdjieff, to the music of Thomas de Hartmann. One of these movements was called the Ho-Ya or Howling Dervish, which took quite some learning.

We also practised another movement from the Nakshibendi Dervishes, which was the ‘whirling dervish’. Of course, this whirling dervish movement was actually performed in a very sedate and deliberate fashion.

However once I had begun to move in the latihan it was not very long before I suddenly found >

myself as if on a turntable and I was whirled violently round and round and at the same time a huge howl was extracted from my lungs. This exercise continued for several months and if I resisted I would be flung to the floor. Likewise I was put through many Yoga postures and also prostrations.

All of these movements came from inside, and Bapak confirmed to me that in fact many of the movements that we see in Churches, Temples and Synagogues all originally came spontaneously from inside and later were copied from the outside.

Quite a lot of people say they don't agree with everything that Bapak said. I wonder to myself however if they have actually understood what Bapak said, in spite the fact that he Bapak provided some 20 books of explanations, as well as his own book 'Susila Budhi Dharma'. I suspect that many people in Subud have not even bothered to read that book closely.

As to 'mixing', my new and excellent friend, what is the touchstone? I leave that one to you.

Anthony Bright-Paul Author of 'My Stairway to Subud' anthony.bright@ntlworld.com ●

WHAT BAPAK MEANT BY WORSHIP IS "ISLAM"

Raymond Aitken writes...

For anyone concerned about the "Islamisation of Subud", here is an extract from a very interesting talk that Bapak gave to the SBIF Trustees in 1984, to help them carry out their work as stewards for the development of Subud when Bapak dies.

“By saying that worship is "Islam", Bapak doesn't mean specifically "Islam" the way it was received by the Prophet Muhammad. The meaning of "Islam" is "life". Prophet Abraham practiced Islam. Moses practiced Islam. Jesus practiced Islam. And so did Prophet Muhammad. Each of them received a book: Abraham's was called the Jabur. Moses' book was called the Torah, Jesus' book was called the Gospel and Muhammad's book was called the Al-Qur'an.

“Subud is not a religion but, through the reality of that we have received, we can understand that Subud is the coordinator of religions. Meaning that it can bring all religions into one fold, because all religions can come into Subud and can worship there. If the coordinator received his own book, then he could no longer accept all these others. The moment you have a book, you have a dogma and one dogma can never fit with another. But because Subud has no dogma and no book, each religion can enter Subud.

“And once a follower of a religion enters Subud, what comes to him comes from himself, and in accordance with himself. Such a person then can understand that religion, real religion, is not nationalistic: because God is the same for all men. And each one receives according to his own nature.

“The reason Bapak is telling this to you is because you are the trustees and you need guidelines. You need a guideline from Bapak to carry out your work, and what Bapak is giving you now is the guideline which will enable you to carry out your work.”

Source: Foundation for your work – Talk to S.B.I.F. board of trustees at Bapak's house, Wisma Subud, Cilandak, Indonesia, July 6, 1984

Code Number : 84 CDK 11

raymond.aitken@gmail.com ●

In Memoriam of Mursalin Fiala – a life for Subud and art

Belinda Brazier writes from Vienna...

I am sending you some material, written from our Brother Lars Herhacker in Vienna, you might find suitable for Subud Voice.

The articles and pictures here are all about Mursalin Fiala, a long time helper/member of the group in Vienna, who had an major impact spreading Subud in our country. He was a very popular and well-known member, because, besides being cheerful and well-educated, he also was a very gifted artist (sculptor).

In his last months before he died, Mursalin wrote a very personal book about his life in Subud. It describes some extraordinary personal experiences, also how Subud spread in Austria, and about events and incidents in "the early years" of Subud.

From Lars Herhacker (English translation from the German by Lawrence Brazier)...

Most of the chapters of his book were handwritten in the autumn of 2014 by Mursalin before passing away on 12 January 2015 in the Hospice at Mistelbach. In the preceding weeks, visits were made by brothers and sisters, which resulted in many and sometimes very intensive latihans at his studio in Hauskirchen.

Mursalin, born and named Hubert in Vienna in 1931, had the entire soul of an artist. A humorous storyteller, adventurer through God's grace, enthusiastic collector of folk songs, talented dulcimer and guitar player, poet and auto-biographer, as well as having an inspired talent for drawing. He was also an individualistic sculptor with a marked stylistic touch.

Brother Mursalin successfully completed his studies with a degree at the Vienna Academy of Applied Arts following five years in the sculpture class. He was to receive his diploma on his birthday many years later from his brother Dr "Seff" Fiala. This was then followed by one year of study at the Slade School in London. Mursalin also found Subud in London and experienced his opening there.

After returning to Austria, Mursalin lived and worked as a freelance artist and restorer in Vienna, at Kleinzell bei Salzerbad/Hainfeld and Hausleiten bei Mistelbach. Brother Mursalin often assumed duties within Subud as a helper and committee member. For a long time he was active as a helper, most recently, with great vitality for the Vienna Group.

Mursalin had already received indications of his demise some weeks and months before during helper and group latihans. Among other things, his soul prayed in the German language to the Almighty to be permitted to meet his heavenly partner after it was not his destiny to find a partner for life on earth.

Here is an example of his receiving, which he gave in poetic form!



Mursalin Fiala, sculptor.



Sculpture by Mursalin Fiala.

A Little Paradise

Garden of the green leaves and red blossoms,
Pond and whispering tree, in which a blackbird sings.
The eyes smile, dazzled by beauty,
The heavy aromas enchant you.
Oh, be not too long for I must wander through you.
And be not too short because you are a wonder.
When will I see that other gate?

“ He had
the entire
soul of
an artist ”

Sunday 8 October will be his 1000 days after 12.1.2015 and thus the day for the great farewell Selamatan ●

THE AUSTRALIAN NATIONAL CONGRESS. JANUARY 4TH TO 10TH 2016

If you are wondering how to start the New Year, 2016, please consider joining us for the annual Australian Subud Congress. It is the middle of summer in Australia, and the Congress is being held on the well named Sunshine Coast, though the climate here is very moderate. The Currimundi Recreation Centre is the same venue we used last congress and proved to be very suitable.

There will of course be lots of latihans and kedjiwaan activities, SICA and social activities, workshops, swimming, and the venue has its own access to the beach, as well as plenty of Aussies and others to meet. Close-by tourist activities include the world famous Australia Zoo created by Steve Irwin.

The congress runs from 11am on Monday 4th January, till the afternoon on Sunday 10th January, 2016. Currimundi is less than 100km north of Brisbane, which has a large international airport, and only 25 km from Maroochydore airport. To book or find out more go to www.subudozcongress.weebly.com

There is information about many aspects of the Congress and importantly booking forms and price information. Also for more info you can email the team at oznationalcongress@gmail.com ●



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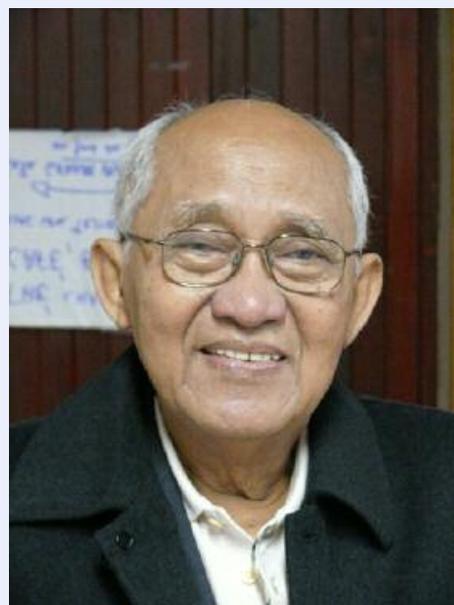
PASSING OF PAK HARYONO

We have just received the news that Pak Haryono Sumohadiwidjojo, Bapak's only surviving son, passed away at home in Jakarta at 3:30pm local time. He was 85 years old and had been unwell for quite some time.

Pak Haryono leaves behind his loving wife, Ibu Ismanah, his sisters, Ibu Rahayu and Ibu Yati, and many children, grandchildren and family members. His son, Suryadi Haryono, is currently serving as Zone 1&2 Representative.

Our heartfelt condolences go out to them all.

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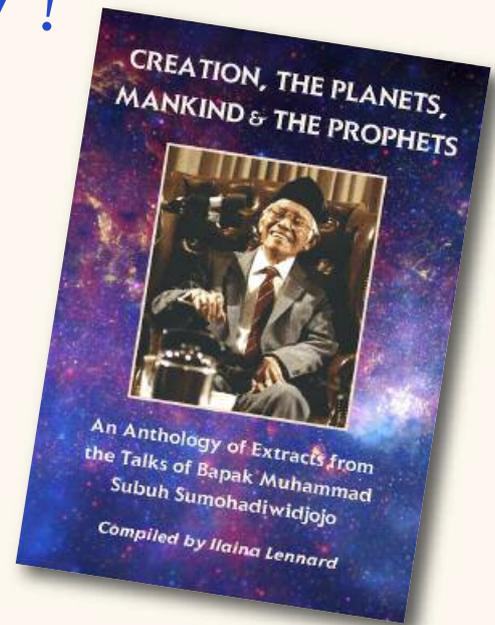
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NEW Videos of new talks by
Ibu Rahayu are on the online
Subud library!

Go to www.subudlibrary.net

(If you don't yet have a password, it's easy to get one. Instructions are there.)

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

See these:
Ibu Rahayu Questions,
Answers & Advice

Ibu Rahayu Talk to Members

BAPAK'S TALKS VOLUME 28

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www.subudvoice.net

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Send articles, photos, cartoons etc. to Harris Smart, Editor Subud Voice,
email: editor@subudvoice.net
Tel: + 61 3 95118122

Submissions are invited which relate to Subud life or are from Subud members. We cannot guarantee when or if a submission will be published. Preference will be given to articles of about 2000 words or less accompanied by a photograph, well-written in English and dealing with the activities of Subud members, or expressing a Subud member's perspective on a subject.

Articles should be written in such a way that they are intelligible and interesting to both Subud members and the general public. Sometimes this September mean providing an explanatory introduction or notes for the non-Subud reader

There is no payment for submissions. Correspondence about articles will generally not be entered into.

Submissions to Subud Voice may be edited for a variety of reasons including the need to shorten them or improve expression. If you do not want your submission to be edited in any way, please mark it clearly NOT TO BE EDITED.

The opinions expressed in the various articles are the sole responsibility of their authors and cannot be seen as representing the opinion of either the editor or the World Subud Association.

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