



## WSA CONNECT

### The Subud World Council in Fátima: a wonderful experience of teamwork and worship

*Written by Amanda Rivera, communications coordinator WSA...*

Gratitude is the word that has accompanied me since I left the SDivine Hotel on July 30 in Fátima, Portugal, after ten intense days of kejiwaan work, meetings, and presentations. The harmonious integration of the affiliates, wings, and MSF gave the council's proceedings a uniquely special quality.

There was a shared sense that everyone could contribute to the future and growth of Subud.

Hosted at the beautiful SDivine Hotel, surrounded by olive fields and with the distant sound of ringing bells, the first in-person WSC of this term was held, chaired by WSA Chair, Rifka Several; ISC Chair, Arifin Konrad; and the incomparable host, Hamid Da Silva, to whom we extend our special thanks for ensuring that each participant enjoyed the best possible stay.

Read the full report: <https://shorturl.at/VlSt5>

To download the complete Connect Issue #1 click here

<https://subudvoice.net/wp-content/uploads/CONNECT-1.pdf>

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## Mahmud Nestman: The Gentle Helper

An interview with Mahmud Nestman photographed and recorded by Sahlan Simón Cherpitel in Langley near Vancouver, BC, Canada on 10 May 2015.

(1 hr 11 min) <https://vimeo.com/cherpitel/mahmud>



### *Sahlan Cherpitel writes...*

Connecting to Subud in 1966, Mahmud has served in all helper positions and is currently repeating as a Western Canada Regional Helper.

He was International Helper from 2014 to 2018.

35 years earlier, he was the Zonal Councillor Kedjiwaan and Canada National Helper when I was gifted with a spiritual crisis in late 1979.

At that time, I set out for San Francisco from LA, then wandered a thousand miles farther north and landed on the doorstep of Bardolf Paul who had officiated at my opening 11 years earlier.

Bardolf turned me over to Mahmud, who helped me through my "dark night of the soul" and showed me the light at the end of the tunnel, and a few months later was instrumental in smoothing the way with the other National Helpers in Canada who objected to my video recording Bapak's Talks during his 1981 visit despite Bapak's personal approval.

Mahmud and I have remained friends since.

His work as a psychological counsellor included developing a private counselling practice, creating a counselling school (Cura Institute for Integrated Learning) and facilitating intensive therapy workshops from 1995 to 2002.

Mahmud is also a member of MICR (Mental Illness, Subud Crisis and Latihan) team which was formed at the 2018 World Congress.

During Mahmud's 56 years in the counselling field, 100 of his colleagues, students and workshop participants have come to Subud.

Mahmud states that he would not have had success in his endeavours without the grace and guidance of Almighty God, and the love support and sacrifices of his wife, Fatidjah, and their four children.

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# International Helpers at German Gathering

*IHs Area 2 write...*

We were all very grateful to be able to attend the Zone 4 gathering and the celebration of 60 years of Subud Germany from August 5-10, 2025.

All IHs from Area 2 were present during parts of the meeting, making ourselves available for needs arising from members of this Zone.

We were especially grateful to be able to spend designated time meeting with and doing

latihan and testing with members of Ukraine, Russia, and the Israeli member present at the event, since we have been unable to visit these areas and were only able to support these members via Zoom.

We also felt it very important to focus on Awakening Testing with the KCs of Zone 4 and all Zone 4 Council members.

We also focused on each member receiving the contribution that each country makes to the Zone.

In addition, we met with members of Norway and did latihan and testing in support of the challenges they are currently facing.

We also met with the members of Hungary – and Beata, Lucía, Anwar, and Michael will attend a Kejiwaan event there on Nov 8 - 9, 2025.



*Zone 4 Delegates.*

## Centerprise

*Raynard von Hahn writes...*

Even though it's been a few years since we last communicated, I thought you might be interested in a couple of recent centerprise developments:

1. Last month I attended for a few days at the World Subud Council meeting in Fátima, Portugal, where I delivered a presentation on centerprises, that was well received by attendees at the WSC meeting.

To see Raynard's presentation about Subud Centers and Centerprises click here...

<https://subudvoice.net/wp-content/uploads/Centerprises.pdf>

2. And I recently created an online directory of various articles and presentations on Subud centres, as well as other centerprise documents I've gathered over the years, which can be viewed at: <https://subudspaces.com/> You can access these documents via the following login details:

User Name: hallmanager User Password: centerprise2025

I hope that you and your centerprises are doing well! If you have any Subud hall rental information or questions that you'd like to share, please feel free to send me an email.

Raynard von Hahn [rvh@genesislw.ca](mailto:rvh@genesislw.ca)



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## Izella Update

*Rahman Connelly writes about his very talented daughter Izella...*

Her song 'Dream Girl' had over 15.5 million streams world-wide of which a third were from Indonesia. To see this song click here...

<https://open.spotify.com/track/4GHFvuf7QjMcPJXkWUqOGI>

Izella was one of the 21 finalists in the TV talent show Australian Idol.

She is now at the Conservatorium of Musical Theatre in Brisbane, where she was one of 20 applicants selected this year out of 400+ that applied.

In addition, she is writing and recording songs and auditioning for major movies.

Watch Izella's performance bring a judge to tears on Australian Idol.

[https://www.youtube.com/watch?v=CS2jbUQV1T4&list=RDCS2jbUQV1T4&start\\_radio=1](https://www.youtube.com/watch?v=CS2jbUQV1T4&list=RDCS2jbUQV1T4&start_radio=1)



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## The Smiling Nod

*Arifin Dwi Slamet, Subud Indonesia, writes...*

The South Jakarta Group has more than 540 active members, a figure reported by the Group Chair at the May 11, 2025 meeting. This means getting to know everyone personally is a significant challenge, even for our most seasoned Subud members. Despite this, nurturing togetherness and harmony is entirely possible. The good news is that Indonesian culture offers a unique greeting approach that I believe can be embraced by everyone, regardless of their background.



*Life in Gunung Gambar Village, Gunung Kidul in Yogyakarta, offers a beautiful example of coexistence: Muslim and Hindu residents greet each other and live harmoniously side by side.*

When Indonesians encounter each other, a "smiling nod" is a common gesture, even among strangers. For those who know each other, a verbal greeting such as "Dari mana?" (Where are you from?) or "Mau ke mana?" (Where are you going?) might accompany the nod. Interestingly, these are typically rhetorical questions, not requiring a direct reply.

For over 19 years, I have been doing the Latihan at Cilandak Hall, during which time I have met countless individuals with varying personalities and struggles. People come and go in Subud. Sometimes I lose touch with those I met a dozen years ago, or if we do cross paths, they might not remember me or might even feel resentful. Whatever the situation, I consistently offer them a nod and a smile when we pass. I don't anticipate the same response; usually, they look away or show a "flat face", as if they haven't seen me.

A multicultural communications expert once invited me to a briefing for expatriates working in Indonesia. During the event, the expert shared several tips on how foreign managers and directors in Indonesia could foster positive relationships with their subordinates. The key emphasis was on body language. Simple actions like smiling and nodding slowly and promptly can have a hugely positive impact on



*Indonesia's cultural tapestry is endlessly fascinating...*



superior-subordinate dynamics.

During the briefing, the multicultural communication expert further cautioned participants against certain body language. Specifically, they advised avoiding folded arms or hands on hips when addressing subordinates. These postures are widely perceived as arrogant by Indonesians, a sentiment deeply rooted in the historical trauma of European colonization.

### Culture Shock

Indonesia's cultural tapestry is endlessly fascinating. Beyond being an archipelago renowned for its diverse ethnicities, religions, and breathtaking scenery, Indonesia is celebrated for its rich and varied cultural heritage. A standout aspect of this heritage is the innate hospitality of its people. Visitors to Indonesia, regardless of their origin, are often immediately struck by the warm smiles and friendly greetings they receive. While this welcoming demeanor is simply commonplace for Indonesians, it can be quite a delightful surprise—or even a cultural shock—for those experiencing it for the first time.

Indonesia's culture of greeting and welcoming others is a significant reason why it is considered one of the friendliest countries globally. This act of greeting, often called "salam" in Javanese, is a simple yet profound way of welcoming others in a friendly and polite manner.

In Indonesia, greetings aren't just common; they are a deeply ingrained custom passed down through generations. From childhood, everyone is taught to greet others in a friendly manner. This practice extends beyond just family and friends to encompass even strangers.

### Family Values

Greetings are an integral part of Indonesian culture. When meeting someone new, we typically use time-appropriate phrases such as "selamat pagi" (good morning), "selamat siang" (good afternoon), or "selamat sore/malam" (good evening). We might also express interest in the person by asking "apa kabar?" (how are you?) or "bagaimana keadaan Anda?" (how are things going?).

Beyond verbal expressions, greetings in Indonesia often involve gentle physical contact. For instance, when meeting an elder, it is customary to gently embrace their hand and then place your own



*Historically, kissing the back of the hand was a custom primarily observed in Islamic boarding schools, where students would greet their religious teachers in this manner.*

*This practice later extended to Indonesian families, with children kissing their parents' hands when departing for school. Today, it has evolved into a widespread cultural practice, commonly used when greeting elders or community leaders.*



*The SPEC English conversation session at the Subud Indonesia Wing Bodies House, led by Harris Roberts, was very well-received. In fact, members in areas outside Jakarta are even hoping to host similar events within their own Subud groups.*

hand over your chest. This gesture is a profound display of respect and appreciation for our elders.

Greetings in Indonesia powerfully reflect the nation's strong family values. When encountering relatives or close friends, we often move beyond verbal greetings to offer hugs or kisses on the cheek, signifying affection and closeness.

This practice underscores our deep care for and appreciation of strong family ties. Within Subud Indonesia, these customs have long been common, particularly among members who are already acquainted. The younger generation in Indonesia even has a casual term for it: "cipika-cipiki", an acronym for "cium pipi kanan, cium pipi kiri" (kiss the right cheek, kiss the left cheek).

Indonesia's culture of greeting and welcoming has had a significant positive impact on its tourism sector. Many visitors are deeply impressed by the friendliness and warmth of the local population, feeling genuinely welcomed and comfortable throughout their stay. This positive interaction with locals often becomes a primary reason for tourists to return to Indonesia.

### Practical Conversations

To enhance the skills of Subud Indonesia members, particularly those within the South Jakarta Group, a new member proposed an English conversation session led by a native speaker. The inaugural Subud Practical English Conversation (SPEC) session took place on Tuesday, July 8, 2025, at 12:00 a.m., immediately following the regular Latihan, at the Subud Indonesia Wing Bodies House. SPEC activities are scheduled for every Tuesday afternoon, right after participants complete their Latihan at the Cilandak Hall.

The idea for SPEC originated with Amir Hadad, a new member who was opened in February 2025. He noted with concern the limited positive interaction between Indonesian Subud members and foreign members residing in, or visiting, the Wisma Subud Cilandak complex. Thus, the initiative goes beyond mere nods, smiles, and handshakes; it aims to foster lasting communication to strengthen harmony among members.

The tactical objective of SPEC is to prepare Indonesian members who plan to attend the 17th Subud World Congress in Fátima, Portugal, in 2028. However, the main purpose of organizing SPEC (which will be hosted by SICA Indonesia) is to strengthen the international exposure of Indonesian Subud members.

Guided by Harris Roberts, an American resident of the Wisma Subud complex and a helper for the South Jakarta Group, SPEC proved quite successful. Participants who were previously hesitant to communicate actively in English became noticeably less shy. The atmosphere of the SPEC sessions is highly conducive to learning, emphasizing that no one, regardless of their English proficiency, should laugh at or mock those with less fluency or speak "broken" English. This unfortunate tendency is common in Indonesian society, but SPEC's approach instead focused on supportive guidance.

In each session, both Harris and the participants also share experiences and knowledge about diverse cultures. This often comes as a surprise to some Indonesian members who still adhere strictly to religious teachings and traditions. The hope is that through these discussions, culture shock will no longer hinder the development of harmonious relationships when interacting with foreigners.



*Indonesia's culture of greeting and welcoming makes it one of the friendliest countries globally...*



*The SPEC English conversation session on July 22, 2025, also welcomed Kadariah from Subud Vietnam. The discussion quickly became more vibrant, eventually evolving into a kejiwaan gathering entirely in English.*

# Domestic Scenes

An interview with Ruth Ariette by Harris Smart...



Many treasures are to be found by visiting the Subud Facebook pages SUBUD CREATIVE and SUBUD AROUND THE WORLD. On one visit to these sites I discovered the paintings of Ruth Ariette who lives in California. Her paintings all showed warm, affectionate scenes from domestic life. It made me wonder, is this how her life is or how she would like it to be? So I got in touch with Ruth to ask these and other questions.

1. *When and how did you join Subud? Were there any particularly relevant or interesting experiences you've had in Subud?*

I joined Subud in 2002 the way a lot of people join it. My late husband's brother was a member and had a profound effect on his life. He encouraged his brother and me to join, so we did.

I would say that in the Latihan, when I was in the right state of mind I felt an overwhelming sense of gratitude. Sometimes I could feel, as it were, the universe opening up. I can't say that it was an unusual experience compared to anyone else's, but it was mine. I would describe it as a sound with angels, and I was in the middle of it.

2 *Tell me a little bit about your background: where you grew up, and so on. Where were you trained as an artist?*

I was born in Detroit, Michigan in 1950. My family moved north to the suburbs when I was 5 years old. I was the oldest of 5. We were raised Catholic, and my mother was a very spiritual person. >



*Dance of Life.*



*The New Grandchild.*

God was very important in her life, and she was involved with the Church. She was in the Alter Society, for instance..

I had terrible acne when I was 16 and I didn't know what to say to anyone. so I spent most of my time in my room painting. My mother and father were both artists and were very supportive. and I was surrounded by beauty. I would go outside and walk in the woods and watch the birds when I could.

I got a degree in Fine Arts at Eastern Michigan University in 1972. I moved to California, to the San Francisco Bay Area, because I thought it would be good for my career as an artist. I sold paintings and cleaned houses when I lived in Berkeley, CA, but I wasn't able to save money, so I went to trade school and learned drafting and painted in my spare time. Then I met my husband, we lived on a little farm and raised 2 children, and I painted in my spare time. We lived in Lower Lake, CA at that time and that's when my husband's brother told us about Subud.

*3. How did you develop this particular style of painting with warm affectionate domestic scenes?*

My husband died in 2014. I would say that every sentient being in the universe has times that are challenging and that's just the way life is. I had been making paintings using gouache on paper, but my paintings were too technically perfect.

Oddly enough it seems that I have the best inspiration when other things in my life are challenging. I started doing acrylic on canvas paintings and stopped relying on tried-and-true techniques. I started taking chances.

I felt a sense of joy like the fool in the tarot card that's about to step over a cliff. I started painting the warm affectionate domestic scenes when I married my current husband in 2017, and my ideas have multiplied ten-fold. Each new painting I do is a wonderful surprise. Usually.

*4. You mentioned your work being spiritual. What does that mean to you?*

I have always felt that my work comes from something other than myself. I have always felt a connection with a vast universe that I am in the middle of. When I work on a painting, I often feel the same way as I feel when I do the Latihan.

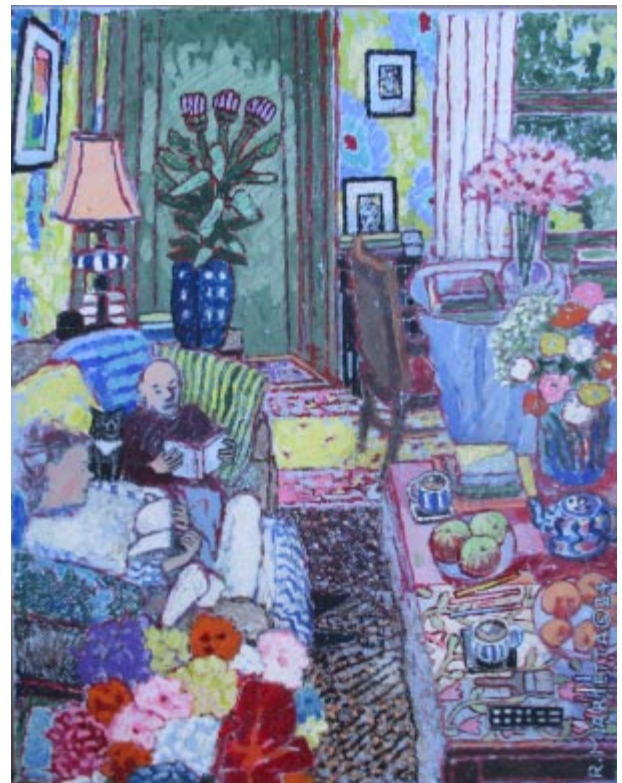
Also, the particular paintings I do now, I feel, make people feel like they have come home in the place they need to be and that they are in the right space in their lives that they need to be as complete human beings. That is how I feel when I look at my paintings and I see that as a spiritual thing.

*5. I wonder if your paintings reflect how your life is, or if they are more of an imaginative idea of how you would like your life to be?*

That's an interesting question. We have inner and outer realities. For instance, our house is too small to have an upright piano like I have in a particular painting, but I have a keyboard. Also, our bathroom is much too small to have bookshelves, but they appear in my paintings. In reality our



*Madonna and Child in the Flowers.*



*Piling On.*

house does not have space for an upright piano or shelves of books in the bathroom, but in my inner self the upright piano and the bookshelves in the bathroom are there. The dancing people are there. There is an inner richness and joy in my life that supplies the things I need, and I would say that yes, my paintings reflect how my life is.



*There's an inner richness and joy in my life that supplies the things I need...*



As I said before, my paintings make people feel that they have come to a place they need to be and are their own right selves. They feel like they've come home. I feel an inward enthusiasm that is in my life and goes through into my paintings. We are all, at best, striving bit by bit to grow a soul and that, I think, is what life really is all about.



*The Birthday Party.*



*If Music be the Sound of Love, Play On..*

## Beneficial Latihan Part 4: Receiving the Latihan

*Suryadi Mai writes...*

Once we have made a wish with intention, or recited a prayer, it means that we have put ourselves in a state of connection with the power of God through our own inner self. And from there we must begin to try to always be in this state of alertness to be aware and feel the presence of the power of God through the receiving of the latihan. This state of alertness must be maintained throughout the time of receiving the latihan, to help us not to be caught up in the vortex of Nafsu through the mind and heart.

In Bapak's talk code <70 PER 1>, Bapak explains as follows:

“Brothers and sisters, the testing Bapak has just done with you has given you evidence of how far and how well you receive the latihan. To explain further: each time you receive and do latihan, you do it without being constantly aware and surrendering to God. Because of that, one could say that the latihan you receive and follow is not so beneficial for you.



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It is God's intention that, when you receive the latihan, you try to feel the presence of God's power within you. God's power manifests inside you – it is what enables you to receive and do latihan – and is a form of guidance that people have sought from when humankind first existed until now. This was also the way or the basis for the messengers of God and prophets, who lived long ago. With this alone, the prophets and people living in ancient times could receive the cleansing of all mistakes from their inner feeling.

For that reason, Bapak asks you all to do your latihan diligently and really be patient, accepting and willing to let go. It is the only way for you to receive an orderly process of cleansing and the development of the true human soul (Rohani soul) that has been planted within you. This is what God intends for all of you, in line with what is manifesting within you – namely, the latihan”.

In Bapak's talk <80 CDK 14>, Bapak explained something very important about what we should do after surrender:

“And in fact, this is something people often ask: "Once I've surrendered to God, what then?" Helpers sometimes reply, "After that, it's up to the Power of God." But that is not true. Because when you have surrendered to God what happens next is up to you. At the moment you surrender the question is, What is there that is in your surrender? It is here that you have to be very attentive. Attentive to what you are receiving. Can you receive it or not? Can you receive the content of your surrender or not? The answer depends on you.

So, brothers and sisters, this is why when a person who is surrendering thinks he is surrendering really hard and then nothing happens, that is because his surrender is still from the nafsu. It is still surrender with the will. It is not yet true surrender. Not yet a surrender aimed towards the life within”.

In Ibu's talk code <10 JOG 2>, Ibu further explains about feeling the power of God through the emotions experienced during latihan:

“So, this is about how to do latihan. In fact, there is nothing boring about the latihan, and yet some of you do feel bored, ‘Why do I just keep doing this? I’ve been doing latihan for fifty years, but my hands only ever move like this?’ The reason is that you do not pay attention to the different feelings in every movement you make, or in what you do in your latihan. Even though you move your hands, you will experience different feelings in different movements of the hands. For instance, when you eat, the feeling is different from when you write, which is a different feeling. Well, then you have to be able to tell, ‘Oh, I should write with this feeling; I should eat with that feeling.’ If you do that, what you eat will be by God's will, and what you write will be by God's will. So, do not mix them”.

Ibu also repeated similar explanations in a letter written from Pamulang, dated October 16, 2016, to the Subud National Spiritual Conference in Oslo, the capital of Norway. In it, Ibu explained the importance of feeling God's guidance through the emotions felt in the movements of the latihan:

“We should not only experience those movements, but also be attentive to the feeling in those movements. Then we need to find that same feeling in how we act and how we speak in our daily life. Once the parts of our body are alive, and we act accompanied by that feeling, it means, God willing, that what we do is close to our soul and we are following God's will”.

The explanations of Bapak and Ibu above show that it is very important to maintain a state of alertness so that we can be aware and recognize the power of God through the movements and emotions in the latihan. Because that helps us to create a connection with the power of God, thanks to which our latihan becomes alive. Then we will become one with the movements and emotions received. From there we will be able to be aware and feel everything happening in the latihan, and that we are being guided by the power of God in everything such as: our arms are being raised, our feet are walking, we are aware of the sounds we are speaking, singing, etc. and then we also feel the emotions that are within us.

In Bapak's talk code <63 LIM 1>, Bapak explained something that often happens during receiving latihan related to the working of the mind and heart as follows:

“And if there are times in your latihan when your thinking still works and your heart still pays attention to things that you know or have heard, there is no need for you to worry. You don't need to restrain it. Just let it be. Because that is how it works: with the emergence of the vibration of life

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that you have received, the mind and heart work on their own. Eventually their activity will come to a stop by itself, provided that your inner feeling doesn't get involved in it".

Bapak's explanation above again shows that maintaining a state of alertness to be aware and feel the presence of God's power will help us not to get caught up in the activities of the mind and heart, but only pay attention to feeling the movements or emotions being received in the latihan.

In Ibu's talk <12 CDK 3>, Ibu said that some members asked her how to stop thinking during practice, because their latihan kept being disturbed by mental activity. Ibu gave the following advice:

"A voice can help stop your thinking. So what is the way for your voice to be active, or for it to come out? You have the latihan. Actually, once you have been opened, you can command your body. So, in that situation use your voice to help your latihan. For instance, [say you yourself], 'Where is my voice?' By doing latihan accompanied by your voice, you will find it easier, as I just said, to support your breathing. This then generates a power that can repel the thoughts that come". ●

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## How I survived in 1978

*By Lydia Charlton...*

I went out shopping, as I often did in the morning, and noticed some building implements stocked beside the apartment-house next to ours, but the way was let free to pass.

Suddenly, quite a way off, at the end of that building, I saw a man, clad in a light outfit, making the most beautiful movements with his arms and body, and I thought: "This person is an extremely talented dancer, I have to tell him when I arrive at his side, but he will probably know that already".

So I watched his phantastic, artistic movements and advanced, when suddenly I felt a strong impulse from the inner to make a great leap to the right, and I landed on the street - when at the same moment an enormous block of granite fell from the top of this house and exploded on the spot where I had just been seconds before and which would surely have killed me.

I continued my way on the street absolutely stunned, I passed the workman and dancer who was as stunned as I was by what he had witnessed, how I had miraculously been saved, (and whose movements were meant to warn me, but were not interpreted as such by my eyes),

I just moved on as in a dream, knowing that "Somebody" had not wanted that I died at this moment of my life, but wanted me to make further experiences in this world.

But I also thought that France apparently is a country of great caprices of fortune. ●



“ *France is a country of great caprices of fortune...* ”

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## Pilgrimage Part 4: Travel notes from an inner journey

*By Mashud Darlington...*

In 2018 I was fasting as usual during Ramadan and had been summoned for Jury Service during the last two weeks of Ramadan. This would have entailed a 40-mile round trip each day while fasting which would have made observing the Nights of Power impossible. I had completely accepted this situation and had visited the court before the summon date to prepare myself.

Just before I was due to attend court, I had a phone call from the Jury Summoning office saying that they had more jurors than required and would I like to be excused. Somewhat dazed as I was already fasting, I said yes, and so was able to observe the Nights of Power once again.



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Another experience during Ramadan was at Subud Britain's Congress in Malvern. I was fasting again, but only from seven a.m. to seven p.m. I had no thought that anything unusual would happen to me as I was aware that others at Congress were fasting for far longer than I was, and I was also feeling somewhat irritated by some of the discussions that I was involved in during the Congress. I went to latihan in the dome at Malvern on the 21st night of Ramadan, the first Night of Power.

After latihan had been continuing for about fifteen minutes I felt myself to be alone in a vast space. I then heard a voice speaking inside my chest saying: 'Whenever you meet anyone, just say 'Peace be upon you.' The sense that came with this was that I should always have a good feeling in my heart towards everyone but always be inwardly separate and close to God.

I was given the name Mashud by Bapak in February 1968 and never asked him the meaning of this name. I asked Muslims I met what this name meant and they said 'Oh, a happy person.' Later I asked a Subud Muslim scholar who said the name means 'He upon whom God has bestowed felicity.'

I was happy with this explanation until a Subud member knowledgeable in Arabic said this name was really Mashad meaning a martyr. I was concerned about this and so wrote to Ibu Rahayu asking her what the meaning of my name really was. She told me my name should be pronounced Mashoud and the form is the Indonesian spelling. She said its meaning is 'Under God's Protection.' In my life I have often found myself in physically or psychologically dangerous situations and yet as in the case of the stories above have unexpectedly been graced with safety and protection.

Towards the end of 2018 during the latihan at the Amadeus Centre in London my mouth opened and I spontaneously said: 'Listen! Listen!' Later during this latihan my ears began fizzing and itching very strongly. A short time later following this experience I was awakened in the middle of the night. On the first occasion I heard a voice shouting inside my head saying: 'Sit up!' This was not a voice from a good place but carried with it an unpleasant sensation. A few nights later I was awakened again by the sound of a loud explosion although nobody else heard it. The next time I was awakened I felt the latihan pounding through my body as though I might die at that moment. On the next occasion I heard a cry of anguish from a female voice. This was so loud that I awakened Rohana thinking that she had cried out but she was actually sound asleep. On the fifth occasion I heard the distressed cry of a child's voice although at 3.00am there was no possibility of a child being nearby. I tested about this experience and understood that this was a purification of noises I had heard in the past that had entered my inner feeling and that I had not been able to keep out. For instance, the expression, "Sit up!" was what teachers shouted at children in my junior school. The child weeping was the sound of my own children weeping when they were really upset. These were noises that were now being cleared from my inner feeling.

During all these years following my opening in 1962 my latihan has proceeded 'normally'. Once I had the experience of moving like an ape man. This was an extraordinary sensation as my right arm and right leg moved together, and my left arm and left leg were similarly linked. This gave me a kind of rolling gait. Another time I had the experience of moving and feeling like a bushman hunter. I had a bow and arrow and my feelings were able to spread out so that I was aware of any animals that I may hunt or that may hunt me even if they were some way away and behind me.

When one of the early Indonesian helpers visited Manchester, he was asked: 'What can I do to help the progress of my latihan?' He replied: 'Do what you can.' The member then asked him: 'That's the point. What can I do?' The helper looked very serious and replied: 'Do what you do.'

Gradually as I felt the force in the latihan penetrate into my brain I began to understand that acquiring knowledge in the kejiwaan world is similar to acquiring knowledge in the material world. In the material world there is a process of study. In mathematics, for example, you have to master arithmetic before moving on to say matrix algebra or calculus. At some point, moving from what we know to the unknown is a kind of gift of grace.

In the kejiwaan world practising abstinence, prayer, study and the latihan takes us to a point where we 'see' beyond our normal understanding. For example, while living in this world we can attach labels to ourselves and say, 'I am a Jew, or Catholic or a Sunni Muslim etc.' However, from a kejiwaan point of view when our physical body, through illness or trauma is no longer viable our energy has to separate. At this point there is only reality and the energy of our being has to go to a place where it will resonate with its surroundings. There are no group tickets for that journey. >

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On this Subud journey I have tried to follow the advice of the Indonesian helper, who while visiting Manchester said, “Never be afraid to go deep in your latihan.” I believe that I have been cared for and protected in the tender embrace of God’s love throughout these years even when I was least aware of it. I hope that I have accepted the lessons that life and the latihan have brought me, if often only after some resistance on my part and with sometimes the needlessly long passage of time.

Under the impact of the Subud latihan kejiwaan we fulfil our destiny by separating from me—mory and shedding the influence of our ancestors like a snake sloughing off its skin to meet with our true self, knowing clearly that we are not material beings leading lives devoid of purpose. We are in truth spiritual pilgrims, children of the moment with an identity able to survive beyond the limits of this world. Respecting ourselves and with our unknowable Creator’s blessing of light and peace we have become star voyagers, journeying towards our source through the seen and unseen worlds of an incomprehensibly vast and complex reality. “In my father’s house there are many mansions.” John 14: 2.

Our true self with its identity and talents, created outside time, is returning to its origin and annihilating itself in merging with its maker in the eternal world. “From God we come and to God we will return.”

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## Adventures in the Archives Part 1: *Documents*

*By Iljas Baker...*

The archives is not a repository of Bapak’s and Ibu’s talks (for those, visit the Subud library), but it does have an abundance of interesting material related to Subud groups and Subud members, as well as various Subud publications, many of them quite old.



My first foray into the Subud archives was to look for material about the Benedictine monks living in St. Wandrille Abbey in France who had first received the latihan in 1959 in the presence of John G. Bennett. That interest if I remember correctly had been stimulated by a book I had

read about the Trappist monk Thomas Merton and his interest in Sufism. There was no real connection between the two monks that I knew of, and I was not searching for any particular information. It was simply a case of a lively mind (mine) following a broad theme in search of “spiritual entertainment”.

With help from Daniela Moneta (archivist) I was able to find an interesting letter in an old Subud Journal (Vol. 2, No. 6, 1965) written by Father Bescond, one of the French monks who received the latihan in 1959. The letter simply and sincerely talks about some of his experiences in Subud.

Although not allowed to leave his monastery, Fr. Bescond talks warmly and sometimes painfully in the letter about the profound sense of brotherhood he experiences through telepathic means and through visits by Subud members. He appears particularly sensitive. He writes, “I have suffered so deeply as to be ill from the dissensions that have troubled this or that group hundreds of miles from here.” But Fr. Bescond always seems hopeful as “thanks to the Latihan, one knows that in the end the light will appear”.

His positive experiences leave him in no doubt about the power and beneficence of the latihan. He writes about powerful latihan experiences during Bapak’s visit to France, which according to Bapak’s Travel Log (also found in the archives) was from 2 July (arrival) to 19 July (departure) 1964. Friends had arranged for Fr. Bescond to meet Bapak, but his abbot would not give him permission to leave the monastery and a physical meeting with Bapak never took place.

Still, during the time of Bapak’s visit to France, Fr. Bescond writes, “...at the moment when I was least expecting it, on July 4th, 1964, the vibration ... made itself felt in me without ceasing, day >

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after day, with the intensity of a rather strong latihan. It was very difficult, particularly during the [Divine] Office in the chapel, where the mind is unoccupied and the body at rest, and where it was moreover, important not to let anything be seen ... [After ten days of this on July 14th... at 9.15 a.m., during the [Holy] Office, I was suddenly filled from head to foot with a penetrating energy: I was quite certain someone was doing latihan close to me”.

After the Divine Office ended, “the vibration, which had lasted ten days, stopped and then I felt an immense peace, a limpid joy and a feeling of purification as though I had been bathed interiorly. Since then, my latihan have been better, and life, which had been harder and harder for me, has begun to expand in a joyful and tranquil fullness”.

He must have wished this spiritual blessing for his fellow monks and whilst no doubt accepting what transpired there is surely a touch of sadness when he explains why the other two monks who received the latihan could no longer exercise with him and speculates on why other monks in St. Wandrille had not accepted Subud. Those who stopped doing latihan with him did so on the abbot’s orders as their roles in monastic life changed resulting in the loss of certain freedoms previously available to them.

He states that the reason other monks in his monastery haven’t been attracted to the latihan is partly because of a lack of understanding about the relationship between religion and practices such as the latihan, but mainly because the latihan experience “... has procured me some fairly spectacular purifications and in particular certain experiences of death which, while deepening my interior joy, have hindered me for long periods of time in my external activities”. He ends his letter by indicating that he could say a lot more about these experiences.

It is always enjoyable and uplifting to spend time with someone who values the latihan and is aware of how great a blessing it is, even if the occasion is mediated by a computer screen. For this I am extremely grateful for the archives.

To read the complete article click here: <https://subudvoice.net/wp-content/uploads/ILJAS1.pdf> ●

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## The Magic of Memory with a Little Help from Faisal

By Daniela Moneta...

The WSA Translation team is preparing to make a video of a recorded talk Bapak gave in 1970 in London. The Translation team requested some visuals from the WSA Archives to add to the film. At the time of the talk, Bapak was traveling to London after visiting Manchester; he was staying at the Staffords’, 3 Shakespeare Gardens, East Finchley, London. This is according to excellent information given to us by Faisal Sillem (head of the WSA Translation Unit in the early days). Information about Bapak’s talks and his travels can be found in Faisal’s Bapak’s Travel Log available to Subud members on the WSA Archives website (for access please email: [admin@wsaarchives.org](mailto:admin@wsaarchives.org)).

Bapak gave a Farewell talk on Tuesday, the 1st of September 1970. It was 1970 LON 2, “Proof for the Djiwa” published in the *Pewarta Kedjiwaan Subud*, Vol. IX, No. 6, Nov. 1972, page 181. The talk was given at the beautiful Alexandra Palace.

Bapak had given a talk on this visit the day before at the Alexandra Palace 70 LON 1 and was received by Howard Brooksbank. The next day, according to Mursalin Cornelius who was then chair of the Central London group who owned St. Mathews Hall on Monmouth Road (currently owned by the Jehovah’s Witnesses) in the area of Westbourne Grove, Bapak had tested and talked to about sixty members. Then in the afternoon, Bapak visited John Bennett at his home on Brunswick Road in Kingston-on-Thames. That evening Bapak gave a second recorded talk along with a *salamatan* at Alexandra Palace, recorded talk 70 LON 2. We can read about this talk in the *Pewarta Kejiwaan Subud*, Vol. 6, page 181, published in 1972.

The Translation Team, headed by Elisa Sanchez Caballero, asked the WSA Archives team if we had any photographs of this event that could be added to the video (audio only of Bapak’s talk). If anyone has photos or recollections of this event, send a message to: [admin@wsaarchives.org](mailto:admin@wsaarchives.org).

Mursalin Cornelius, mentioned above, is an author who currently lives in Sevilla, Spain and was present at this event in 1970 and describes it below:

“I have just had a closer look at the screen-shot you included of Alexandra Palace. In the listing >



*Alexandra Palace, London.*

for 70-09-01 (Tuesday), Faisal also references my name. I remember being at that talk and testing. I had to greet Bapak as I was then chairman of the Central London group which owned St Mathews Hall on Monmouth Street. (The building now belongs to the Jehovahs Witnesses).

“Faisal notes that the tape was not received. This is true because there was no tape. At the hall was a very self-effacing older woman, very sincere, and she had brought along a hand-held tape recorder, but was sat in the last row of seats, at the back.

“Bapak stopped his talk and asked her to stand up, which she did (nervously), and asked her what she was doing. She explained that she had arrived late as she had offered to do washing of dishes and that she was recording his talk.

“He asked her to switch the little machine off (I remember very clearly). He then asked her why she was sitting at the back, and she answered that she was shy. Bapak then laughed and asked her to come to the front and stand in front of him. She nervously refused but Bapak gently kind of gave her an order and she went to stand before him. (I cannot recall her name).

“Bapak then asked her to begin her latihan and as she was doing so, he asked her to respond, through her latihan, to questions. Everyone was surprised. The testing lasted maybe five minutes. She was never the same again, still shy but always happy.

“After that, Bapak spoke again, about there is no high or low among us in Subud, that we are all equal. Then he asked Ismana, Haryono’s wife, to stand up, and said he would sing and Ismana would receive the dance for what he sang. He sang and she moved in dance and finally he stopped, and she almost collapsed - it was early afternoon.

“Bapak then explained that what he sang was the voice of the Prophet Muhammad. The whole experience was totally out of the ordinary, unforgettable. (Bapak never allowed the testing or latihan to be recorded). I had been in Subud just over a year.

“There are a few other Bapak experiences that I was present at, but which were also not recorded but I don’t remember them as vividly as the one I have described - and of course, each one who was present would describe the event in a different way.”

Note: you can read excerpts from Mursalin Cornelius’ book *Twinkling of an I in the Eye of the Self* on the WSA Archives website. If you do not yet have access to the Archives website, send a request for access to: [admin@wsaarchives.org](mailto:admin@wsaarchives.org)

# A Traveller's Tales Continued

*Part 2 of an interview with Dachlan Cartwright by Harris Smart.*

In this episode, Dachlan talks about working with Harlinah Longcroft on the Archives and History of Subud; living and working in East Timor; being a poet; teaching at Sekolah Cita Buana (SCB); The “Kilimanjaro” Experience; and forming a cell with other Subud members...

*It's good to see you again, Dachlan, and to continue the interview.*

Yes, great.

*So, I think the part we got up to was talking more about your life in Indonesia.*

Yes. So, I'll continue with that. I got married in 1979 and by 1983 I was settled in Indonesia. Munadi, our son, was born in 1981, and then Rianti, our daughter, was born two years later, in 1983. We settled in Bandung, and I got a job with Bandung International School as teacher-librarian and I stayed there for 17 years, having previously been in jobs for, you know, about one year, two years, maybe three years.

But the motivation for staying there such a long time, although it is a great school, it was a great job, was that I had help with the fees, with the school fees for my children. And of course, education is the key, and they received a great education there.

*Working with Harlinah...*

*So, and how long did that go on for in your life.*

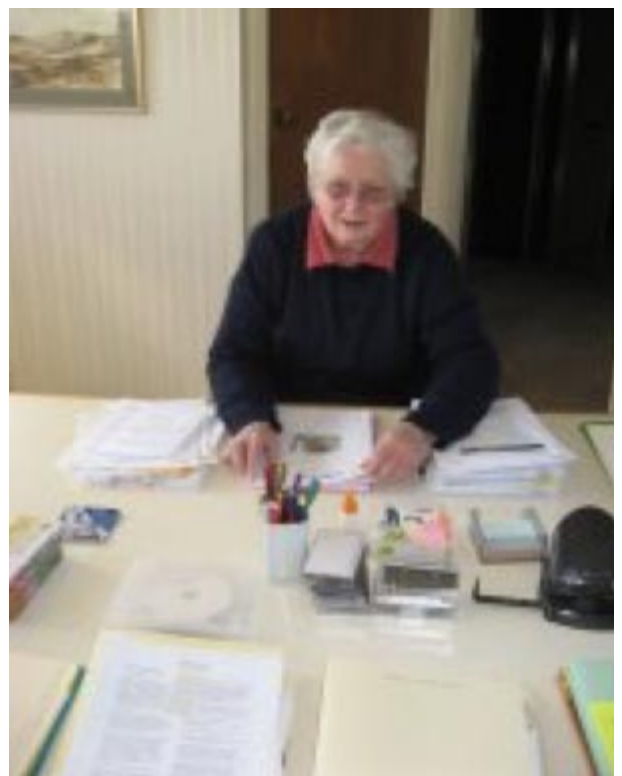
17 years. I was attending Subud Bandung, doing latihan there, but also going down to Cilandak. I started working for the Archives and the History of Subud. It started like this. Harlinah Longcroft, who was writing the History of Subud, wanted someone who would know how far she had got, just in case she suddenly departed. I'm no historian. I respect the skills of the historian, but at least I had the library skills and the research skills to assist her in this.

So, I would go down about once a month, down to Jakarta, stay the weekend near Harlinah's and work with her. She would show me what she was doing with the Archives, and the fields of research she was getting into. And I must say that she was a remarkable person. We know that in Subud there are no gurus, in the sense of you have to obey everything they do, in the Sufi sense. But I've had three mentors. I can say Mas Adji, of course, and before that Muhammad Ridhwan Ish'arc in Subud Central London.

And Harlinah, she was a remarkable person. I learned so much from just working with her. We would work fairly intensely over the weekend, but then we would relax in the evening. And she's known as Subud's Iron Lady, the equivalent of Margaret Thatcher. But she



*With Ibu Ismana at Sekolah Cita Buana (SCB)...*



*Harlinah Longcroft...*

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had a really soft, feminine side. We used to listen to country music like Roger Miller, King of the Road, that sort of thing. So she had a really fun, feminine side, but I learned some remarkable stuff from her.

“ Harlinah was a remarkable person...”

*What was it specifically that you learned from her?*

To be my own person, not to rely on the hierarchy of Subud, if you like. For example, we used to test. She used to test, because she's a historian, events in world history, for example, sometimes we'd be talking about ancient China. And then she said, I'm getting this frisson, you know, and she was there in ancient China.

And then the Vikings, she received that she was a kind of priestess. The Vikings in a way were slobs and all that. But they were very brave explorers. And when they launched their ships to go out into the unknown, it was like a religious service. And she saw herself as a kind of priestess blessing the ships as they ventured out into the unknown. She was having these kinds of experiences.

And so one of my interests is “King Arthur”. There are several claimants as to “who was King Arthur?”. And I asked her about this. “Well,” she said, “Dachlan, you're a Subud helper. You can test for yourself.” And I did, and I received a satisfactory answer. So that sort of thing, to rely more on myself than, you know, other gurus or honchos or, you know, “important” people, just to be my own person, my own man.

I had been working with Harlinah for about a year, when, on the initiative of Lorenzo Music of Subud California, a team was set up to look into the state of the paper archives in Cilandak, including Bapak's original letters, which were vulnerable to deterioration in the tropical climate.

The team included Lorenzo, Abdullah Pope, Harris Roberts, and Rashid Black, in Cilandak. It was decided that a professional archivist should be appointed, and so Daniela Moneta, from Phoenix, Arizona, became our Subud Archivist. She was not only highly qualified but had relevant fieldwork experience in rescuing and restoring valuable documents from the Renaissance which had been damaged by the floods in Florence.

I was in Cilandak when Daniela arrived, tired but fresh and so enthusiastic and dedicated. And my weekends at Cilandak were now enhanced by working with Daniela as well as Harlinah. Just as I believe that Harlinah was sent by God to be our Historian, I'm sure that Daniela has been sent by God to be our Archivist (and a certain Australian to be the Recorder/Communicator of our early days?).

To read the complete interview, click here <https://subudvoice.net/wp-content/uploads/CART2.pdf> ●

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## Ramzi Addison – 1946 - 2025

*Obituary by Maurice Baker...*

It seems impossible that I won't see or hear anything from my old mate Ramzi Addison again, having received this message from Aisjah, his wife of fifty-seven years, on July 5th.

'Dear Maurice, Ramzi passed away a couple of hours ago.' In fact, the news was not a great surprise to me, knowing he'd been suffering with prostate cancer in recent months and had been sending me progress reports of the various indignities inflicted on him by the medics.

These messages – letters, then emails and texts, going back over many years – were sporadic and often sent for no special reason, but almost always light-hearted and even silly, as if we were still yakking down the pub in Kingston upon



*Ramzi Addison and his wife Aisjah.*

Thames where we'd met as teenagers, long before joining Subud. In his memoir, *My Spiritual Journey*\*, he describes first going there not long after returning from New Zealand while working as a merchant seaman:

'I rang an old girlfriend who lived in Wimbledon and arranged to meet her. We went off to Kingston on Thames, somewhere I had never been before and well outside my normal territory. We went to a pub – the Morning Star – and there I found a whole new world, populated by lots of different sorts of people, unlike any I had ever mixed with before. There were guys with long hair, earrings and beards, strange clothes and someone in the corner had a guitar. It was all very alive and colourful, vivid and exotic. I knew this was where I had to start my search for this mysterious thing that had been put in the world for mankind.'

In fact, little did we know it but there were several young people on the Kingston scene at the time who did know about Subud, not surprising since Coombe Springs, owned by John G Bennett (1897 – 1974), was nearby and had become a centre for the work of Gurdjieff and, following a visit by Bapak in 1957, the development of Subud.

To read the complete obituary click here: <https://subudvoice.net/wp-content/uploads/Addison.pdf>

## Culture at the SB Family Congress, 2 August – 8th August, 2026 - An Invitation

By *Lucianne Lassalle...*

We are very excited about the forthcoming 2026 Subud Britain Family Congress. Ideas and inspiration have been streaming in, and I've volunteered to help shape the cultural programme.

I imagine the 2026 National Congress with a vibrant festival feel; a sharing of new ideas, experiences, creativity, and healing. It could be a joyful blending of all the wings of Subud: SICA, SIHA, SEA, Subud Young People, Families and others.

I picture talks, discussion groups, demonstrations, and workshops on subjects that inspire and challenge us, giving food for thought, broadening our outlook, and offering experiences we might not encounter in everyday life.

Testing sessions focused on our gifts, talents, and approaches to living fully, helping us deepen connection with our inner wisdom and soul journeys.

Evenings filled with music, dancing, poetry, theatre, shows, and plenty of fun, laughter, and community spirit.

Many Subud members are therapists and healers; it would be wonderful if they shared their work and insights through talks, Q&As and demonstrations. It is always fascinating to see how we can heal the body and mind and keep healthy and well; there are so many different healing modalities about today.

We will host presentations and workshops led by cre-



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atives; potters, basket makers, printmakers, bookbinders, writers, poets, creatives in theatre and film, actors, puppeteers, instrument makers, photographers, painters, sculptors, dancers, singers, musicians, composers, fashion designers, graphic designers, architects, new tech, new financial systems and more.

There will also be space for an art exhibition and we are hoping to have craft works also on display and for sale. If you want to bring artworks, please contact me and the congress team before the congress so we can make sure there is space and appropriate hanging or placement details in place.

Finally, it would be inspiring to showcase new initiatives such as Sanctuaries for Humanity and experiences like the Yes Quest, amongst others.

So we are inviting people with possible offerings to contact me and I can pass the info onto the congress team. We can collate all proposals and ideas, nearer the time we can put together a beautiful balanced programme and allocate times, rooms and spaces. We won't be able to guarantee everyone a slot but we will do our best.

Many thanks for reading this, please feel free to email ideas, thoughts and proposals to:

Lucianne Lassalle, [luciannelassalle@icloud.com](mailto:luciannelassalle@icloud.com)

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## The Archives

This edition features two reflections on the Subud Britain Archives. John Sheard, introduced by National Chair Peter Hull, offers a practical update on recent archive visits, current conditions, and plans for future development following the retirement of long-serving archivist Solihin Garrard.

Raquel Alcobia, Portugal, writing in a personal capacity from within Zone 3, shares a heartfelt perspective on the wider significance of the archives and calls for renewed commitment to their long-term preservation.

While differing in emphasis, both pieces express a shared concern for the safeguarding of Subud's historical and spiritual legacy.

## Caring for the Subud Britain Archives

*Introduction by Peter Hull, National Chair, Subud Britain*

Subud Britain's archives are a vital part of our shared heritage — preserving documents, images, recordings, and memories from decades of Subud life in the UK and beyond. These archives reflect not just our history, but the experience, insights, and spiritual journey of members over many generations.

For many years, this responsibility was carried out with great care and dedication by Solihin Garrard, whose service as our national archivist has been deeply valued. As many will know, Solihin has now stepped back from this role due to health reasons. We want to place on record our sincere thanks for the love and commitment he brought to this work over such a long period.

With Solihin's full agreement, the Trustees have begun the process of appointing a new Archivist to ensure continuity, stewardship and further development. Our goal is not only to protect what we have, but also to modernise and improve access, enabling members — both current and future — to engage with the legacy of Subud Britain.

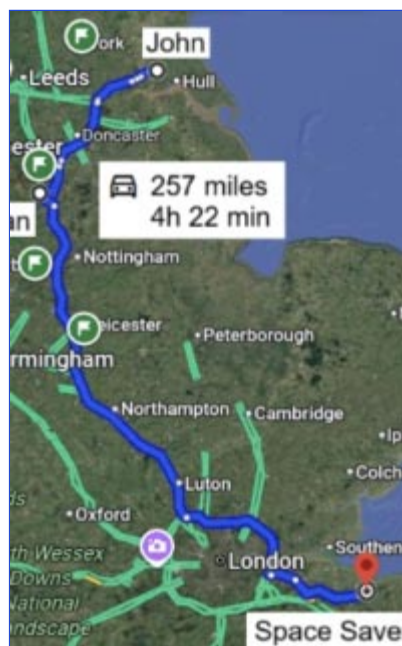
We are actively reviewing:

- Improvements to storage conditions, including temperature and humidity control.
- Digital access and preservation, through scanning and cataloguing of key documents.
- Professional standards in archiving, aligned with national and international best practices.
- Longer-term ambitions, such as a dedicated archive space that could serve both national and potentially international needs.

The recruitment process for a permanent Archivist is now well advanced. A strong shortlist was drawn up in August, and interviews —are taking place this month. We hope to announce an appointment very soon.

In the meantime, John Sheard has kindly stepped in to assist during this transition. His detailed visits to the archive facilities, along with his reflections on our current situation and future needs, have been an important part of this process. We are grateful for his clear-sighted and practical support.

What follows is John's account — part field report, part reflection — which gives members an insight into the work that lies ahead, and the value that lies within our archives.



## 2025 Visits to the Subud Britain Archives held at Space Saver Storage, Faversham

by John Sheard



leaving the role that he had diligently performed for decades. Considerable care was needed and the Trustees felt that things should wait till Solihin was settled in his direction. As time went on, the Trustees considered the safekeeping of the archives and I volunteered to stand in till we found a new archivist.

### The first trip to Faversham to see the archives 2nd – 4th May 2025

At the beginning of May this year, I drove down to Faversham with Alan Boyd. Alan, previously an International Helper, knew Solihin and his family better than I and was more familiar with the archives.

In Faversham, Alan and I went to the Canterbury Subud House and were kindly welcomed by Solihin's wife and family. All archive material had been moved to the storage facility, and after latihan we left with the archive laptop.

The Canterbury Subud house is a very neat and well-kept, two-story building. It is a very peaceful place and I would describe it as very restful.

The Storage facility we visited is outside Faversham, in a secure, gated compound. It has a number of purpose built, steel framed buildings, which are internally divided into individual locked rooms. The buildings are dry and secure, but there is no heating or humidity control.

Subud Britain has two rooms; the main storage area, 150 sq ft, which has lighting and a central table, and a smaller room of 50 sq ft in which there are some boxes of material, yet to be sorted.

The main store contains a variety of items:



- Paper records and letters • Books and Magazines • Photos and negatives
- Audio and video tapes • Film reels • DVDs and even some 3.5" floppy discs
- \* All of the boxes have typed labels for identification.

We would have liked to also visit the further 81 storage boxes located in Space Saver, which is a shared storage location, also in Faversham. But as it was a Saturday, their Archivist was not available and we were unable to look at them. I incorrectly assumed that these would be small boxes containing tapes or negatives or such like as the price per box was low compared to the cost of the main storage.

On behalf of WSA, Subud Britain stores under special conditions one of the original microfilm sets of Bapak's Talks at a company in Surrey that we haven't visited. This is professionally stored in temperature and humidity-controlled conditions.

Both Alan and myself took a multitude of photographs of all of the boxes of items that we were able to see, so that we may check with records on the laptop.

## The second trip to Faversham to see the archives 31st July - 1 August 2025

In July, Humphrey Williams, chair of WSA archives, contacted me from America. He was to be in the UK in just over a week and wondered if it would be possible to visit the archives in Faversham. Nine days later, I was back down to London, this time by train, staying in outer London so I could meet Humphrey early the next morning to go to Faversham. Meeting in Kings Cross station, we went by train to Faversham and then by taxi.

It was a Friday, so the Space Saver archivist was available and accompanied us to the shared storage location.

I had expected a neat row of quite small boxes, instead, we were taken up to the roof space, which was full of row upon row of boxes from various customers, not just Subud. The area was dry, but not temperature or humidity controlled.

Space Saver class this type of storage as long term, and is typically used by companies to store bills and invoices, which have to be kept for 7 years. Customers are not given free access to this area. If an individual box is required, you phone in advance and for a small price, the box is brought down and returned afterwards.

The area is infrequently accessed and the lighting is very poor, mainly relying on transparent roof lights. In this photograph (right), the area looks well lit, but this is due to the ability of the phone camera, not the ambient lighting. The boxes are not as well kept as in the storage areas. You can see Humphrey, using his phone torch to examine some of the box contents. And all those boxes all the way up to Humphrey are ours and there are quite a few more in rack 7.

By no means were the contents of all of the boxes examined, but just sufficient to get a flavour of what is there. It appears that these are documents of lesser importance, e.g. 40 year old bank statements that may only require scanning. Even if this is typical of what is stored in the roof area, it represents a lot of work to review, scan, store and catalogue the documents.



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As we were not trained archivists, during the last visit, both Alan and myself had kept handling any of the documents or other items, to the bare minimum. Humphrey's knowledge and background meant he was able to examine the archives more closely.

Even though there was no temperature control, despite the very hot temperatures outside, it is worth noting that the temperature within the storage facility was not uncomfortable. Going downstairs to look at the two storage areas visited previously, it appeared that were little, if any, signs of deterioration. Humphrey found items that he considered rare, if not unique. There are a substantial number of international items within the UK archives.

I see that as well as the preservation and protection of these historical documents, photographs and items, the archives need to provide access to Subud Members, and in the first instance, this would mean a database of electronic copies and images. This would allow wide access as well as protection.

In the medium term, by the time this appears in the Subud Journal we will be able to announce the appointment of a new Archivist. For the long term, there is interest in establishing an international archive facility in the UK, possibly purpose built, but there will be quite a few discussions to occur first. Financing and upkeep being quite prominent.

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## Zone 3, Area II Archives, QUO VADIS?!

*By Raquel Alcobia...*

During the recent WSC meeting in Fátima in July, the feeling and the strength of our Subud community reminded me of the first years in Amanecer (Colombia), where we all, as pioneers, felt continuously guided and driven by the inner strength into believe that the impossible would be made possible. In Fátima I had the chance to speak about a proposal for the Archives in our Area II with those people who really care, who appreciate the importance of the Archives in England and would like to do something about it.

It so happens that today, 68 years after Bapak first arrived in Britain, nobody knows exactly, what the British Archives holds. It is like that special and mysterious material, is still waiting to see the light of the day and be shared with all the Subud world. The dedicated Archivist, Solihin Garrard, that had been holding the 'torch' for the last 13 years, working mostly alone, earning a minimal wage, had to resign recently due to health reasons.

Humphrey Williams, the chair of the WSA Archive subcommittee travelled to England after the Fátima meeting, to see what archive materials were in the rented storage facility – a place without temperature or humidity control, both of which are so important to preserve our archive materials. Now we are hoping to receive a report, (even if it is only a short summary), about all that wonderful material, that has been collected since Bapak first landed in the West, in 1957.

Imagine the treasure that has been stumbling around Britain; from private houses, to garages, latihan halls and rented places. The first material that was recorded and kept in the place that Bapak first visited, outside Indonesian soil. Will there be written letters by Bapak's himself? Group photos that will help to preserve the memory of the first 'good old times', with all those 'foreigners' next to



*WSA Archives in Canberra. Australia.*

“ *Is there a place that can serve as the host to protect Bapak's legacy in Britain?...* ”

Bapak? Written records with all the details that time has already forgotten? Audio voice of Bapak's we didn't know even exist? Special moments registered by von Bissing about how Bapak moved from the small quarters he was in first (where they had to be quiet as mice), to finally move to Coombe Springs where they arranged a special wing for Bapak and his entourage? (You can read those details in the *Looong House...book*). Funny stories that will make us laugh for the first time!

Since the early days, Bapak asked us to collect and preserve our archives and have duplicates of the most important materials in several locations around the world. At the World Congress held in 1989 in Sydney after Bapak passed away, the Congress passed a Resolution 31 on archives under the heading of "Long Term Objectives", which said that "Congress resolves that the long-term objectives include the establishment of 5 International Archives Centres in England, Tokyo, Los Angeles, Sydney and Jakarta."

Today, there are established archive facilities in Indonesia, the USA and Australia with climate control to preserve and protect our precious archives for the long term. Now what about Britain?

Among all the proprieties owned by the Subud UK groups, is there a place that can serve as the host to protect the precious and forgotten materials and Bapak's legacy in Britain?

Ibu Rahayu said that Archives are the Soul of Subud, (Wisma Subud, Cilandak, 30 July 2013) so does not that soul deserve to have a dignified home? Bapak's essence and energy is there in every writing, in every memory, I even heard a story of an archivist that saw some papers on her archive shining with a bright light, so which more of a proof do we want? If Britain could offer a long-term place for that urgent endeavour, Area II members could all chip in, to establish an archive with proper conditions.

I hope that a joint venture between the Archives team, MSF, the Subud Britain Chair and groups and the Zone 3 Rep and team, will find the momentum and feel guided to find a proper and practical solution for this urgent matter, which has been overlooked for so many years!

This not about who is more important, but about what is more important! I think nobody wants to arrive up there (Insha'Allah) and have Bapak asking "So what happened with preserving those archives I asked for all those years ago?"

To read an article with three proposals concerning this matter, click here  
<https://subudvoice.net/wp-content/uploads/PROPOSALS-1.pdf>



*WSA Armani Archives in USA.*

## Life and Energy Prayer

*By Tom Bass*

*Tom Bass was an Australian sculptor who each day wrote a prayer or poem.*

*These have sometimes been used by Subud members in Australia to mark occasions such as births, marriages and deaths.*

Fountain and Source  
of all Life and Energy  
today I will remember  
that I will have all  
the energy I need  
to do  
what I have to do –  
I have only to ask,  
to use it well  
and to give thanks.  
Amen.

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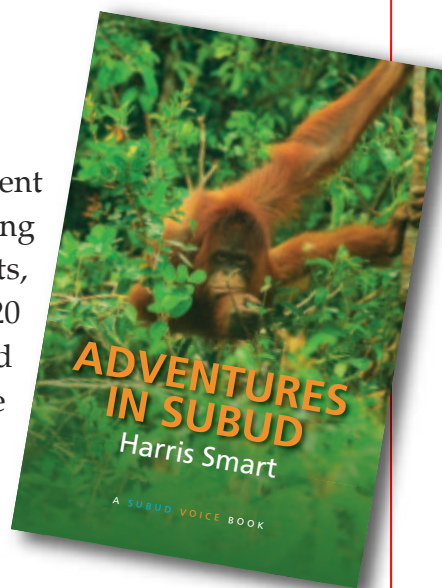
*...Dr Livingston Armytage*

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