



Subud Australia Congress 2024



*Subud Australia invites you to National Congress in January 2024
at Sine Cera Rainforest Retreat...*

Below is information regarding the Subud Australia National Congress in January 2024 from the Congress Organising Team.

Due to the World Congress date-change, the Subud Australia National Council are delighted to invite you to an in-person, Australian National Congress between Wed 3rd Jan and Wed 10th Jan 2024, at Sine Cera Rainforest Retreat in Northern New South Wales. See more about Sine Cera on the website: <https://www.subud.org.au>

The Congress will include two full days of kejiwaan as well as workshops, family activities and council business.

See all Congress updates at 2024 Subud National Congress. Please also note the following:

Daily Price:

The daily price includes all meals, accommodation and registration costs.

Transport:

The Congress site is at least a 2.5 hour drive from the closest airport (Coolangatta Airport). There are no public transport options between the airport and the Congress site. Subud Australia will be organising a minibus between Coolangatta Airport and the Congress >

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

site at the below times:

- Arrival day (Wed 3/1) leaving Coolangatta Airport at 10 am and 3:30 pm. As the bus will only be organised for these times on arrival day, Sylvia and Brian McRae have kindly offered to host people at their house if you need to wait for the bus on the first day.

- Day 3 (Friday 5/1) and Day 5 (Sunday 7/1) If needed a round trip will be organised to pick up those members arriving or departing on these days.

- Departure day (Wed 10/1) leaving Congress site at 9 am and 2:30 pm.

If you require transport to and from the Congress site it is important that you please email the Congress organising team, with your itinerary. As there are only 12 seats available on the mini bus it is important that we know who requires transport so we can try and accommodate everyone. If you do not wish to use the bus, you will need to organise your own transport to and from the Congress.

Camping:

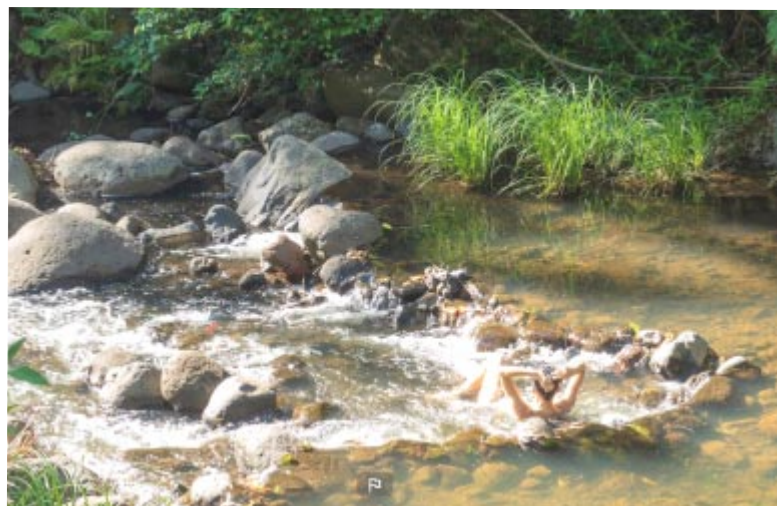
Please note that a maximum of 10 people will be allowed to camp (10 people, not 10 campsites).

Subud North Coast Congress Cafe:

Local group Subud North Coast will be creating their famous Chai tent at Congress. On offer will be iced drinks, smoothies and chai as well as delicious homemade cakes and snacks. All proceeds will go towards our group enterprise and social projects. So bring your cash and support our members' efforts!

**If you would like to attend the Congress please fill in the booking form (downloadable from: <https://oznationalcongress.weebly.com/> and return the completed form, renamed to include your name, to oznationalcongress@gmail.com)

Below is a message from our National Congress Organising Team with an update to share on registration!



Escape the summer heat at Sine Cera's spring-fed creek.



“We have had a flood of early bookings for Congress, and the Fahr House is now completely booked. There are still Chalet and Camping spaces available. If you have already sent in a booking form for Fahr House and we have not got back to you yet – we will be in touch in the next few days.

We have also updated our booking form! The updated form should work with old and new Excel versions – if you have any difficulties, please call Bethia on 0424 317 455.

As always, more information is available on the website.

Decision for World Congress

Recent weeks have seen Zoom meetings to reach a decision about the format for the Subud World Congress which is scheduled for July 2024 in Kalimantan.

In particular, a balance has been sought between events to be held in hotels in Palangkaraya and events to be held at the Subud Centre of Rungan Sari.

A Congress Venue Discussion Paper was distributed asking for feedback on a range of possible scenarios for the Congress.

Link to this document:

<https://www.subudvoice.net/wp-content/uploads/2023/10/CONGRESS.pdf>

To read responses to this document go to...

<https://www.subudvoice.net/wp-content/uploads/2023/10/WCOT.pdf>

Then a Zoom meeting was held on October 14, 2023, with all interested parties such as WSC and the WCOT. The agreement reached at this meeting was that Scenario 3 was the preferred scenario for the Congress.

This means 7 days in Palangkaraya and 4 days in Rungan Sari, with all plenary sessions and opening and closing ceremony in Palangkaraya. The Rungan Sari days in the middle of the Congress will be split into 2, and 2 days with a day in Palangkaraya in-between to rest from travel and heat.



A memory of the 1971 World Congress in Wisma Subud.

November 4th will be the next meeting. Hopefully by then there will be final confirmation of the date and more information about the Rungan Sari program. ●



Enterprise Videos from Wollongong

These historical videos about enterprise and the development of the Wollongong group in Australia were created by members of the group and by the Connelly Temple enterprise of Rachman Connelly and Bradford Temple.

< Bradford Temple and Rahman Connelly.

https://www.youtube.com/playlist?list=PL5mC2xE78YmFToGgEkyod_W-xBBRQ7JmD ●

Subud Archives

Dear Sisters and Brothers,

On behalf of the Subud USA International Archives, we wish to sincerely thank you for attending the Amani Open House on September 9. It was truly an honor to have over 180 members attend to share the beautiful Amani/Twin Oaks campus and our experience of building a permanent home for the Archives. Special thanks to Nahum, Suyono, Matthew Moir, and other WSA leaders for your much-appreciated support. >

It was especially heartwarming to see so many younger people attend the Congress and to welcome several of them as leaders of Subud USA. New generations of Subud members have never had the opportunity to meet Bapak, and it underscores the importance of preserving his irreplaceable legacy in order that younger members can benefit from his wisdom just as we have.

Our work to preserve Bapak and Subud's legacy is far from over. Daniela Moneta, WSA archivist for 40 years, resides at Amani-Twin Oaks where the Archives are supported by local and visiting volunteers. Daniela continues to oversee and expand the archives collection to sustain the history of Subud for this and future generations.

In addition, the Media Group (including Benjamin Boyce, Lawrence Pevec, Michael Troxell, and others) has done over 100 "Memories of Bapak and Subud" interviews in the past several years with efforts well underway to make them available to all.

Please enjoy and feel free to share these two video clips, hot off the press:



Remembering Bapak – Highlights of the Harlinah Longcroft Interviews (Harlinah Longcroft was a prior WSA Archivist and author of History of Subud volumes 1-2)

<https://www.youtube.com/watch?v=VE8zalHiWcM>



The Amani Center Archives Virtual

<https://www.youtube.com/watch?v=dbm9dx13pZo>

Subud Archives website.

Go to wsaarchives.org

Zone 6 Meeting

Viktor Boehm reports on the Zone 6 Meeting held in the renovated Kinshasa Subud house, 15 – 17 Sept. 2023...

After the Zone 6 meeting 2017 in Kinshasa Bondeko Centre, this was the next Zone 6 Meeting of the French speaking countries in the new Subud house.

Members from DR Congo, Congo Brazzaville and Angola came to this meeting. Unfortunately, the members from Benin could not come. Approx. 60 members participated at the meeting, mostly men but only a few women.

The renovated building was just ready for the meeting. It has on the first floor two Latihan rooms, a Subud office and on the other side the new SD-office. On the ground floor are three vocational training classrooms to educate young ladies, a room for the director, a library and a small aula.

The construction was financed mainly by SD-Canada donors, SDIA and others. The education >



DR Congo renovated Kinshasa Subud house.



The opening of the Zone 6 meeting with words by Valentin and Kamilia translated by Papy Kabondo.



Group photo of the Zone 6 meeting in the new Subud house.

of the young ladies is financed by the Canadian ministry for international development with a 5-year contract.

After the first Latihan, the chairman Bernard Nzolani-Zasukami opened the meeting. Valentin Pizzi from Italy and Kamilia Konrad from Austria supported the gathering as International Helpers. Hilma Simon and Viktor Boehm came as observers during their visit to the Susila Dharma clinic projects.

The Zone 6 chair, Mendes Mente, together with Emanuel Mbassi came one day later, because of a long bus journey from Luanda to Kinshasa. Emanuel is the Zone 6 youth coordinator and he has gathered many young members around him.

After the general sessions there were two workshops, one for helpers and one for the committee. The caterer served breakfast, lunch and dinner. On the last day the new Zone 6 chairman for the next term was tested. Valentin supported the KC Seraphin from DR-Congo. After testing, Emanuel from Angola was proposed as new Zone 6 candidate for WC2024.

On Sunday evening the Zone 6 meeting ended with a Latihan and testing. ●

From Little Things Big Things Grow

Memories of YUM by Mardijah Simpson...

Recently I received the Annual Report for 2022 from Yayasan Usaha Mulia. It reminded me of how much valuable work has been achieved over the last forty years. How from small beginnings, with hard work, ideas and inspiration involving so many Subud members both in Indonesia and around the world YUM has flourished.

The earliest memory I have is when Ramdhan and I were somehow able to take our five young children to Indonesia for a holiday. We met Wilbert Verheyen, and he arranged for us to travel up to the Children's Village, high in the cooler hills way above Jakarta. It was a big adventure for all of us.

On the minibus winding up and up through the tea plantations, he told me that when he had been a missionary priest in PNG his father had sent him some cabbage seeds from Holland. He had shared them out with the local villagers, the cabbages flourished and over the years they grew and so did a community gardening enterprise.

Later he visited Java, found Subud and working with others had established a mobile health clinic serving the poorest of the poor in back street shanty towns in Jakarta.

At the Children's Village we were introduced to some house mothers and their broods of young children. The children had come from the markets in Jakarta, where they scrounged a living, sleeping under the stalls at night and fossicking for food. I recall that many of the women were sole parents struggling to raise their own children and now they all had some safety and security in this small community made of woven bamboo huts.

Later, as the world changed, after a major research and evaluation project, the children's needs were understood to be within local communities and to supporting local skills development and training for all. This is now in place. >

Another day...

Wilbert took us to visit the shanty town the mobile clinic was visiting. Sister Rina and other pragmatic Catholic nuns were focusing on supplying 'family planning' services to the local women. The place was bustling with activities, Wilbert introduced us to small entrepreneurs running plastic bag recycling, cardboard box reviving and much more; nothing was wasted if it could be sold on for a few rupees.

The ground was a smelly, muddy mush with naked toddlers trotting around. One young couple had their own home; a wooden crate less than 2 metre square, that even they had to stoop inside. This trip was an eye opener to us. I had never seen such poverty before, despite our petty struggles in suburbia.

I got to hear from Roseanna Naeshagen how Subud members in Norway had been able to get a grant from a Norwegian Overseas Aid Fund and help research into why so many unattached young children were running loose in the Jakarta Markets.

This uncovered the fact that many came from a town some way along the coast that had the misfortune to only be able to produce one crop of rice a year, instead of the needed 2 crops. Further aid

enabled positive initiatives to be started down the coast and improve things in that town. On another visit to Wisma Subud I got to visit a project I recall as The Market Boys Home. Hasijah Rosefield and others had realised as the years went by that the small children up in Children's Village at Cipanas needed to have schooling and skills as they grew into young adults.

This house was rented just down the road from Cilandak Subud Centre. Teenage boys were supervised and went to school in the mornings and then did some part time work after school. They were The Shoeshine Boys, I recall.

I heard that they were hoping to start another little enterprise, cutting keys for local households (no doubt also absent minded Subud visitors and members) as everyone needed to lock their doors in those days. I had never heard of a key cutting machine, but back in Australia found one easily.

So, on my next trip I managed to wrap my undies around it and squeeze it into my cabin bag. I was so happy to be able to bring them such a useful gift. The project blossomed.

Kalimantan...

As Subud involvement in Central Kalimantan developed, I was able to visit YUM Library project in the Rungan Sari neighbourhood – for adults as well as children. This has been a crucial contributor to school education as well as helping encourage literacy among the local communities.

These memories are so vivid, like film clips – that is how my brain seems to work – in pictures. I cannot now recall exactly the way SBIF and Susila Dharma developed, let alone YUM's early presence. All that data will be safe in the Archives.

I did serve a term as the Australian SBIF Rep, and we encouraged generous members to make regular donations for the children.

As well as visiting YUM, during my time as an International Helper, we visited members in Bangla Desh, in a village out along the Silk Road. We shared latihan and I was able to bring a donated sewing machine for local women who were busy with a dress making enterprise. Much later I served On SDIA Board for some years.

There are so many Subud members around the world who have skills and generosity and started local community services and also support much needed programs in Indonesia. and other developing countries.

“ From small beginnings, with hard work, ideas and inspiration involving many Subud members, YUM has flourished...”



The 2022 YUM Annual Report is available online through a Subud Voice link. It is 24 pages long, full of colour photos and details the many various and effective projects that YUM is undertaking in Java and Kalimantan.

Others will have their memories and experiences of working in YUM, with YUM or supporting YUM. The work goes on and will, God Willing, continue on and on into the future.

To read the YUM Annual Report click here:

<https://www.subudvoice.net/wp-content/uploads/2023/10/YUM.pdf>

YUM Overview

Close to 50 years of commitment to empower the disadvantaged in Indonesia. By Vanessa and Olivia Reksodipoetro...

In the late 1960s, Wilbert Verheyen (the first Chairperson of Susila Dharma International Association (SDIA)), and Sister Rina Ruigrok, a Dutch nun, worked together to assist the homeless and destitute in Jakarta, Indonesia.

In 1971, Ibrohim Wessels, a Dutch architect, joined their efforts and together they created a mobile medical clinic which could travel to the poorest areas of Jakarta.

By 1974, all three became members of Subud and Bapak gave the project his blessings and recommended that a legal foundation be formed called Yayasan Usaha Mulia (translation: Foundation for Noble Work). Thus Yayasan Usaha Mulia (YUM) became a legal entity in 1976 and its Board comprised both Indonesian nationals and foreigners. Besides Wilbert, Sister Rina and Ibrohim, other Subud members joined the early YUM Board: Sharifin Gardiner, Dr. Rachman Mitchell, Dr. Djauhari, Hasijah Rosefield, Salamah Pope, and many others.

“In the beginning, Bapak advised that it was not necessary to keep YUM 100% Subud, the important factor being success. Therefore, if the personnel we needed could not be found in Subud, we were to hire those non-Subud people who could best serve the organization.”

At that time, the percentage of poor people in Indonesia was very high and there was an insufficient number of medical institutions to serve the poor. For this reason, by 1980, three mobile clinics were in operation, and a tuberculosis clinic was set up in Cipanas (West Java). It was also during that time that many poor children could not afford to go to school, and YUM provided more than a thousand sponsorships every year.

Over the years, and after many successes and challenges, YUM continues to uphold its mission and vision to empower children, families and communities to lift themselves from poverty by providing holistic and sustainable support in the areas of health, education and community development.

Vanessa Reksodipoetro, YUM's Executive Director, explains: “Our basic premise is quite simple: by giving these communities access to a good education and quality health services, they will be able to find stable work with a decent wage. From then on, they shouldn't need us any more, and will be able to improve their quality of life. It's a holistic approach. Every year, our projects help around 15,000 people.”

Today, YUM employs 43 people to run the various projects: 21 in Kalimantan, 13 in Cipanas and 9 in Jakarta. All Board members except one are Subud members.

“A child without education is like a bird without wings” (Tibetan proverb)

In Cipanas, West Java, just a few kilometers from Suka Mulia where YUM Bapak is buried, YUM runs a community center, serving approximately 4,000 direct beneficiaries in its vicinity. Education projects such as school sponsorships, vocational training, preschool, and after-school tutoring classes are helping to improve children's access to quality education, which eventually can lead to better job opportunities in the future.



Vanessa Reksodipoetro with Pak Purnama Widjakusumah (YUM's Chairperson) and Philip Thomas, an Australian volunteer who worked with YUM for 6 months.

A community library, winner of Best Library in West Java in 2016, provides much needed books and educational activities for children. Since the pandemic, when the Indonesian government closed schools for two years, YUM has worked in collaboration with 13 local schools in Cipanas, providing catch up learning to around 500 young learners every year, ensuring they meet grade level requirements in reading, writing and maths.

In Kalimantan, similar projects are running: school sponsorships, a community library, and most importantly, the only skills training available for youth in the sub-district. The YUM Vocational Training Center (VTC) provides Computer and English skills to more than 300 young people every year with the aim to increase their chances of gaining employment after they graduate from high school.

In addition, students are also offered Job Seeking skills and Financial Literacy, supporting them in their journey to adulthood, increasing their confidence when entering the workforce and helping them make knowledgeable financial decisions.

A one-year diploma program in Hospitality & Tourism was created in 2019, based on the increasing labour market demands in the industry. The program offers young people above 18 years old the skills they need and also a 3-months internship in the industry. So far, 80% of the graduates have been offered work right after graduating.



An afterschool activity at the library.

YUM's leadership in disease prevention

YUM's health projects in Central Kalimantan have led to major milestones particularly in the areas of malaria, sanitation, clean water, nutrition and stunting.

Between 2000 and 2010, YUM built 6 Clean Water towers in villages in Kalimantan that, until today, continue to serve more than 2,000 inhabitants. In 2011, at the end of the 4-year malaria project, a Community-Led Total Sanitation (CLTS) project helped mobilize poor communities to build their own sanitary system. This project ended with the first Open Defecation Free village in Central Kalimantan.

Continuing our work in Clean Water and Sanitation, and based on a pilot project in 2015, YUM aimed to continue its work, this time by collaborating with community leaders through discussions, feedback and problem solving sessions.

With funding received in 2018, households most in need were identified and families were able to build 400 subsidised toilet units, build 1 new water tower and repair and improve 3 others. Subsidized and economically sustainable water filters were also made available for families to purchase.

The greatest strength of this project was the community participation and the increased capacity of 40 active women community leaders in the implementation of its activities.

Stunting prevention is currently our biggest challenge in both Cipanas and Kalimantan: Indonesia still faces nutritional problems that severely impact the quality of its human resources. Currently, the country is home to over 6 million stunted children.

Many factors contribute to childhood stunting, and



Computer classes for youth..

“ YUM continues to uphold its mission and vision to empower children, families and communities... ”

these factors are often linked: poor nutrition and a lack of access to diverse foods; poor sanitation and no access to clean drinking water; lack of proper healthcare for children and their mothers; and inadequate psychosocial stimulation and/or parent-infant bonding.

From 2018 until today, YUM has worked with 72 local health posts in almost 20 villages in Cipanas and Kalimantan, providing support to close to 800 pregnant mothers.

Since 2013, YUM started an Elderly Care project in Cipanas, where up to 150 elderly are actively coming to the monthly gatherings. The goal is to help these elderly to be more independent, as well as to increase their knowledge in their own health and about nutrition.



A training for women in sustainable agriculture.

Focusing on sustainable agriculture for community development

In both Cipanas and Kalimantan, agriculture is the main livelihood for most of the community members. How then could YUM support these farm workers, smallholder farmers and future farmers to increase their income?

The YUM Organic Farm in Cipanas is a social enterprise that has been growing and selling certified organic vegetables since 2011. It is also a learning facility for young farmers to learn about organic farming practices, and employs local farm workers, ensuring a stable income for them and their families.

Offering a "farm to table" concept, the farm sells to customers and restaurants in Jakarta and beyond. The 6,000m² farm also welcomes students and groups to participate in a hands-on, interactive learning experience around organic farming methods.

Another major community development project was our home gardens and nutrition project in Central Kalimantan funded by the German government and SD Germany.

Through this project, between 2011 and 2017, we trained more than 500 families, mostly women, to start organic home gardens that produced vegetables that were otherwise not attainable, affordable, or readily available through local markets. The project was then expanded to teach some participants to cover their protein needs with their own chicken and fish production, and start small-scale agriculture to improve their family income.

It was during the home gardens project that much research was done by the YUM team in Kalimantan around soil fertility and organic practices. Recognizing the agricultural difficulties faced by local smallholder farmers, YUM initiated a preliminary agroforestry project in 2018 that supports natural regeneration processes by adopting practices adapted to the local site and focusing on improving soil life, plant health, and soil fertility.

YUM invested in the establishment of a model agroforestry farm, set on 1,5 hectares of land, similar to that of most smallholder farmers in the area.

The aim of the project is to introduce the concept of agroforestry to smallholder farmers as a sustainable land use solution, capable of adapting to climate change and with the potential to increase their livelihoods. We are currently looking for funding to train at least 70 farmers, who we hope will become multipliers of sustainable practices in their communities.

The project will once again work with women community leaders to co-design an awareness campaign focusing on climate change impacts and risks, and introducing the benefits of agroforestry as a suitable solution for adaptation.

“ We trained more than 500 families, mostly women, to start organic home gardens...”

Moving towards financial sustainability

Besides the Organic Farm, YUM has established various social enterprises that link with projects and collaborates with our community members. The Educamp program works with international schools in Jakarta and Singapore to raise students' awareness of our missions with immersion activities in our communities

The Yumana program produces merchandise made by women who have graduated from the sewing classes at the Vocational Training Center in Cipanas. Ultimately, the goal is to generate enough income in the future in order to fund various projects on our own.

Find out more about YUM: Website: <http://www.yumindonesia.org>

Annual Report: https://www.yumindonesia.org/images/uploads/report/YUM_Annual_Report_2022.pdf

Videos: <https://www.youtube.com/@yayasanusahamulia7444/videos>

TO DONATE TO YUM GO TO www.yumindonesia.org AND CLICK THE DONATE BUTTON ●

Care Project at Subud Alpujarra



Andrew Bromley writes from Orgiva, Andalucia, September 2023...

We have been considering the possibilities to support our aging members for quite some time. But for some reason, it is only now, with the addition of new younger members from other groups and openings, that this has taken on a fresh impetus.

Of course we have an ageing membership and already some of us need support. Whether it be lifts to town, shopping, house cleaning, dealing with bureaucracy and financial matters, making meals etc. Or giving all members the possibility to do Latihan in the Subud House.

To read the complete document, click: <https://www.subudvoice.net/wp-content/uploads/2023/10/CARE.pdf> ●

How Life, Nature and Journeys Have Inspired My Art

Alena Kennedy, Visual Artist, writes...

I am a visual artist living south of Wollongong on the east coast of Australia. I am fortunate to be with my husband Oliver, close to nature on the partially Subud owned Hillside Farm: 150 acres of rolling hills and gullies containing a mix of grassland, open woodland, rainforest and a creek. This place is inspiration for much of my creative activity. To the east lies the ocean and the escarpment rises above us on the west.

I am a painter and despite my various experiments in realism and abstract painting, the subject matter is usually derived from nature, often inspired by journeys we have made in Australia. You can see my work on my website: www.alenakennedy.net



Alena and Oliver Kennedy, Mount Tagungal. NSW.

Journeying is something I have experienced from the age of one, as my parents popped me on >

a seat in front of Dad and cycled from Hobart, Tasmania (my birthplace) to Sydney, New South Wales, a distance of over 1,600 kilometres.

My parents married and emigrated from Germany in 1953 and embraced the freedom and adventure of Australia with great enthusiasm. They had four more children after me, all girls and spent as much time as possible in the outdoors discovering new places. We five were all born in different parts of Australia. I was born in the extreme south of the country, my next sibling the extreme north, in Darwin. The youngest, Barbara, emerged on the way home to Canberra from a three months' camp, where Dad worked as a draftsman on a geological field trip in the bush in Queensland.

At two days of age, she travelled home in a cardboard box beside Mum on the front seat of the car. We sisters had enjoyed making cubbies, climbing trees, correspondence school, caring for an orphaned kangaroo and visiting the nearby beef cattle homestead to play with their animals and ride horses. I'm sure my interest in exploration and in nature was developed during my early life with my family.

A preoccupation...

Drawing, painting and observing patterns and relationships in nature have been a preoccupation ever since I can remember. I was fascinated by the idea of fractals (self-similar patterns replicating on every scale – imagine river systems, trees and their branches, marine shells, seeds in a flower head) long before I learnt the word. I was interested in patterns on both microcosmic and macrocosmic scales.

Until now I am as fascinated by ripples in a creek as I am by expansive vistas. Fractals occur in nature as an elegant solution to distribution of materials and for growth. While mathematical fractals replicate patterns endlessly and perfectly, fractals in nature are finite and show anomalies and variations as an adaptation to their shape and circumstances. In my art making I love the random play of fluids over the surfaces which mimic the fractal flow of rivers, and I often paint objects that display fractals.

I met Oliver on one of our camping tours into the rugged ranges and deserts of inland Australia, when I was 19 years old. His family was one of a growing group of friends of my father who accompanied us on our adventures. My good friend Dianne came along too. She took a liking to Oliver's older brother Kevin, and I became interested in Oliver.

Having been one year in Subud, Oliver introduced me to it as I had been searching for a direct contact with the Creative life-force. After this tour we remained friends and the four of us planned a cycling and camping journey across Europe and India. This took place in 1978. Dianne married Kevin before the year long trip, and I married Oliver afterwards. I was opened the year of our return.

After our children had grown up and finished university studies I decided to study formally as well, and I completed my degree in Creative Arts.

This helped me to diversify my skills and to express myself in writing. I decided after university >



Plant relationships, WA.

not to pursue an academic life but to become involved in my local art community. I explored a variety of approaches to painting my interest in nature and exhibited in group and solo exhibitions as an independent artist.

In 2009 Oliver took leave from his work as a university lecturer and we made a 7 months long journey around Australia by motorcycle, towing our trailer with camping gear. While it could be uncomfortable at times as one is exposed to the elements, we felt close to the environment around us. During this time, as I felt so connected, I decided to focus on this feeling in my art making. I was observing the relationships between plants with each other and with the space around them; of light and shadow and colour.

On that journey it appeared to me that in northern Australia the contrasts were strong, with rusty reds of the landscape dotted with soft olive greens and golds of vegetation, met by the horizon line of deep sky blue. The southern parts tended to be atmospheric and moody with more subtle colour relationships. On the west coast, constantly exposed to the sun and wind, I sometimes felt as if my body was dissolving as it merged with the elements.

The artworks resulting from observations and decisions made on the motorcycling trip are in the 'Journey Series'.

Light...

Light is an important element in describing the nature of something. When light touches a plant or landscape in a particular way it illuminates its features and reveals its 'true' character.

To me this is a metaphor for the effect of the Latihan on me as it exposes my weaknesses and strengths and reveals my potential as a human being. While travelling, Oliver and I would have Latihan in various places, in the bush, on a beach, or quietly on the bike or in the tent. Early before dawn one morning I opened my eyes during my Latihan and saw an emu beside me.

In 2010, I and a small group of artist friends created a collective of contemporary artists from the Illawarra district with the aim of supporting each other, holding regular exhibitions and raising the profile of art and artists in the area. This group has grown to over 40 members over the last few years. Our website is: www.iavacontempart.org

Since 2000 I have been active in SICA. The Wollongong group set up a hanging system in the Subud house with the aim to hold cultural events, which would include people who are not in Subud. Exhibitions, workshops and other cultural events were held as well as a beautiful combined SICA/SIHA event (thanks to Alana Simpson). I designed some workshops to help participants to access their intuition and their creativity with the help of inspiration received during a quiet time. This became useful later as a friend and I are now running a small enterprise, or outreach project, called ArtWays which has this as its starting point.

A long Walk...

In 2016 Dianne, Kevin, Oliver and I embarked on a long walk of about 700km, hiking the Australian Alps Walking Track. This started in Walhalla, Victoria



2009 Pilbara WA. Oliver reads while I take photos.



2009 Wilpera Pound, Flinders Ranges, SA.



2016 Alena in tin mines hut. (Photo Kevin Kennedy). >

and finished in Tharwa near Canberra, ACT. We did not rush, and it took us about 11 weeks to complete the walk.

Before the trip we inserted our bins of food and other supplies into particular sections of the track, hid them in the bush and recorded their locations on a GPS. Thus every 5 days or so we would locate them and restock our packs with new supplies. Depending on the time of week my pack weighed between 15 and 20 kilograms, 20 being heavy, especially if I had blisters.

It was hard at times, particularly during very warm or rainy weather; or when we had to climb over or under trees that had fallen due to fire and storm; or when climbing precipitous slopes in howling gales that tugged at our backpacks, threatening to pluck us into the abyss. But we also encountered magnificent vistas and were intimate with all the life around us. Here I could witness the flow and pattern of nature on every scale. I realised also that I am capable of levels of endurance that I had not expected.

I have not yet recorded the walking trip in painting, but the experience remains inside me whenever I make art, and it will be expressed more specifically in due course.

When I draw or paint portraits I sense the character of the person that I am depicting. When I paint a flower or a tree the feeling is more subtle, but when it is finished, something of the character emerges. The feeling that I have when in nature, and when painting, is of connectedness with creation and with the Creator, or source of all things.

I see nature as an example and a metaphor for life; something that has evolved, guided by laws, but with freedom to grow and to find its true forms, to have endless and diverse means of expression while each species interacts in a harmonious relationship within its community. In my life I pray for a heart that is wide and can encompass humankind with its diverse views and characteristics, and that I may harmonise with my community while maintaining my integrity.

My creative process emulates the four-fold processes of life and of creation: potential, chaos, forming and result. With the result, new potentials occur and so the cycle continues; an ongoing 'fractal' of creativity. Through art making I am learning to not focus on mistakes in my life but to continuously make adjustments and refine my behaviour and actions.

To sum up, my creativity reflects my feelings of connectedness and connections with God (the Creative life-force), the universe and its inhabitants and my place in the universe. I describe this in various ways in my art making, whether it be abstract, realistic or in patterns. The One who first released the patterns and processes to unfold in space and time inspires my love and its expression through my life actions and in my art making.



Oliver and Alena on a long walk. (Kevin Kennedy).

This is my painting.

Child-like strokes of hand and brush play across the canvas.

Careless and experimental, I enjoy the sensation.

Spontaneous washes of vivid colour mix and interact, creating wonderful textures and blends.

Transparent watery glazes contrast with thick opaque marks.

Cools and warms overlay each other: a three-dimensional space-scape that draws me into an unknown realm.

There are so many choices, ways of living this life.

With such unlimited potential I falter, am overwhelmed.

I cover a pleasing shape and experience immediate regret.

Tentatively I place colour daubs, observing their relationships.

Despite my intention I don't quite know what I want, or why.

The future is unclear and my eye knows it is not yet the time.

Distant hills float above open spaces of grassy wind-swept plains.

They flicker under the moving shadows created by gathering storm clouds.

Sunlit pinks and golds struggle to hold their place, in the blue foreboding of unexpected events.

I continue, constantly changing and adjusting, patient yet anxious.

I paint my life's yearning, mistakes and learning, adapting, evolving.

Trusting, yet doubting whether I can uncover the mystery and allow my story to unfold.

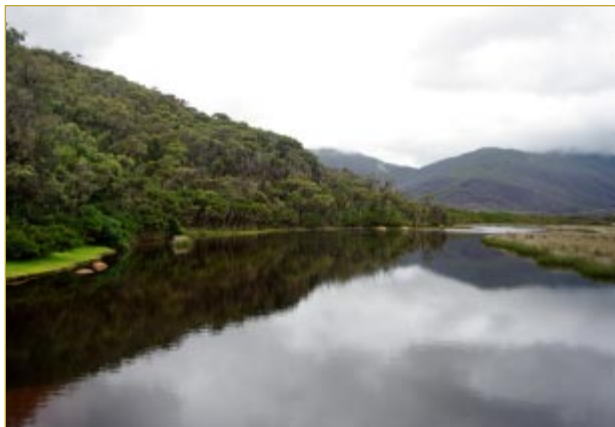
Gradually it forms an image of balance and cohesion: Harmony of form, colour and composition.

Final touches and strokes, subtle, careful, are a defining movement.

The finished picture awes me with what it reveals: What I did not know I was painting.

Postscript...

I am currently camping in Girraween National Park, in Queensland just across the border with NSW. Oliver and I returned from a walk as rumblings and heavy clouds forecast an impending storm. As we sat under our canopy eating lunch, a bolt of lightning hit a tree 50 metres away, blasting a strip of bark off in a spiral around the trunk from top to bottom. A fire started but was soon quenched on the wet ground. We retreated to the car to see the storm out. As it rained then on and off we stayed in camp for the afternoon, and I finished typing this story.



Wilson's Promontory, Vic.



Gallery...



Alena Kennedy: Kangaroo Paw 2014



Alena Kennedy: Pollen from Sea of Life series, 2022

Alena Kennedy: Tulip



The Meaning of Being a Subud Member



Begging for the courage and help to 'let go' until I was filled with a peaceful and empty feeling...



Isti Jenkins, formerly an international helper, writes...

Basically, this means that I have listened and understood the advice given to us by Yang Mulia Bapak... it means that through the help of the Latihan with the Grace of One Almighty God I am able to become aware of the faults in my character and make sincere efforts to change for the better so that I am an example to my children and to my descendants

The truth according to the understanding given, is that if we call ourselves 'a Subud member' then we need to be someone who represents the words Susila Budhi Dharma. Actually, I feel a failure in this respect. I have to listen and be attentive to the advice given by Bapak's family on several accounts and suffered great remorse as a result.

But the experience has taught me many lessons. Especially about coming to terms with faults in my own character. Becoming very aware of them and making a conscious effort to change. In order to do so I needed to understand the true meaning of 'sincerity'.

When I understood that it meant having the intention to do something or promise something involved keeping a promise to myself and simply trusting myself to keep that promise, then I felt a change in my character.

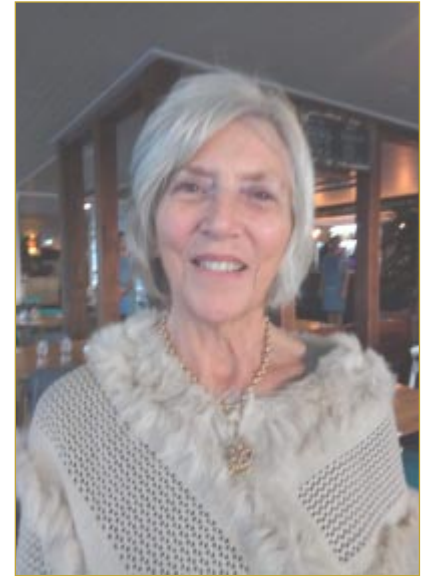
Then came the test of 'patience', but what does it really mean?

Well, I recognised that whenever I had a strong wish or longing for something that I was being influenced by my heart and mind, which meant that my own will was involved. So, what was I to do? I needed to learn and still do but through begging for the courage and help to 'let go' until I was filled with a peaceful and empty feeling... repeating this process whenever necessary

As a Subud member we are reminded to have a 'feeling of acceptance' especially before beginning our a Latihan, our Worship. What does this mean and how do I accept something when my thoughts oppose what I hear? It becomes much easier when I am no longer determined to be right, to put less importance on my own opinion... so instead I adopt an attitude of acceptance. Acceptance and forgiveness are key to harmony and creates a light and gentle atmosphere. A quality worth having!

What is submission or surrender?... well, I believe it is an experience that happens when granted the capacity to let go or hand over everything, accept, trust in the power of our Creator without fear. It is an experience that gives us the confidence to trust and follow inner commands so that our actions are guided by the soul (Jiwa).

Thanks for hearing my voice on this topic and forgive me for anything that may sound offensive,
With love always, Istigomah Jenkins.



Isti Jenkins.

What's in a Name

By Rohana Darlington

Isti Jenkins' interesting article 'About Names and Changing a Name' in the August issue of Subud Voice reminded me of my own experiences of name changing I'd like to share.

One day, when I was a young member of the Central London Subud Group, I was asked by a helper if I'd like to change my name. Bapak was visiting the UK and name changing was a new development. We were told it could aid our spiritual progress, and as I'd joined Subud hoping to be helped to become improved, I asked if I could be put on the list of name requests.



The traditional meaning of Rohana is 'ascending, spiritual and healing'...



Soon afterwards my name came back and I was told Bapak had chosen the name Rochana for me. I was thrilled as this was the same name as Rochanawati, Ibu Siti Sumari's daughter, and Bapak's step-daughter. I'd always found Rochanawati's talks inspiring so thought perhaps having this name might help me to follow her advice.

I come from a Christian family and although they weren't interested in Subud they didn't object to my changing my name

as the Bible holds many examples of name-changing for spiritual reasons. The name I was given at birth was a loving compilation of both their names, but unknown to them, it meant someone who is a usurper, a cheater or a deceiver. So I was hoping for a name with different connotations! As the name Rochana was traditionally meant to mean 'a beautiful, radiant woman who is like sandalwood, someone who seeks religion', this had to be an upgrade.

I was a student at the time so there were no problems in changing it at art school, as this was the swinging sixties and name changing was all part of the scene in those days. So I asked my tutors to call me by my new name in future and soon afterwards my drawing tutor told me my work was much better, saying 'Your drawing is vibrating with life now!'

Some years later I was engaged to be married to my husband Mashud, a Subud member, and before our wedding he told me he wanted to convert to Islam and to have an Islamic wedding. My religion was Christianity at this time, and I held it dear, so we had two separate marriage ceremonies on the same day, one in a Unitarian Christian church and another ceremony in a nearby mosque so that our families would not be upset by our choice of rituals.

After some deep latihan experiences I wrote to Bapak and asked if now I was married to a Muslim husband and practiced Islam, should I have a new name? Bapak replied and gave me the same name without a 'C' – Rohana – which I've kept ever since. I didn't feel having the 'C' removed meant that I rejected Christ, just that it was a softer sound than the original version.

The traditional meaning of Rohana is 'ascending, spiritual and healing'. It was only in my fifties that I was guided to study medicine and became an art therapist, and was for several years required to accompany the latihan of ladies who were sick until they died. All this time I used only the name Rohana in my professional work.

Much later, after Bapak had died, I longed to know the inner meaning of this name, as Bapak had never told me this. So I wrote to Ibu Rahayu and asked her if she could tell me what it meant for me. She replied and said it meant 'a strong inner feeling'. Whether this meant I had a strong inner feeling or the name meant I'd be able to grow towards this state as time went on, she didn't explain.

Often in latihan I've received different names for myself, and they seem to convey hidden aspects of my nature that need to be nurtured by God's grace. If I'd formally changed my name every time I received a new name in this way, it would be confusing to people who might wonder why I needed so many different aliases.

Instead, in my worldly life I've kept to the name Bapak gave me, Rohana, feeling it would take me the rest of my days to grow into it. Recently, because my husband has become seriously ill, I've become his full-time carer and can no longer attend group latihan. However, whenever possible I continue with my latihan at home at the same time that other group latihan are arranged. And the gift of receiving of names has continued.

For example, I've been made to repeat the name Aminah, until the phrase instructs me to 'become Aminah.' The traditional meaning of this name is someone who is faithful, honest and reliable, and protected by God. It is these qualities I've been required to develop to enable me to care for my husband at this time. And at the end of these latihan I've also been given the name Clarice, or Clara.

This name traditionally means someone who is bright, clear and gentle and who is capable of putting themselves to one side so they can assist someone else who needs help. This name is the name of my maternal grandmother who died early in childbirth and who I never knew, but who joins me in latihan from time to time. I feel these qualities are being developed in me to help me care for my husband in his present illnesses.

I wonder if other readers would like to share their experiences of name changing in Subud Voice? ●

“ Often in latihan I've received different names for myself that convey hidden aspects of my nature that need to be nurtured by God's grace...”

The Latihan at Work

by Arifin Dwi Slamet, Subud Indonesia

Some time ago, I got Nancy Spears' book, *Buddha @ Office*, from my aunt who thought I was into Buddhism – which is common in Indonesia, for the word “dharma” in Subud's abbreviation is historically and culturally linked to Buddhism. For me, there is nothing new in the book, as practicing spirituality at work has become an integral part of my life since I was opened in Subud. And this has also been implemented by those who have realized the benefits of the Latihan in facilitating their daily activities.



It turns out, especially among the latest generation of Subud members, including in Indonesia, Subud's country of origin, who seem to be cut off from everything that Bapak had exemplified, filling worldly tasks, such as activities in the office, with the guidance of the Latihan is not an easy matter. The majority of members experience this problem due to their tendency of eliminating their rational thinking in Latihan, whereas in working their mind takes precedence.

They also consider the Latihan – which is a worship to the Almighty—and worldly affairs, especially those based on finances, to be two different things. Meanwhile, what Bapak always demonstrated was that the Latihan could grow in harmony with our daily activities. I am grateful that the helpers in my home group in Surabaya, East Java, helped me a lot in this matter, because most of them have experience in implementing the Latihan at work. One of them is a businessman, who taught me, when I was freelancing at his company, to work while in a state of surrender.

A Subud brother in South Jakarta once asked me, how to fill our work with the Latihan. “Do you do Latihan like in the hall, in your office, before doing your work?”

I smiled amusedly at the question, but that is just the reality that exists today and many Subud members today do not yet fathom how to synchronize their Latihan with their work.

The answer, actually, is quite simple: We just need to be aware of our Latihan. Since we were opened, the power of the Latihan has filled us, whether we know it or not. To activate it, we only need to be patient, confident and sincere when doing our work. Don't overthink, don't fantasize about the results of our work, and don't let fear influence the decisions we have to take. I always apply this in doing my job as a branding consultant. I never worry about things that don't need to be thought about, so the work just goes with the flow.

According to my experience so far, our attitude and behavior in the office or when doing our work that is always guided by the Latihan, radiates peace which has a positive influence on the people and things around us. And, that way, we will always enjoy our work, which in the end will enable us to always produce the best results.©

2320 from 2023

Lucas Horton writes...

Intro to 2320

Approaching my 75th year, I am ruminating on my life and the many wonderful experiences that I have had, and some painful ones too. Trying to make sense of it all.

If I let go of my hopes and fears for Subud, I see that it is the latihan that is the gift from God. It has already penetrated into the Earth, into Humanity. A big hole punctured through the mask of trivial mortal reality.

So what follows is another personal experience, an experience of a possible world in the year 2320, 300 years from now. It is an illustration of how the latihan is guiding this path. When we come >

together and DO the latihan, and when we live the latihan, this Grace comes into the world if we can let it come through us, it penetrates deep into the subconscious of us all and there it guides and illuminates a path for Humanity, All of Humanity.

Lucas Horton has a vision of the future...

I had this experience some time ago. It was strange, very strange.

I have struggled to write about it for reasons which are explained below, but nonetheless the experience has given me a deeper understanding of reality and of our place in the universe. But just as this vision of the future has now taken months for me to begin to comprehend, it takes time and considerable effort to set it down in a coherent fashion, so bear with me.

So what happened to me was that I was taken 300 years into the future. I perceived it as a spiritual experience, but it is more accurate to say that the full experience was planted in me as a seed and it has continued to unfold and to grow.

So 2320, some 300 years from now

Firstly let me say that this future, as it has developed in my understanding is one that I would be very happy to live in. In fact I think nearly everyone would like to live there because in that time something very basic to the human condition has been satisfied, one that we didn't really know that needed to be satisfied. It is the lack of that satisfaction that fuels our neuroses in the present time.

The point of the experience for me is to allow this future to unfold in me so that it brings about changes in my life in the present. For it is making the connection between this current existence and that future existence which is like illuminating a path connecting these two realities, guiding me along the way I should be travelling.

This new understanding has brought me a greater sense of peace and purpose. For me this is beneficial. Maybe it could do something similar for others as well.

One aspect of this experience that has been convincing to me has been the unexpected and difficult-to-understand aspects. Just to illustrate how difficult it is to describe and understand something that is initially beyond one's understanding just look back 300 years into the past.

In 1720 Sir Isaac Newton was heralding in the scientific revolution with his understanding of the universe. Even so, as great a mind as he was, he knew nothing about quantum mechanics, DNA, mobile phones, the internet, airplanes, spaceships and all the 101 things that we take for granted three hundred year later. Exposed to today's world most people of the 1720s would see it as proof of magic or the work of the devil.

In the next three hundred years the pace of change is likely to be significantly greater, so we should not be surprised that we can only glimpse a small part of this future reality. I am no Sir Isaac Newton, so if at times my understanding seems a bit hazy as I take you through my story, just bear with me, by the time you get to the end you may get some of it.

The best way that I can describe this world of 2320 is focus on 3 specific aspects of our life. It is the interaction of all these three aspects that form a completely different culture to what we have today. And yet all these aspects have their roots in the developing understandings of today.

Firstly, it is the concept and status of the *sovereign human individual* and all that it implies. We know who we are, we know why we are here, and we know where we should be going.



Lucas Horton with his wife, Syna and daughter, Lorna.

“ The future is one that I would be very happy to live in... ”

Secondly the changing role and structure of the human community which influences politics, *Foundation*.

Lastly it is about a technology that is based on a simpler understanding of material reality *Portal* or doorway.

All these aspects are inter-related, but all have their origins in today's world, but to find them we need to look behind the clamour and noise of our everyday existence.

It could be said that the future I experienced was only one of many possible futures, but as you will see this particular future is one that offers hope, direction and the possibility of inner peace. It is possible that the more people that experience it and open their hearts to the possibilities, the more likely it is to come into reality.

To read Lucas's complete document click here...

<https://www.subudvoice.net/wp-content/uploads/2023/09/2320.pdf>

The Latihan of Community

By Sjahari Hollands

Sjahari is 79 years old. Opened in Vancouver, 1967. His vocation was as a Physician specializing in Internal Medicine. 40 years. Retired. He also has an Avocation as a Performing Artist in theater and dance. Poet, Playwright. Married to Miftah. Four children. And a dog...

A connection to each other in community is an essential component of the latihan of Subud. Normally we take this to mean that we talk together and perhaps go to coffee and socialize after latihan. We also work together in various projects and create a social community that way. That is important and natural to do, but it is not what I am talking about here.

What I am referring to is the possibility that the latihan, if fulfilling its potential, can create a union of soul between us as an inner community during the time we are doing latihan together.

There are two components to the latihan that happen simultaneously. One component is our individual relationship with God. As Bapak advised us, we close our eyes and feel that inner vibration. We follow what arises from it. As far as possible we try not to be influenced by others in the room.

However, we are not meant to completely block out the others in the room and to carry on as if they are not there. An extreme example of this is the problems that arise when a member screams loudly, disturbing the others, and having no awareness of it. He/she is doing his/her own latihan, and also blocking out the presence of others in the room when he/she does this.

As well as having our own latihan we are meant to participate together in the latihan of the group as a single entity. When doing latihan this way we are aware of each other. We take each other in. We are aware, for instance, if our voice is out of harmony, if it is disturbing to others we cut it back, or we go to another room to really let it go if we absolutely need to. We accommodate the needs and feelings of the people we are doing latihan with.

Latihan done in this way is what creates harmony. Harmony in voice, in movement. Harmony in the feeling of oneness. We become our own individual selves, and at the same time we create together another entity. One bigger than ourselves. We create a community in harmony. This is the way we create oneness within the latihan itself.

If we are able to create a harmonious single entity together in the latihan, then when the latihan is over we can continue to relate to each other in this way. We listen to each other. And we also learn to listen and be aware of each other when we are in the latihan itself.

When Bapak said that we are not to be influenced by other people and copy them, he did not mean that we aren't to be aware of them. That we don't listen to them. Can you hear and feel your brother's pain in the latihan? Are you aware of your brother's despair? His joy? Can you have empathy for, and feel how their struggle is so similar to yours? Are we aware of the love for each other Bapak always encouraged?

“ *Latihan done in this way is what creates harmony...* ”

This a sense of community the latihan can create.

My own experience too often is that I am doing latihan in a room where my brothers have little or no awareness of each other, or of me. Instead of including each other we are shutting each other out.

Occasionally there will be men who have a latihan disturbing to others. They are shutting the rest out and not including them in the experience. However, everyone in the room is also shutting everyone out. Therefore, if we are going to ask one brother to open up his awareness to the others, then we need to be prepared to do the same thing ourselves. This is not a matter of asking one person to tone down their latihan. It is a matter of all of us opening up to our awareness of each other and creating an inner oneness during the latihan. It is the responsibility of every member to be doing this, not just the one with the loud or disturbing latihan.

In the latihan we are connecting with that which we all share. The light of the soul. And that light of our soul is not something separated off from other humans. We are together in it, like drops of water in the ocean. The experience of the latihan needs to be a process where we all enter that ocean together.

In the latihan we are becoming our own selves. We become the individual we are. We are also as a unit becoming the group of brothers or sisters that we are. As individuals together we create a unit. We are one. Or we can be. Is this actually happening? In my experience it is not. I feel we are a long long ways from the creation of that unity. In that unity we actually become one not only with our brothers in the room, but also with Bapak.

And Bapak is with us in the latihan room Always.

As he explained, this latihan is not something only for this world. The life we are living in the latihan will not be over when this body dies. To the degree that we have achieved individuation it will continue on. Bapak was an example of this. The death of Bapak, was not the death of his soul, and of his eternal body, just as our deaths will not be the end of ours. Bapak once tested with us when I was Indonesia about how close he will be to us in 50 years. In 100 years. In 1000 years. And it only got stronger. He has been dead in body now for almost 40 years and yet is still there with us in his eternal being.

How is it that we have this connection of the latihan? Where did it come from? How did it happen? It arrived to us through Bapak. So, in a certain very real sense, when we do latihan with each other, and connect to each other in community in this way, then we are also connecting at the same time with Bapak.

Who is Bapak? He always said that we have no idea who he is. And that it is not possible for us to know that. He would use the term "Bapak" to talk about himself, but when he did that he wasn't talking about the Indonesian fellow who dressed well and drank coke and smoked Kreteks. He was referring to something that he embodied. That he was a conduit for. This Bapak is an immense power of presence. This Bapak is in a way something of a similar formation and essence as Jesus was and is. This Bapak was in a way simply the river we enter that leads to the ocean of love that we encounter in the latihan. This Bapak is not a person. Not an individual. And it is this Bapak that is still part of the community we create when we do latihan together.

Bapak himself was also an individual. He developed as a human being. He owned a plantation and a house, and he was a father and a grandfather. He could play Gambang. And do Pancak Silat and had a knowledge of Javanese mysticism. He was a full and complete individual, and was able to do this by following his own latihan. This is what he encouraged us to do. Each one of us to become the full and complete individual that we are.

But Bapak also is a word that he used, and a word we can use, for the essence that he embodied. This essence is what guides and accompanies us as we enter the ocean of God.

When we say that Bapak is our spiritual guide, this is the entity we are referring to. And this entity, our spiritual guide, is with us still and will be with us forever.

“ In the latihan
we are
connecting
with that which
we all share.
The light of the
soul...”

MARDIYAH ALLEGRA ALDRICH TARANTINO

MARCH 5, 1932 – JULY 7, 2023

By Rosetta Tarantino Narvaez

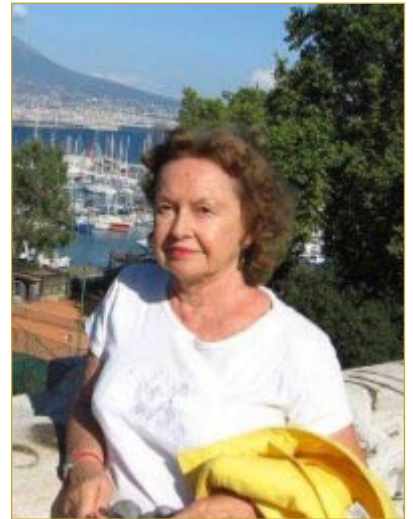
Mardiyah was born Allegra Aldrich in Providence, Rhode Island, the only child of Madeleine E. Momot of France, curator in training for the Louvre, and Putnam C Aldrich PhD, Professor of Early Classical Musicology. In the Aldrich extended family, Mardiyah was raised with the expectations of civic and social responsibility, entrepreneurial creativity, and philanthropy, the basis of which would follow her into adulthood and the founding of Elderberry (elder care for Subud pioneers over the age of 75+).

As a precocious child, she demonstrated her talents through the full breadth of the arts: playing the piano at the very early age of 4; invited by Albert Barnes to attend the Barnes Foundation Art School; and, with her grandfather, attending Milo Winter's adult sketching and painting classes.

She was also exposed to the many languages that would form the basis of her adult polyglot abilities, fluently speaking several Latin-based languages (French, Portuguese, and Spanish), as well as Bahasa Indonesian and Turkish, and some Hawaiian, Italian, German, Finnish and Russian. In her 70s, she started a course in Mandarin, curious to learn the language of one of the world's largest populations.

To read Mardiyah's complete biography please click here...

<https://www.subudvoice.net/wp-content/uploads/2023/10/MARDIYAH.pdf>



New Song from Frances Madden

Dear friends,

I'm very happy to share with you that my new song 'Hunky Funky Skeleton' is out now on all platforms! I would love it if you'd take a listen.

I never thought I'd be uploading a song called 'Hunky Funky Skeleton' and you might well wonder what the inspiration behind this song was . . . I was playing around with some melodies on the organ after seeing 'Phantom of the Opera' in the West End. I could hear this funky bass line which sounded like a phantom's workout song. Then some lyrics came along that said, 'I've got a crick in my neck / and I'm feeling so wrecked / need a DJ with a deck now. . .'

This one was really fun to make! I hope you enjoy it too and please share it around if you do.

Listen to Hunky Funky Skeleton on: <https://www.youtube.com/watch?v=Ysul6bTdCtl>

Frances will also release some videos in the coming weeks; follow her on instagram or facebook below to keep in touch: https://www.instagram.com/frances_madden

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



The Cerrig Ghost

Dachlan Cartwright writes...

On the radio one night around 1955 I heard this eerie true ghost story. The narrator was riding his bicycle around midnight along the A5 as it crosses the lonely moors near Cerrig-y-Drudion, when he saw an apparition floating towards him. As the apparition passed him it pleaded in an anguished voice, "If I am not alive, where am I?"

CERRIG GHOST

“If I am not alive, where am I?”
Keens the Cerrig ghost,
Craves the Cerrig ghost,
Answer from us desperate dancers,
Poleaxed magnetic prancers
Gravi-tied to Gaia’s post.

Prophet Job, kebab’d and probed,
Anaesthetized to die,
“Godfather, tell me why?”
“Well, Son, you’re gonna cry a dead sea,
Ninety-six mysterion salt tears,
Then, sure, my lotion’s ocean high.”

Hi, you diggers, hide your sniggers,
Why is there at all?
Why anything at all?
Why just not be, and just not see
A void of vacuous vacancy,
No long and short at all?

Gertrude Stein, when passing over
Promised to provide,
From the other side,
Whispered hint of white light’s glint.
“Not ‘What’s the answer?’, sure it ain’t,
But ‘What’s the question?’”, died,

Douglas Adams’ overwhelming
Question blind minds blew.
Answer “Forty-two”.
Dolphin drones act out their dreams in
Vast galactic inconvenience,
Sixes and sevens over Duw.

Like Paracelsian plants in mines
Which never saw the sun,
Until their climb was done,
We sleepwalk promissory miles
In questing existential style
The silence of the nun.

So Hey you God of holocausts
And Hamlet’s Millstone mangles.
We’ve checked out all the angles.
Pray grant us mansions grand to live,
No moody interrogatives,
Until omniscience rankles.

CERRIG GHOST NOTES

(See note after the poem's title). This one reviews various attempts to answer the overwhelming question of "Life, the Universe, and Everything", by such luminaries as Douglas Adams, Heidegger, Gertrude Stein, Santillana and Von Dechend.

Ninety-Six mysterion salt tears: This refers to the compelling rock song, Ninety-Six Tears, by ? and the Mysterions.

Hi, you diggers: wordplay on Heidegger, German philosopher, who posed the question that most of us ask at some time in our lives, "Why is there existence rather than non-existence?"

Gertrude Stein: The American novelist domiciled in Paris, promised that as she was dying she would try and send back to her attendant friends an answer to the mystery of "life, the universe, and everything". As she passed over she was heard to whisper, "Not, 'What is the answer?'" but "What is the question?"

Douglas Adams: The author of *The Hitchhiker's Guide to the Galaxy*, in which a giant computer, after 7.5 million years, comes up with an answer to our overwhelming question – "42"

Sixes and sevens over Duw: wordplay on idiom "at sixes and sevens", meaning "disarray" (and actually resulting in 42 when multiplied together), and "overdue". Duw is Cymraeg for "God".

Paracelsian plants in "Like plants in mines, which never saw the sun, but dream of him, and guess where he may be, and do the best to climb, and get to him." (Browning: Paracelsus)

Hamlet's millstone mangles: "Hamlet's Mill: *An Essay Investigating the Origins of Human Knowledge and Its Transmission Through Myth* by Giorgio de Santillana and Hertha von Dechend is a nonfiction work of history and comparative mythology, particularly the subfield of archaeoastronomy." (Wikipedia). Hamlet's Mill is challenging and controversial, contending that myths from all over the world describe a periodic rebuilding of the world by a craftsman God after a catastrophe based on a change in the Precession of the Equinoxes. ●

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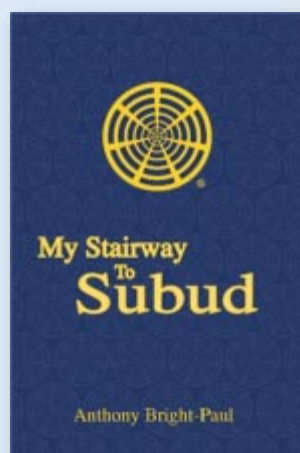
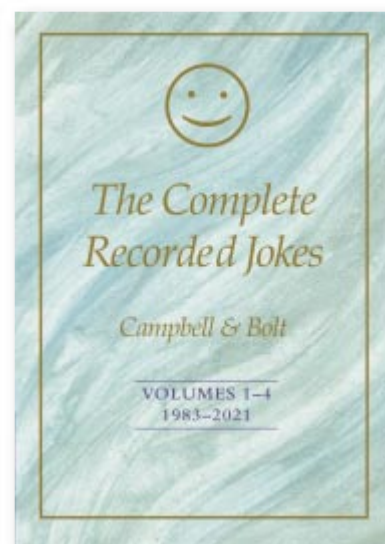
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Send articles, photos, cartoons etc. to Harris
 Smart, Editor Subud Voice,
 email: subudvoice@gmail.com
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