



## Count Down to Congress

*The World Congress Organising Team writes...*

Count down to the The 14th Subud World Congress in Puebla, has really begun; now we are already talking about our congress NEXT YEAR... before we know it, we will be one year away, six months away and then we shall be there! So as a reminder the exact dates are: 2nd to 17th of August 2014. The 2nd of August will be the arrival day, the 17th will be the departure day.

The World Congress website is now up and running, please visit it: [www.subudworldcongress2014.com](http://www.subudworldcongress2014.com), there you will find updates, useful information, some basic explanations about congress, our go green and social awareness activities, links to tourism brochures and lots of lovely pictures of the congress site and environment... you will also see the latest about online registration.

The World Subud Council and the WCOT have worked hard on the budget, to give a registration fee as low as possible, we have a basic early bird fee of 450\$US and a financial support fee of 300\$ US. In the past the financial support has been established by country of origin/residence, which has not always been deemed fair, so now the financial support is open to all, those who need and request it regardless of their country of origin or residency.

We are trusting that all members will look at the registration fee fairly and remember that our World Congresses are 2 weeks long and always filled with activities, both surrounding the kejiwaan aspect as well as the organizational aspects, topped with what is always an incredible gathering where members showcase how they put their Latihan into practice, through their enterprises, their social projects, their cultural events and activities. There will also be a payment facility so that members can pay in instalments.

We understand though that the registration fee is only a part of the overall costs to come to a world congress, so we have set up a Travel Support fund, which we intend to increment through a number of negotiations and we hope to have very good news concerning this fund in the course of this year.

World Congresses are fantastic and very special events that only take place every 4/5 years. We encourage all members to do their utmost to come and it is never too early to start saving. *continued >*



*Maxwell Fraval (WSA Executive Chair) Roland Fraval and Alex Woodward (International Youth Coordinators) in the middle of a crafts market downtown Puebla. The people of Puebla have been open, friendly and helpful.*

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It is too early to look at the agenda and program of the congress though, these will begin to appear on the congress website in January 2014. In January of this year a first planning meeting for the theme and content of the congress took place in Puebla. The idea is to have a very holistic approach, interacting with the town of Puebla and incorporating and creating crossovers between the WSA and its affiliates and partner foundations, to create a global vision of Subud and our numerous activities.

A very  
holistic  
approach

The World Subud Council and the WSA member countries are hoping to achieve much of the administrative work in advance of the congress so that discussion and voting can be quick and limited to the first days. This will allow us to have a much more creative congress with workshops involving everyone – the outgoing and incoming councils, the country delegates and the members – around themes and visions that are of general interest to the members, so that together we are creating the direction we wish to go in and the aims and goals we wish to achieve in the following years.

Aside from the congress proper, Puebla (both the town and the state) are a very beautiful part of Mexico. The town is, as we have said before, a Unesco World Heritage site. It is considered one of the safest towns in Mexico and number 13 on the New York Times' list of places that must be visited! The town's theme is around Peace, which they celebrate for a week at the end of September every year.

Its original name was Puebla de Los Angeles (of the Angels) as the story tells that a monk traveling across Mexico had a revelation on the current site of Puebla, where an angel told him he must build a town. You can see the richness of the town, its architecture, traditional Talavera ceramics, gastronomy etc., if you search for Puebla de Zaragoza, Mexico on Wikipedia.

To finish I would sincerely like to say, that the people of Puebla have been extremely open, friendly and helpful. We have explained about Subud and have only had positive reactions, so we really feel that there will be a level of interactivity and exchange with the town that will be exceptional.

### About the Logo

32 applications from 12 different countries were received in response to our request for submission for the 2014 Subud World Congress logo. During a planning meeting in Puebla in January, 20 participants from the World Subud Council, the wings and the congress organizing team, short-listed 5 finalists. These were asked to make some small adjustments and a month later the final choice was made. This logo was submitted by the Puebla group as a whole, and it was the favourite of the majority, including Subud members who 'liked' it online on Facebook. We wish to heartily thank all those who sent in their great submissions, which made the final choice anything but easy.



The official  
World Congress Logo.

## Subud Indonesia Congress

Subud Indonesia held its 26th National Congress in Rungan Sari, Palangkaraya, Kalimantan, in February. Almost 400 members from all regions in Indonesia and from abroad attended. In the opening ceremony, the students of BCU School performed dances and sang. The Vice-Governor of Central Kalimantan gave a welcome speech. Ibu Rahayu gave a wonderful talk and continued with testing the next day.

Through testing on Saturday night, [cont](#) >





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Iwan Syamsudin was elected chairperson. He served previously as chairman from 2007-2009. In his opening speech, he mentioned three items which he and the new team would focus on: supporting helpers' work, building latihan halls with the ability to listen to Bapak's and Ibu's talks; and fund raising for these activities.

Ibu Rahayu's first talk 13TKL1 from Subud Indonesia's Nation Congress XXVI at the Muhammad Subuh Centre, in Tangkiling, Central Kalimantan from the 21st of February 2013 is now available for viewing online at <http://www.subudlibrary.net>

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## One World School

*Subud Australia writes...* Bapak said, 'Committees should start enterprises'. Is that a realistic idea? Subud Australia intends to find out. And we need your help!

For some time, Sydney member, Harris Madden has been developing plans for an adventure education business called "One World School". He is currently in discussion with the National Committee about the possibility of this becoming an Enterprise of Subud Australia.

Steven Bryson-Haynes (SES Australia Rep), Peter Jenkins (Committee Councillor), Lukman Bryson-Haynes (Treasurer) and Harris have formed a group to investigate the feasibility of this venture and will report back to the National Committee, who are enthusiastic about starting an enterprise, in accordance with Bapak's advice.

The vision for One World School is to create a small campus in Kalimantan and to bring groups of 15 to 16 year old students (and their teachers) from around the world for a stay of around two weeks. During that time they would have unique experiences of nature, rivers and the rainforest, of the Dayaks and life in developing countries -- and of personal interaction with other students from different faiths and nationalities around the world. A short description of the One World School idea is available from Harris (email address below).

We need lots of advice and participation from Subud Members with experience in the following areas: graphic design, web development, teaching, outdoor education, tour operations, market research, financial projections, business planning, marketing & promotion, sales & business development, legal advice, raising investment capital, architectural design, building and construction.

If you have this experience and would like to know more about how you could become involved in the feasibility study, business planning or during the operational stage, please send an email (with resume if you wish) to Harris Madden [harris@lavolta.com.au](mailto:harris@lavolta.com.au)

Subud Australia hopes to publish the result on the feasibility study later this year.

*Peter Jenkins and Asmaniah Fraval (CC and Chair, Subud Australia)*

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## Christchurch Concert Edited

*From Dahlan Foah...*

Finally, edited, the 2010 Concert which I conducted in Christchurch, New Zealand at the Town Hall with the Christchurch Symphony Orchestra Strings.

It was for an International Congress of the Subud organization – a non-denominational group.

The first part is the Calls to Prayer of various religions, followed by the Mendelssohn "Concerto for Piano and Violin".

And then the second half is with the orchestra and chorus featured in works by Haydn, Mozart and Vivaldi.

Enjoy!

[www.youtube.com/watch?v=RnNgpqCE0lo&feature=youtu.be](http://www.youtube.com/watch?v=RnNgpqCE0lo&feature=youtu.be)

*Fahlan Doah >*



# The First OZ SYAI Ski Camp Booking Form

*Isti, SYA Coordinator, writes...* If you want to join 'the Wonder-world of ice and snow' in Australia along with your other Subud buddies please book and send \$20 deposit BY Mid-May!

## WHERE?

The SYAI SKI- CAMP is happening at THE MOUNTAIN VIEW RETREAT, 194 Great Alpine Road , Harrietville, 3741

## WHEN?

From Wednesday the 25th September until Sunday 29th September 2013

## HOW MUCH?

\$70 per night per person, but will include Breakfast and Dinner and we would vacate the rooms by noon on Sunday.

## HOW TO BOOK?

Transfer \$20 deposit to, Subud Youth Account. The number is : BSB 013268 188349166

and send an email to Zaakir Ismail zak@otsana.com saying your deposit has been transferred and giving your contact details.

## WHAT IS THE ACCOMMODATION ARRANGEMENT?

The accommodation arrangement is Multi-share, each room with its own ensuite. We will occupy Unit One which holds 40/50 people and have exclusive use of the adjoining Lounge!

## WHAT ABOUT GETTING THERE?

Best if you make your own travel arrangements, check out the website and contact friends or Isti Jenkins, [istijenkins@gmail.com](mailto:istijenkins@gmail.com) Mobile 0488923855.

## WANT TO STAY LONGER?

There are Subud members in Victoria who are happy to Billet you before or after the event..... Please let Isti know or make your own arrangement.

## NEED MORE INFO ON THE VENUE?

[www.mountainviewretreat.com.au/deals.html](http://www.mountainviewretreat.com.au/deals.html) : [www.facebook.com/mountainviewholidayretreat](http://www.facebook.com/mountainviewholidayretreat)  
[info@mountainviewretreat.com.au](mailto:info@mountainviewretreat.com.au) Look forward to seeing you there!



## YTS Video

*Mansur Geiger writes...* Below is a link to our YTS video on the mercury project...the video shows YTS's work on dealing with the harmful effects of mercury when used as part of gold-mining practice...

<https://www.youtube.com/user/TheYTSchannel>

## SES World Meeting

*Hanafti and Levana Fraval SES USA write...*

To anyone and everyone interested in enterprise!

Please click on the link to download the current issue of The Entrepreneur, including new program and costs for the SES World meeting in San Francisco.

Para cualquiera y todas las personas interesadas en la empresa!

Por favor, haga clic en el enlace para descargar el último número de The Entrepreneur, incluyendo el nuevo programa y los costos para la reunión mundial de SES en San Francisco.

Pour toute personne désireuse d'en entreprise!

S'il vous plaît cliquer sur le lien pour télécharger la version actuelle de l'Entrepreneur, y compris les nouveaux programmes et les coûts de la réunion mondiale de SES à San Francisco.

The Entrepreneur – <http://www.sesusa.biz/Newsletters.html>

## A Blast from the Past

### *Movie of the First “Yes Quest” Completed after 11 Years*

And it is a blast! You can watch this 35 minuter movie at <http://youtu.be/2jOwA1TBLqA>.

David Van Noortwijk, who was a participant in the first YES Quest at Rungan Sari in 2001 filmed extensively, but was unable to finish the movie at the time. Now it is up on You Tube ready for you to watch.

After eleven years of Quests it is fascinating to witness the original one.

We are arranging high resolution DVD's of the movie for screening at the Zone 4 and Zone 5 meetings this summer.

Younger members watching this movie may feel inspired to apply for this year's Quest at Rungan Sari from August 15 – 25th.

This year it's called the “Creative Quest” and will be a little different. As well as exploring your talents and dreams and making a plan for your life's work, you will also be able to work with other young people preparing performances, projects and events for the 2014 World Congress in Mexico. You can bring along you own performance ideas, or support others in developing theirs.

In conjunction with this Quest we will also be training some 5 or 6 younger members as Quest Facilitators, which is all part of the plan to gradually hand over this project to SYAI.

Roland Fraval, who is one of the international SYAI team and also Entertainments Organiser for the Mexico Congress, will join Peter Jenkins and Marlena Basser as Creative Quest facilitators, and we hope to have some additional experts in developing performances.

For more information, visit [www.yesquest.org](http://www.yesquest.org) where you can download a brochure and for an application form email Silvana at [silvana@yesquest.org](mailto:silvana@yesquest.org).



## THEY WERE THERE – the Best of Subud Voice - HAVE YOU ORDERED YOUR COPY YET?

THEY WERE THERE is an anthology of fascinating articles from early issues of Subud Voice, as compiled by Ilaina Lennard. Paperback: 186 pages.

Perhaps there are many Subud members nowadays – especially those who are new to Subud - who don't know very much about its early days in the West, so it is hoped that THEY WERE THERE will help to bring alive for them some of the things that happened at that time. Its chapters include:

- Bapak's horoscope – what a good astrologer saw
- Vivid descriptions of how Bapak died, and of events surrounding his death
- A talk about Subud's early days, given by Husein Rofe, the first Westerner to receive the Subud contact
- The chaos surrounding Bapak's first visit to the West
- Who was Bapak? and the third secret of Fatima
- Life with Bapak and Ibu
- The present state of the world
- How our thoughts affect us
- Destiny – and when we experience misfortune
- Varindra Vittachi's talks at Amanecer
- What it was like to be at the Amanecer World Congress



### How to order

Please go to [www.lulu.com](http://www.lulu.com) and type They Were There – the Best of Subud Voice in the search box and follow the on-screen prompts to the shopping basket, setting preferred payment method, delivery and billing address(es) and postage rate. Books normally take 3 – 5 days to arrive depending on postage price paid.

If you are not computer literate and need help, phone Ilaina on (+44)(0)1242 707701

*Profits from sales will help keep Subud Voice FREE and ongoing for another 25 years.*



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# Finding Gold

*Matthew Mayberry writes...* I have been reading Bapak's talks and have found new explanations as well as new insights into my own experiences really often. It is like exploring for gold and periodically finding gold nuggets. A couple of days ago, in Volume 17, Talk #6, (in Manchester) on page 129, the last paragraph, Bapak gives very clear explanations about telling other people about Subud, as quoted below:

"You can also figure out or realize that there has been no other development that has spread around the world so fast. This is a sign: if it was not God's will, this could not have happened. Bapak has also told you that you should never promote Subud. If Subud is from Almighty God there will be no need to make propaganda. Subud will find a way to spread. God is Almighty, so God will open a way; God will provide a route for Subud to spread that we cannot foresee."

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## Bapak Is Speaking About the Earth

*From a talk by Bapak in 1964...*

Viewed from the realm of the soul ... well, Bapak says 'viewed from the realm of the soul', but for all of you this is just a story. Just listen to it, you do not need to think deeply about it; and do not ask for proof, because the proof is in the realm of the soul, and as yet you are not able to discover it in your latihan.

Bapak is speaking about the earth, which has existed for millions of years: not one thousand or two thousand, not twenty-five thousand or fifty thousand; whereas the stories of human beings that have come down to us, that we can think about, that have been written down from the signs left behind, span at most twenty-five or fifty thousand years. So it is clear that all sorts of things must have taken place on the earth before that time.

And seen from the realm of the soul, it has happened – not just once or twice but over and over again – that the earth was inhabited by human beings who are not spoken about in our histories, only in the history of the soul.

During that earlier time it happened repeatedly on this earth that there were human beings whose knowledge surpassed the knowledge of people today.

The same applies to the earth itself: the earth is always experiencing changes. Well, it did not happen yesterday or the day before yesterday, but a few hundred thousand years ago. About half a million years ago there was no dry land in Europe and Asia. All you could see was ocean. The dry land was then all to the south. Then a change came, with the result that now there is Europe, Asia and America; and there is you.

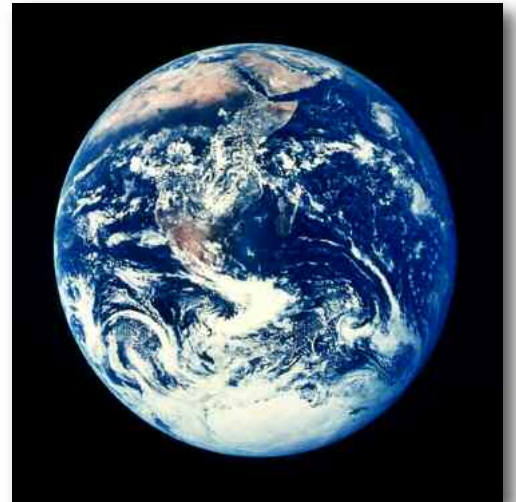
You have probably never guessed this, and are asking yourself, 'Is it true that such changes occur on the earth?'

Indeed, the human thinking mind would not imagine this, but with the soul, as Bapak just said, you can receive something that is beyond human capability. And whose capability are we using? It is the capability of the Almighty: the Almighty can inform you when your state is beyond the human.

And you certainly wouldn't imagine that what are now called the south and north poles were once east and west, west and east. Here too, if you ask Bapak for proof, he cannot give you any, unless you are able to receive it for yourself. It is God who can give you this knowledge, not human beings, since it is beyond human ability.

Bapak does not know whether any of you have been able to receive something like this, but there are members who have been able to receive a little.

This makes Bapak glad because it confirms the truth of what he has received. Even though he has faith in God, if nobody else could confirm what he has received, it would worry him. He would ask himself, 'Why can't anyone else corroborate these things?'



*The Earth is always experiencing change...'*

*Aug 16th 1964 Wolfsburg 64 WOB2THE*

# Meaning of Nafsu

*Harris Smart writes...* In a recent article, Anthony Bright-Paul asks, “Lastly what about the word nafsu? Is there anywhere an English or an American equivalent?”

Often, I think, nafsu is translated as “lower forces” which is probably as obscure to the average English-speaker as “nafsu”. Of course, if you go on in Subud and read Bapak's talks, you begin to become familiar with what he means by these “lower forces”, but when you are starting out, they sound like something to be avoided.

But Bapak often used the word to mean the legitimate and essential forces of heart and mind we need to negotiate the material world. Nothing wrong with them at all. They are part of us. They are unavoidable.

But on other occasions he uses the word with the connotation “to be avoided”. This is, of course, when they are out of control, or have taken control. When they are no longer governed by a “higher self” but have taken over the house with disastrous results. In his famous metaphor “when the chair is sitting on me, rather than me sitting on the chair”.

In other translations, “nafsu” is often rendered as “passions”. This is a terminology sanctioned by long use in religious and spiritual texts, but I find it rather vague.

Once in Indonesia, I went into a pharmacy and saw many packets of traditional medicine labelled “nafsu”. I asked what they were for and found out they are to stimulate your appetite. I learned that the literal meaning of “nafsu” in Indonesia is “appetite”.

So, when I think “nafsu”, I think “appetite”. I prefer this to “lower forces” or “passions”. To me it is more vivid, more concrete, more specific, more intense. I hunger, I thirst.

Sometimes my hungers and thirsts are “legitimate”. I need them to keep my body alive. Sometimes they are “illegitimate”. I eat and drink all kinds of useless things (Coffee! Chocolate! Coca-cola! Cookies!) for all kinds of useless and self-indulgent reasons. To ward off boredom. To fill the holes in my life. To console my emotions.

In general, I think that the more we can understand the workings of ourselves and the latihan in our own language, the better it is. Isn't the whole point that we should internalise our spiritual experience so that we can express it in the language of our own individuality and culture? Isn't that what Bapak urged? Until we do that, aren't we to some degree, just repeating like parrots, something that Bapak urged us not to do?

This doesn't mean we have to criticise or ditch the language that Bapak used - his words enable us to identify experiences we would perhaps not otherwise be able to recognise or to name - but then it seems helpful if we can understand these things in our own language, particularly when trying to explain Subud to others in our language group.

Yeah, appetite! Sometimes good, sometimes not so good!

*Speaking in the language of our own individuality and culture.*

## The Language of Subud – Nafsu

*Anthony Bright-Paul also writes about the meaning of nafsu...* Of all the words that Bapak used again and again, perhaps it is the word nafsu that causes the most confusion. This is partly because we in the West like to put words into boxes. Ah! If we can have a nice tidy definition we can put the word to bed. We can substitute another word for it, and even if we do not understand exactly what the substitute word means, no matter – that will do.

The difficulty is compounded by the fact that most translations are done by people who do not speak Indonesian well, and or, are translated into English by those who perhaps do not have English or American as a first language. Added to this Bapak spoke a very special kind of Indonesian, hardly the Indonesian of the streets so I understand, nor does he pander to our need for neat boxes, but his language has a fluidity that calls upon the hearer to ‘feel’ what he is saying, rather than listening simply with the intellect.

Furthermore, although the underlying sense is always the same and is totally consistent, it does not always appear that way to Western eyes and ears.

I personally hark back again and again to the very first talks that Bapak gave in 1957. Here is an example that was translated by Roseanna Sawrey-Cookson.

You should know that these forces do not have power over human beings, but they are influenced because they have nafsu – what Bapak calls the four nafsu – of which the first is the nafsu aluamah, whose nature *continued* >



*Anthony Bright-Paul*

is black and which radiates that blackness. Thus the black light it radiates is usually called the dark force or *zwarte magie*, black magic.

And the second *nafsu* that human beings have is the *amarah*, the nature of whose light or radiation is red. The third is the *nafsu sulfiyah*, the nature of whose light is yellow. And the fourth *nafsu* is called in spiritual language *mutmainah*, and its light is white.

As to the functions of these *nafsu*, the first *aluanmah* is said to be strong; the second the *amarah* acts blindly, not understanding what is good; the third the *nafsu sulfiyah* is the one that wants things (possessions?); and the fourth is the *nafsu* that surrenders, the good *nafsu*. Although its nature is good, its nature is also that of *nafsu*, of desire – one can say that it is a *nafsu* or desire that desires what is right.

Human beings possess these four *nafsu* in order to strengthen their wills and their wish to work and do the things they intend...

**The nature of the *nafsu* in human beings is that of tools or instruments to be used as necessary.**

I have put this last sentence in bold, as it appears to me the crux of the matter. I sometimes see that *nafsu* is translated as ‘passions’, which is a rather strange word to use. Just how often do we use the word passion in normal parlance? For most people the word passion has a sexual connotation – like they were caught in a passionate embrace. Or, he gave her a passionate kiss. Or, the young girl had a pash on her handsome teacher.

Again, I have seen *nafsu* translated as ‘ego’ whatever that means. Bapak made clear that as we do the *latihan kejiwaan*, we begin to have two “I”s – the “I” of our *jiwa* and the “I” of our normal, automatic selves. To use the word ‘ego’ is a bit Freudian and only adds to the confusion and hardly leads to clarity.

So we can see that the *nafsu* are tools or instruments for the entry of the lower forces, which themselves should be subordinate. What is most interesting is the fact that the wish to be good is also *nafsu*, and perhaps we can reconcile this by saying that all the *nafsu* are moved or motivated by self-will in one form or another. The *nafsu* in man is most often moved by the dark material forces, but without the *nafsu* there would be no striving, no seeking for improvement or excellence in whatever field. If I strive to become a good violinist or an expert golfer, equally I must use the tool of my *nafsu*. Without the *nafsu* a man would hardly get out of bed. There would be no incentive.

So it is clear that for living in this world the *nafsu* are indispensable. Determination and persistence are all *nafsu*, without which no one could run a business or study to pass exams or learn a language. So though the *nafsu* is most often hijacked by the material forces, which so often leads to misery and suffering for many people, yet the *nafsu* is also there for those who seek the truth and strive for excellence in whatever field. In fact what we so often call a strong willed person is simply strong *nafsu*.

For us in Subud the real meaning becomes clear when contrasted with the *jiwa*. For while the *nafsu* is moved by differing layers of ‘desires’ or self-will, the *jiwa* on the contrary only is exercised when the *nafsu* are absent, when we can relax and allow a Higher Will to act through that medium of the *jiwa*. Even if we do not know exactly what moves us to walk in the *latihan kejiwaan*, we do not even need to know except that our responses, whether singing, walking, dancing do not come from our intention.

For while the *nafsu* are essential for life in this world, yet, as Bapak explained, they are inimical for the spiritual life, where they must be surrendered. This also explains why the results of our testing are so erratic. For Bapak it was another matter, as he declared that his *jiwa* and his *nafsu* were like two sides of the same coin.

For this world,  
*nafsu* are  
indispensable.

## The Origin of the Word ‘Subud’

It was in this old building, which used to be the Yogyakarta City Hall, that Subud was first formally registered as an organization in 1947. The photograph was taken in 1993.

*WSA Archives photo, courtesy of Ibu Kadarsih included in ‘The History of Subud’.* [continued >](#)





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*ORIGIN OF THE WORD SUBUD cont: In the last issue of Subud Voice, we published an article by Leonard Lassalle about the origin and meaning of the word “Subud”. This prompted Harlinah Longcroft, the official Subud historian, to write: “With reference to the exchange of letters between Luke Hale and Leonard Lassalle, might it not be a good idea now to print the complete story of how the word Subud was chosen, as remembered by some of those present, and its correct meaning in Javanese etc. as explained by Bapak? You will find it on the History of Subud Vol. 1, Book 1 on pages 120 and 123.”*

*Subsequently, Harlinah sent us the text referred to. Harlinah first describes the conditions that led to Bapak setting up the Subud organization in Jogjakarta in 1947 and then continues...*

All this was clear, but their new organization still had no name, so Pak Slamet asked Bapak what it should be called. The result was the first evidence we have for a kind of spiritual democracy, which Bapak always encouraged throughout his life. On this occasion he himself did not just receive and give a name, but instead, after they had done the latihan, he asked Pak Slamet to test with him as to what the new name should be.

There are several versions of what happened next. First, here is what Pak Poejosoemarto remembers:

“Now a little about the name Soeboed. First, Bapak asked Pak Slamet to stand up as for testing. Once Pak Slamet could be seen to be quiet, Bapak asked, ‘What should the name of our organization be in line with our latihan of worship of the One God?’

“Pak Slamet remained silent, but finally he lifted his right hand and joined his thumb to his forefinger to form a circle that was empty at the center. Still he remained silent. Then Bapak said, ‘Yes, now just write it on the blackboard.’ Pak Slamet walked to the blackboard which was always there. Yes, in those days Bapak often gave testing with pictures of the jiwa, character, and the like.

“Once he was in front of the blackboard, Pak Slamet slowly wrote, ‘Soeboed’. Bapak said, ‘Yes, all right, sit down again.’ Then Bapak explained, ‘Brothers and Sisters, you all witnessed this from the start to the finish. Round, empty in the center. This means, zero, empty.’ After Bapak had inspected what was written he said that it was good, and the meaning was also good, vast, and in fact magnificent as the name for our spiritual organization.

“The word ‘Soeboed’ in Javanese means:

*tutung*: perfect – in the sense of completion of a deed or process

*gutuk*: advantageous

*sumbud*: worth the trouble;

*trep*: fitting perfectly;

*gathuk*: matching of two things, and

*ketemu* : meeting of two things.

Or, in Indonesian;

*pas*: fitting perfectly;

*kembali*: returning; and

*bertemu*: meeting of two people or things.

Soeboed can be considered a word in itself as explained above, or as an acronym for: SOEasila, BOEdi, and Dharma.

Soeboed means: empty – round – zero – balance – matched.

Soeboed means: the abbreviation of Soesila Boedhi Dharma

Soeboed means: the symbol of the human being.

“To return to the matter of spelling Soeboed, Bapak told Pak Slamet to write it using u instead of oe. In front of the blackboard Pak Slamet picked up the chalk, but he could not move to write it with the different spelling. So it was not possible for the spelling to be changed from Soeboed.”

Bapak often clarified what is meant by the word Soeboed, or Subud. He said that this word did not mean a teaching, and it was not the name of a new religion or anything like that. Actually the word “Subud” is a symbol – a symbol for the totality of someone who is as he should be.

Susila means a character whose nature is excellent because it is in line with the Will of Almighty God.

Budhi is the power or force whose quality is excellent, which is within man himself.

Dharma signifies an inner feeling that surrenders and submits sincerely to the Power of Almighty God.

Referring to the word “Subud”, Bapak said:

“We have used it because, in reality, the meaning of Subud is in line with your condition every time you receive the latihan, during which you are really educated and guided by the Power of Almighty God towards nobility of soul and excellence in character; and which will also cause the content of your heart to have great faith in the *continued* >

Perfect...  
in the sense  
of completion  
of a deed or  
process

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Power of Almighty God.

“As for the principle and aim of the spiritual latihan of Subud, it is as follows. The origin of the existence of the spiritual latihan of Subud is in the Grace of Almighty God. The evidence for this can be felt every time you receive the latihan. The principle of the latihan of Subud is therefore your worship of Almighty God, and so its aim (or direction) is certainly towards the One Who guides us: Almighty God.

“This is the meaning of Subud and the aim and principle of the latihan kedjiwaan. Therefore, in reality, what is called Subud is actually you yourself...” (*Bapak's address to USA Congress 1966*).

To return to Pak Poedjosoemarto's memories: He continues:

“So it is clear, brothers and sisters, that the organization we named Soeboed was born in Yogyakarta on 1 February, 1947, in Bapak's house at Jl. Tanjung No. 25. And from that time on (after the name had been fixed for the latihan we had been doing for so many years), once we were certain, and once the new name had been officially introduced by Bapak, we stopped using the name Kasunyatan, and it vanished utterly.”

The second version of the choosing of this name shows Bapak at the blackboard and Pak Slamet, with eyes shut, receiving. Bapak receives and writes a name, but Pak Slamet does not receive it, or he receives a different one. They do this again, and again they get different names. Then on the third occasion Bapak writes “Soeboed” and Pak Slamet also receives the same word.

The third version is the same as the second, but the other way round. Pak Slamet is writing on the blackboard, and Bapak is receiving, and so on.

When this testing was over, Bapak told Pak Slamet that he should no longer take part in the organization, but that he and Bapak would unite on the spiritual side. He was therefore replaced as Vice-Chairman.

### [Inaugural Meeting of Soeboed](#)

On February 1, 1947, at 8:00 p.m., the members in Yogyakarta held an inaugural meeting for Soeboed in a reception room of the Balai Kota Madya (City Hall), Jl. Mesjid No. 5, in the Kepatihan (the quarters of the first minister) Pakualaman. They invited intellectuals, journalists, top government officials, government representatives, and the police.

Probably all the necessary officials were present as well as the Soeboed members. Almost everyone who was invited, attended, and Pak Poedjosoemarto says that this was because this was the first time that a spiritual organization had had an official opening of this kind.

In his speech on that occasion Bapak explained that Soeboed had no holy book, no teaching, no sacred formulas, no methods of meditation and so on. In Soeboed the members only surrender with patience, trust, and sincerity to Almighty God. Soeboed is not a political party. Soeboed members will obey the laws of the State (in this case that would be taken to mean the regulations of the Nationalist Government in Yogyakarta).

Pak Poedjosoemarto also recalled that Bapak showed the symbol of Soeboed, and explained its meaning. The innermost circle is the material level, because it is the smallest; the next circle is the vegetable; the next is the animal; and the next the human. After that come the level of the perfect human being, the level of the angels and then the level of the archangels.

There are more beyond that but they are so completely beyond our comprehension that they are not included in the symbol. The lines that appear to radiate from the middle outwards represent the Holy Spirit, Roh Ilofi, which touches all levels, and the spaces between the circles represent the force of the angels, Roh El Kudus, which permeates everything.

We do not know exactly when Bapak first received the symbol, but he said that when he received it he saw the symbol in brilliant light, and he sometimes described this light as seven concentric spheres of crystal, with the radiating lines penetrating all of them.

He saw this against a midnight blue sky, signifying infinity. Midnight blue is sometimes difficult to reproduce well – it often looks dull or not alive – so Bapak said that we can use sky-blue instead, because the sky in daylight also gives the feeling of infinity. Of course black also signifies infinity, but Bapak felt that gold on a black background was, in some circumstances, really rather dull, so it was better to use sky-blue.

### [From Prio Hartono and Pak Mangoendjaja](#)

While on the subject of the meaning of the word “Subud”, there is another interesting point mentioned by Prio Hartono in a talk he gave during the opening session of the Subud Central Java Conference in Semarang in [continued >](#)

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July 1963. It is this: “Although the word Subud is the abbreviation of the words mentioned above (Susila, Budhi, Dharma), it also has another meaning, which is derived from the Javanese word *sumbud*. *Sumbud* is used to describe that point where the beginning and the end are joined. This can be interpreted to mean: From God we came and to God we will return. This is the essence that implies that Subud is a worship by man guided by God.

“In Yogyakarta in 1947, when most people still spoke to each other almost always in Javanese, this close connection with the word “*sumbud*” would have been clear to everyone.”

After all the explanations had been given and their public meeting was over, Soeboed existed as a formal organization, but this event – which seems important with the hindsight of history – may have passed at the time as little more than a formality, required to enable those following the *latihan* to meet together in the evenings, without arousing the suspicion that they were making plots to disturb the so-called peace.

This seems to be the only explanation for the fact that someone, who was opened in November 1947, said that he had never heard of the name “Soeboed” at that time. This may, of course, be memory playing tricks again, but this article was written for Subud periodicals not later than early 1965, which was less than twenty years after the events it describes. The author is Pak Mangoendjaja:

“When I was opened by Bapak in October 1947 in Yogyakarta, Central Java, which at that time was the temporary capital of the Republic of Indonesia, the group was not yet formally organized. The name Subud was not yet known, and I did not hear of it until a few years later. What we were doing was just called “the *latihan*”, which, in English, means “exercise”.

“There were no formalities, no waiting periods, no registration or any activities which were normally done by an organization. The group itself was still small; its number at every meeting did not exceed fifteen people. Perhaps it was better this way, because the *latihan* was held in Bapak's sitting room, not large enough to accommodate more...”

### When was the spelling changed to “Subud”?

The first Indonesian National Congress was opened on December 27, 1954. After the opening ceremonies were over and the work of the congress really began, the big debate centered on the spelling of the name Soeboed.

Some of those who had been present when the name Soeboed was chosen, in 1947, could not accept any change to what they knew had been received through the Grace of God. Furthermore, a name is considered to have mystical power, so perhaps the nature of Subud itself would be affected by a change in the spelling of the name.

The debate was, it seems, a long one, until Bapak explained that God is All knowing, and a change in the spelling would not cause a block to the spiritual receiving. He advised that everyone should trust in God and move with the times, and not make a big problem out of a change in the spelling of the name. So the new spelling was adopted and the existing constitution was changed.

As well as the change of spelling, this congress also agreed that Bapak was the Spiritual Guide of Subud... ●

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## About *The History of Subud*

*The article about the origin of the word “Subud” seems a good moment to think about the History of Subud generally. Harlinah Longcroft writes...*

You know, *The History of Subud* was written not because I myself received to do so, but because Bapak received that it should be written, and apparently he received that I should do it. It is not based on what I happen to remember. It is based on the best research I could do over a number of years, often with the help of members of Bapak's family and people that they knew from times gone by.

Before either Book 1 or Book 2 were published, they were submitted to Ibu Rahayu – so I did not go ahead and publish without first having them checked. I have discovered some additional bits of information since they came out and these will be added in to future editions.

I think they are still the most reliable reference books about the earliest period of Subud that has so far been published. I am, incidentally, still working on Vol 1, Book 3, which covers the spread of Subud around the world.



*Harlinah at work on the History.*

*continued >*



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I have completed the work on the general text for the second edition of Book 1, however I still have quite a long way to go in my efforts to replace all the original quotes from Bapak's Talks, with the revised translations now being published by SPI.

As you know these are often very different to the original formal translations, and finding something that can take the place of the originals is frequently a time consuming challenge. I still have a long way to go with this, and for the moment I have put it on hold so that I can get on with HOS Vol 1 Book 3. My plan is to go back to the work on the talk extracts, after I have completed Book 3.

The copies still available of Vol. 1 Book 1 have an Errata section at the back of the book. The way it was first printed made it technically impossible for these corrections to be made to the text in the second printing.

The second edition – not to be confused with the second printing! – of course includes these changes in the text, as well as a little additional material and the tidying up of typos etc. However, I don't think you will find any changes to the original in the section I have attached about the origin of the word “Subud”.

*It is based on the best research I could do over a number of years*

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## Online Subud Prayer Network

*Malama MacNeil (moderator) writes...* Started in the United States, the on-line Subud Prayer Network, is open to all English-speaking Subud members for the purpose of sharing fellowship through prayer. Shared prayer is a way to participate in the virtual community of Subud, and to carry the benefits of the latihan into action.

Through the Subud Prayer Network you can post a request for prayers for yourself, for a loved one, a friend, co-worker, or member of your community. Prayers for blessing of an event or cause about which you care and for which you want the support of other Subud members' prayers are also suitable. Once you have joined, you may post directly, and your prayer or request is delivered to all on the Network.

You can expect to receive all prayer requests posted at the email address you list when you join. It is not necessary to have a yahoo account to participate, but it may make the process of signing up easier. Messages from the network can be delivered to any address you designate.

Apply to <mailto:subudprayernetwork-subscribe@yahoogroups.com?subject=join this group>

Alternatively, send a message to <mailto:<subudprayer@gmail.com>?subject=join prayer network> and you will be 'invited' to join. [subudprayer@gmail.com](mailto:subudprayer@gmail.com)

Here are some comments from Ibu Rahayu about prayer:

“...there are many catastrophes which are beyond the capacity of humankind to control. Some events are caused by humankind's mistakes, but others are brought about by the power of Almighty God.

“In the face of these events, people have begun to realize that humankind is powerless in comparison to the power of God, or what God can do if God wants to....

“As an example, when we pray..., when you pray sincerely, your prayer will have already reached God. But for people not in Subud, who are not Subud members, perhaps their prayers do not reach God...

“So in this situation, what can Subud do? All we can do is pray, pray to God. Other people will not realize what we do. Only God and you know.

“... What you ask for is up to you. You can pray... to be protected by God, to be kept safe, or something like that. Or you can pray for the salvation of humankind, for all human beings that have been created by God, for everyone to get God's grace and protection. We leave everything to God. What we pray for is up to us.

“But please understand that if you make a request that many other people pray for too, which is motivated by a feeling of community and acceptance and is without self-interest, God willing, God will grant it.”

*From : 06TYO2 Ibu's Questions and Answers with Members, Tokyo Japan 14 August 2006*

"So, when you face a problem, do not collapse in confusion, or become anxious or fearful, you should call Gods name so that you activate your soul and surrender. This is particularly important these days when people have no idea how to face catastrophes which people can do nothing about. And people will ask, "What should we do?"

This is why you are lucky, it is lucky for you that you have this contact. So, use the contact between your soul and God. Times like this are a test for humanity. The strong will stand firm, the weak will be lost."

*Ibu Rahayu, 2006 Bangalore, 06 BLR 3*

# In My Dreams

*Luqman Williams writes...* Many Londoners will have known the gentle humour of the late, sedate Rayner Tooth. A few years ago I was explaining to him that I had been shown in a dream that then-president George W. Bush had some fine human qualities. ‘Yeah,’ he said, ‘In your dreams.’

However, in the inner world, anything can happen. And when it does, just as in the outer world, one can only be quiet and accept it; just as one has to accept the circumstances of one’s birth.

It may be of significance that I was born in the little street in Cardiff where, a few doors away, in 1860, the first mosque was established in Britain. It was in an area enriched with the descendants of Yemeni sailors and their Welsh wives: I think there was a little Islam in the air, and I imbibed it with my mother’s milk along with the other good things.

## Knowing what was going to happen

My early childhood years were filled with the contentment of being well-loved but they were not quite untroubled. One early experience that, at the time, troubled me a lot was dreaming in the night things that would happen the following day.

This started around when I began primary school. The troubling bit was not the dreams themselves which on waking seemed unremarkable but, as the day went on, knowing what was going to happen before it happened, what people were going to say and so on.

This was accompanied by a feeling of helplessness and a gloomy, robotic detachment. On those days I spoke very little and when I did it didn’t feel as if ‘I’ was speaking: the words formed themselves without my participation and I just heard them being said as I expected. I felt as if I was invisible but sometimes I would notice an adult looking at me in a worried way.

The most striking thing about the experience when I think about it now is the insignificance of everything that was being repeated before and around me. One hears of people foretelling disasters or events of significance but this was nothing like that: these were events of no significance. Perhaps it happened because I was in an empty, undetermined state: pools of the mundane future just leaked into my present.

By the age of eight or nine the dreams had stopped completely but there would still be momentary leakages. The most strikingly mundane example was when Mariam and I had been married a year or so, during a certain rather difficult patch in our life together.

I am sorry to say I am a person sometimes afflicted with the vanity of being right and late one evening I guess I had been particularly annoying – that is, horribly reasonable. Mariam was in contrary mood and bristling with desire for an argument. She said something provocative and I thought, no, I’m not going for this, and remained quiet. In that moment an image appeared in my mind of the head of a hippopotamus partly submerged in water and blowing bubbles through its nostrils. I said nothing and no argument took place.

The following morning I was at work managing a building job for a client. Normally I didn’t allow the playing of radios – it seemed to me a bit of an imposition of personal taste – but that day someone new to the job had brought one and turned it on. The DJ was hosting a sort of phone-in quiz. He played a sound and listeners tried to identify it. The umpteenth listener had just called in and guessed unsuccessfully and the DJ decided he’d had enough.

He played the clip once again and announced that it was the sound of a hippopotamus blowing bubbles. The image re-appeared in my mind. I don’t know what the prize was but I wouldn’t have got it – I hadn’t made any connection between the sound on the radio and the silent image of the evening before. As usual when these odd things happened I kept it to myself and carried on doing whatever I was doing.

However, about twenty-five years on I was at a Zone 3 event – as Subud Britain KC at the time – listening to reports when one of the KCs began to bang on about something she felt strongly about and I noticed that I knew what she was about to say moments before she said it. This went on for about a minute. After the reports we *continued* >



*Luqman aged 3. Well loved but not untroubled.*

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were gathering to do some testing and I mentioned this to other helpers present and also described the hippopotamus incident. We had a laugh about it and I felt relieved to have spoken at last of something that had been such a troublesome feature of my childhood.

### A clear dream

Often we humans are so filled with our wilful thoughts and feelings, as we plough our little furrow, that the only way understanding can be delivered to us is when we have first been rendered unconscious in sleep. When I had been doing latihan for about a year and was living with some fellow Cardiffians in Shepherd's Bush, I began to have a feeling that I should make a journey somewhere: the concept of pilgrimage was not familiar to me at that time.

The feeling got stronger in me and one night I had a rather long complicated dream that remained clear when I awoke. I was at a well at the foot of a hill that had two distinct levels on a long slope. It was night and I was not alone as I began to climb, though I couldn't see who was with me. There was a palpable, enveloping feeling of awe and protection.

Some way up I passed a fenced enclosure containing some butchered human remains and had the sense that they had suffered some particularly unpleasant form of execution. Then I found myself within a square stone tower and looking up saw that its top was open to the starry sky. Half-way up the tower and facing the way I had come was a pair of arched window openings, with another, louvered pair near the top.

Then I was at the foot of the hill again and climbing, this time without companion, although there were several other people making the climb and returning. As I approached the enclosure I saw that the human remains had gone and the unpleasant vibe had diminished, but so had the awe and protection. Again I found myself in the square tower, now looking out of the windows half-way up and wondering how, since there was no floor or stair.

Then I was at the foot and climbing again. Now there were scores of people scrambling up and down. This seemed a bit worrying. The enclosure had gone and so had the awe. I found myself somehow near the top of the tower, peering with some difficulty through the louvers of the upper windows overlooking the ascent.

Our flat in Shepherd's Bush was open house to all kinds of hippy folk. I heard the place-name Glastonbury mentioned and immediately felt that was the place I should go to. (This was before there was a music festival held there.) I made preparations to leave a few days before my birthday which is 25th June.

It was no surprise to find the well, the hill and the square tower with its open top as they had appeared in the dream, but it was a surprise to find coach loads of Anglicans arriving at St John's Church on the high street where I sat in the porch, mending my jeans. I returned on two successive years to complete the episode.

### 'I'm clean'

Eventually I left London for Cardiff but for a while I oscillated between the two cities, drawn to my friends who remained there while appreciating the peace of life and work I enjoyed in Wales. One of my closest friends, a native Londoner whom I shall call Len, was opened though still occasionally dabbling in drugs. When finally, as I thought, I cut my ties I gifted him my ankle-length brown overcoat, embraced him and left for Wales.

Some months later I dreamt of him in the brown overcoat; then in jail, looking very scrubbed up, smiling and saying 'I'm clean'. I decided to investigate and rang the flat we had shared with others. Sure enough, he was in Brixton jail. When I went to visit him he looked oddly healthy and happy for his situation, and his first words to me were, 'I'm clean'.

It transpired he had fallen prey to junk and, finding a cheque book in the street, had used it to worsen his habit, buy food and provide himself with, as he put it, 'spiritual comforts', ie, Airfix kits. He was picked up by police looking for someone in a completely unrelated matter but described as wearing a long brown overcoat and, of course, the cheque book was discovered.

### The printed piece of paper

Dreams can be helpfully informative and provide witness to God's work. Having returned to Wales, I would regularly visit and occasionally stay with Robert and Lynette Risdon, an older Subud couple – friends and helpers who had at that time a role as substitute parents. They very generously allowed the use of their home as the Cardiff Subud House.

I left one weekend with the intention of visiting my friends in London. When I arrived at the flat I found it like the Marie Celeste – the doors wide open, half-eaten plates of food on the table and nobody home. *continued >*

*Our lives  
are already  
written in a  
surprising  
amount  
of detail*



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As I was wondering whether to stay or go, my eyes fell on a printed piece of paper on the floor.

It welcomed the reader to Islam and quoted a hadith, or saying of the prophet Muhammad, which read: ‘Woman is fragile, treat her like glass.’ A strong sensation entered the top of my head and passed down through me. I left the flat and went back to Wales. As I entered the House I was greeted by Lynette saying, ‘I dreamt you went to London and came back a Muslim.’ This was indeed the case.

Some time later, when Mariam had been opened and we had become close friends again, I began to feel that I should be married. However, I had become accustomed to celibacy and the enjoyment of my peaceful, solitary way. I worried that the presence of an attractive woman in my life would distract me from my worship of God and thought that I should try to find a believing, plain one.

### Mariam’s dream

One evening after latihan I walked Mariam to her door. She asked if she should tell me of a dream in which I had featured. I said, ‘Ok.’

She described being in a big, bright room with no ceiling, seated with a number of other young women at a large table on which food was being served. I entered the room in Muslim (Arab) dress and began to walk around the table, looking at each of the women. I seemed to be about to approach a very plain girl, but instead turned and stood behind Mariam’s chair. I sat beside her and when we had eaten I took her arm and led her from the room.

I understood not only that Mariam was the right person to marry but also that she had witnessed my most secret concerns. This kind of insight, often through dreams, has been very useful at certain times in our life particularly since I am not talkative about my thoughts. And then again, when her insight has been absent or come too late, and my mistakes have landed me in a heap, she has been on hand to pull me from the wreckage, dust me off and stand me up.

Despite this, strangely enough, marriage (which Bapak describes as ‘the test of life’) has not always been a piece of cake. But whatever the difficulties, I have not had reason enough to think twice about my choice, and anyway there have been the occasional reminders that I am not deciding anything. I just think, aren’t I the lucky one?

The experiences of childhood have come full circle as it has become apparent that there is a place within us where the past and future are just as present as the present is, that our lives are already written in a surprising amount of detail, and that we are all inescapably and blessedly – even, or especially, in our mistakes – within the Will of the One Almighty God. Truly, we can only be obedient. There really is only God.

Please forgive me if any of my words have been out of place or offend or affect your feelings. ●

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## Working at Anisha

*Jayadi Paembonan has returned to work at the Anisha Projects in India. Jayadi has a particular expertise in Permaculture. He writes to Solen at Susila Dharma International...*

I hope you are doing well. We are sorry that we missed the opportunity to Skype you before we came here. We were really flat out moving house and preparing it for sale that we were really stretched for time in the end.

But here we are now, it's been almost four weeks at Anisha and so much has happened. I will give you a rundown on what we have done so far.

The first week we (the Anisha team and I) made strategic planning for my time here. While I am doing research and observation, I also started to introduce Permaculture principles at a small scale through the design and construction of a kitchen garden.

I demonstrated to the team how to make hot compost (which is ready in 18 days), we constructed fencing, created a free range chicken *continued >*



*Jayadi talks with staff at Anisha.*



*Permaculture work at Anisha.*

area, a pond (acts as a natural pest control & water harvesting management), a garden nursery, strategic planting in dry land, companion planting, a worm farm, raised garden beds with different micro climates.

All these initiative are a key to creating an integrated Zone One System for the permaculture design that I developed for Anisha. Throughout all these actions I am running a combination of theoretical classes and practical hands-on work so that the team can absorb the information, understand it and learn to apply in this context.

Also last week we developed a strategy of how to promote community sustainable agriculture and we are giving the opportunity to Anisha staff members to apply what they have learnt about so far about how to design a permaculture system for a local resident.

As such on Sunday, our day off, all staff including myself went to a local staff member's land and began to establish a kitchen garden. This strategy will become one of their work focuses in the future, how to work with the local community in the rural and urban side, in promoting organic food through kitchen garden.

Tomorrow the Anisha staff members will be given the opportunity to share their knowledge about how permaculture strategies can improve organic agricultural methods used in the area for 10 local farmers. This will include information through watching some educational movies, site analysis of kitchen garden and the construction of raised garden beds as one of the water management strategies, how to use less water.

I should mention that the conditions here is almost drought conditions, it is very hot and dry, and many people in the area are digging new bores as water seems to be running out (including Anisha).

It is very difficult to manage internet access here as we cannot establish a connection with our own computer and we are reliant on using the Anisha computer for communication. Also Valli is busy at the moment using it to do the annual report.

*Jayadi is at Anisha with his wife Frederika and their two young daughters. Jayadi is originally from Indonesia but the family has been settled in Melbourne for several years.*

## From Wisma Mulia

*Jill Farquharson writes...*

Dear Brothers and Sisters

All over the world, if you are in pairs or single, male or female, getting to the age when daily chores of life are getting more and more difficult and you realise the time is coming that you will have to get help or go into a care home??

On April 4th 2012, that time arrived for me, I was dreading it!! Fortunately I had heard of Wisma Mulia when I was living in South Africa and had attended a Subud Congress. Wisma Mulia was created by Subud about forty years ago during which it was taken over by Fountain Housing Association.

At present there are 15 Subud members and 15 non subud. For me it is so wonderful to have Latihan twice a week in the beautiful Latihan Hall. There are 17 flats with ensuite facilities, 5 bedrooms with en suite facilities, cottage with two bedrooms, sitting room, kitchen and bathroom. We have planning permission for two cottages but at the moment lack of money to complete hence this letter??

Life here is home from home, you can join in the weekly program of exercise classes, art and pottery classes, knitting and poetry classes. We have the facilities of a car to go shopping or use of your own car, films and entertainment etc. All meals are served in the dining room or on trays in your own room.

The staff are mainly from local areas and every one is so wonderfully caring, helpful in every way, most of them have served for many years, it would be great if one day we could afford a rise in salary. Come and spend time with us to realise what a very special care home this is and please recommend it to all and sundry.

## COME AND STAY

IN BEAUTIFUL ENSUITE  
ACCOMMODATION WITHIN THE  
GROUNDS OF WISMA MULIA. IT'S CLOSE  
TO THE M5 AND IS A PERFECT BASE  
FROM WHICH TO EXPLORE  
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ACCOMMODATION IS AVAILABLE AT A  
COST OF £150 PER WEEK  
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PHILIP JAMES ON **01452 740 432**  
*WE LOOK FORWARD TO  
HEARING FROM YOU!*



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## The Passing of Aine Helga Branting

*Hamilton Wilson writes from Norwich...* Aine Helga Branting, also known as Rukmawati for many years, died peacefully in the early hours of Saturday the 23rd of February 2013 at Wisma Mulia, UK. With her at the time of passing were one of her grand-daughters, Jayagita, and a lovely member of the night staff called Mary.

She went very, very peacefully indeed and didn't suffer at all. She was 98 years old. Born on 24/12/1914 she had had a full and strong life, finding Subud in her late forties in Melbourne, Australia. She was an outstanding Subud member, very devoted to Bapak and lived at Cilandak for 16 years, teaching music and being very involved with life and the people there. She was very loved and respected wherever she went, taking her Germanic attention to detail and her wise words with her as she relocated a number of times in her life.

Aine lived at Wisma Mulia in Frampton-On-Severn, UK for the last 6 years and four months of her life, choosing to leave Norfolk when her daughter Melinda died in 2006. Aine was her first Subud name which she returned to using at that time. She was a very cultured and well read woman, loving classical music (she played violin for decades), art, politics, the countryside, gardening and birds amongst other things. She had outlived so many people close to her that we can only see it as a blessing that she has moved on so peacefully.

She leaves four grand children, five great grand children, two younger sisters in Germany and the many, many people in Subud who have known her over the years. She was buried next to her daughter in the peaceful churchyard at Kirby Bedon, Norfolk, followed by a selamatan and latihan at the Norwich Subud House.

If you have any stories, reflections or rejoicings that you wish to share or if you would like to purchase her recently completed book about her life through two world wars and finding Subud in Australia in the late 1950's then please email Jayagita. [jayagita.jg@gmail.com](mailto:jayagita.jg@gmail.com)



*Aine Helga (Rukmiwati) Branting.*

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## Passing of Simon Chapleau

*Hamida from Susila Dharma International writes...* It is with great sadness that we inform you of the passing of our dear brother, Samuel Chapleau, who died on the 16th of February, surrounded by his three sons, Menez, Adrian and Geoffroy and his wife Raphaëlle.

Samuel Chapleau was among the most diligent and committed to Subud and Susila Dharma work: volunteer book-keeper and administrator for Subud Canada, Susila Dharma Canada and Susila Dharma International, translator of Bapak's talks into French, much loved helper and member of Subud Quebec. He was always active in all aspects of our Subud life.

We will also remember him as a most committed supporter of SD health, education and agricultural projects in the Democratic Republic of Congo. He travelled to the DRC four times between 2009 and 2011. He brought all his talents and joy to his work: his diligence, his humour, his love and respect for African cultures and languages, his eye for both the minutest details and the big picture. Please see below Kumari's fond tribute to Samuel on behalf of the SDIA Board and office team.

Please share with your members and anyone who knew him that SDIA will be preparing a special e-News publication dedicated to Samuel and his commitment to SD work. Should you have any stories about them that you would like to share, please send them to [solen@susiladharma.org](mailto:solen@susiladharma.org). SD Canada and SDIA have both created memorial funds in his name to honour his memory, contribution and the work that he did in support of Susila Dharma in the DRC.

**The Samuel Chapleau Memorial Fund for the DR Congo:**

Susila Dharma Canada, 777 Campbell Street, Greenfield Park, Quebec, Canada J4V1Y

[www.susiladharma.ca/donate](http://www.susiladharma.ca/donate)

**The Samuel Chapleau Memorial Fund for the DR Congo:** Susila Dharma International Association, 777 Campbell Street, Greenfield Park, Quebec, Canada J4V1Y8. [http://donations.susiladharma.org/donate\\_now/index.shtml](http://donations.susiladharma.org/donate_now/index.shtml)



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

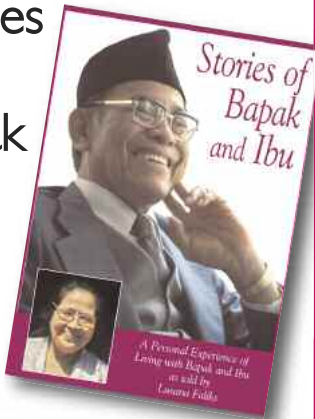
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