



The POLILIGHT – a great invention



Rofin's instrument, the Polilight, has been nominated as one of the four greatest Australian inventions of the 20th century.



Hadrian Fraval (centre) and Rofin staff members at a recent Forensic Science exhibition in Hobart.

Melbourne's morning newspaper the Sun-Herald has recently nominated The Polilight, the forensic science instrument developed and marketed by Rofin Australia, as one of the four greatest Australian inventions of the 20th century.

The other inventions nominated are Wi-Fi which has revolutionized communications by making access to the internet computer portable; the Cochlear Input, commonly known as the bionic ear, which enables profoundly deaf people to hear; and the Surf Lifesaving Reel which has been estimated to have saved half a million lives between 1906 and 1994.

The Polilight is a portable, high-intensity, filtered light source used by forensic scientists and others to detect fingerprints, bodily fluids and other evidence from crime scenes and other places.

The device was developed from a research project to find an alternative to the laser method of fingerprint detection used in the 1970s.

In the 1980s, the project began at the Australian National University. It was funded by the Australian Federal Police. The university's commercial company, Anutech Pty Ltd, sold the concept to Rofin Australia Pty Ltd, who developed it into the Polilight.

The Polilight was named by the Powerhouse Museum as one of the top 100 Australian innovations of the 20th century. Its worldwide use was acknowledged by the Australian Export Awards in 2005. *cont. page 3 >*

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The Polilight helps find the clues that are invisible to the naked eye at a crime scene

POLILIGHT

The true story of a crime scene includes a lot more than what is obvious at first glance.

It's what an investigating detective can't see that often provides the clue to solving the mystery.

Bringing criminals to justice is not just a matter of a detective interviewing suspects and investigating motives - science comes into it too.

And an Australian invention called Polilight is a leading tool used in criminal investigations around the world.

WHAT IS POLILIGHT?

Polilight is a portable, high-intensity, filtered light source used by forensic scientists and others to detect fingerprints, bodily fluids and other evidence, usually from crime scenes.



FORENSIC EXAMINATIONS

If forensic scientists find fingerprints at a crime scene, they dust the area to make the prints stand out clearly and then photograph them so the police can run comparisons to see if the prints match any known offenders. But before the invention of Polilight, some prints were so hard to detect on surfaces like paper, or where dark-coloured stains had soaked into the material, that the usual techniques did not work. Their hidden clues were impossible to see, let alone photograph.

THE COMING OF UNILITE

Luckily in 1989, two forensic scientists at the Australian National University (ANU) in Canberra, Ron Warrender and Milutin Stoilovic, found a solution when they developed Unilite.

Australia's
GREATEST
inventions
innovations



This innovative lamp produced light that could be set to just the right wavelength to reveal otherwise invisible fingerprints, writing that had been scribbled over to make it illegible, bloodstains covered with paint, and forged or reworked artwork.

Unilite was the end result of a research project to find an alternative to the laser method of fingerprint detection used in the 1970s. Warrender and Stoilovic began working on the project, which was

funded by the Australian Federal Police, in the 1980s at the ANU. The university's commercial company, Anutech Pty Ltd, sold the concept to Rofin Australia Pty Ltd, which eventually developed it into the Polilight.

A CRIME-SOLVING TOOL

As well as being much easier to use, the Polilight is smaller and more portable than the original Unilite. The Polilight has become an essential tool for investigative and intelligence units such as the Australian Federal Police, the Federal Bureau of Investigation, the Criminal Intelligence Agency in the US, and Scotland Yard in Britain. It is used in more than 77 countries.

Art galleries and other specialist groups also use this tool to track down forgeries and resolve cases of disputed ownership. Polilight has competitors such as the Foster & Freeman Crime-lite, the Ultralite ALS and the Optimax Multilite, all of which use LEDs (light-emitting diodes) to produce the required high-intensity light of varying wavelengths.

Polilight has been developed in accordance with emerging technology, with several models released over the years, including one with optional infra-red output suitable for examining documents.

Sydney's Powerhouse Museum named Polilight one of the top Australian innovations of the 20th century, and the Australian Export Awards acknowledged its global reach with an award in 2005.



SOURCE: *Australia's Greatest Inventions and Innovations*, by Christopher Cheng and Linsay Knight, in association with the Powerhouse Museum, Random House, rrp \$24.95 This is the last in a four-part poster series

Rofin Australia has been in business for about 40 years. Started by Vernon Fraval (recently sadly deceased), the company has grown into one of the world's leaders in forensic science instruments. Rofin's instruments are used for crime scene investigation and laboratory work by more than 80 law enforcement and investigation agencies around the world including people like the FBI and Scotland Yard.

The managing director of Rofin Australia is now Hadrian Fraval, Vernon's son, and employs about 16 people. As well as Forensic Science Applications, Rofin specializes in many other applications of light, such as the lighting of buildings (they lit up a big one in Hong Kong) and the use of light in medical situations such as the treatment of skin cancer.

Hang On In There

On the significance of the award, Hadrian Fraval, says, "It is certainly an unexpected honour. It is remarkable to think that this company started by my father in very humble origins 40 years ago, should achieve this eminence.

"It is almost astounding to think that the Polilight should have even been recognized amongst the thousands of Australian inventions of the 20th century, much less that we should be placed amongst these inventions which are so well known, important, useful and world changing as WiFi, the bionic ear in the surf lifesaving reel.

"Of course much credit must go to the scientists at the Australia National University who first created the concept for the instrument. But over the years we have continually refined and developed it both in terms of its science and its marketability. It is almost incredible that we have managed to stay a world leader in more than 20 years despite our many imitators and competitors. Much credit for that must go to our extremely loyal, dedicated, and in many cases long-serving, staff.

"Will the award impact on our business? It will probably make us a mecca for every inventor in Australia and of course we do already work with many, and there are some remarkable inventions out there. And although in our field we are already well-known globally, this recognition can only add to our prestige.

"Do I have any advice for other entrepreneurs? There is no substitute for hard work and dogged determination. On the Subud aspect, we are constantly aware of the miracles, and the grace, but in the end you have to be prepared to stay in there for the long haul. You have to take risks and you have to have your feet on the ground and you have to live with the consequences of what you do.

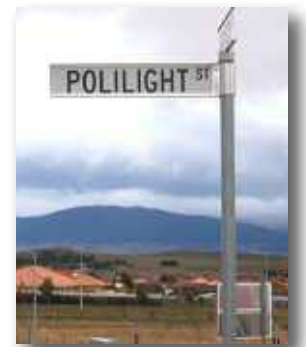
"If I was to tell you the story of this company, the ups and downs we have been through, it would amaze you. The number of times we've been at the brink, but managed to pull through! You develop the capacity to live with crisis and the forces of the material world. Perhaps the ultimate meaning of this award is that you have to hang in there no matter what.

"From the Subud point of view, it is interesting to think that we have won this award for a product that is an expression of light. And, finally, I can only say, 'Thank you, Bapak, thank you.'"

It is worth noting that as well as the extreme demands of running this company, Hadrian has also served Subud in many capacities including being on the Board of MSF, an international helper and currently the Asian Zone Co-ordinator.

And the Polilight has also achieved the ultimate accolade of having a street in Canberra named after it.

A product
that is all
about light



BAPAK'S POEM ON ENTERPRISE

Do not ever be disappointed or depressed:
You have received the guidance of God
Which manifests in the latihan kejiwaan,
Which means that you have been approached by God
Or that God is close to you in everything you do,
Then why are you still fearful or worried
In acting or doing something in your life,
God will bring proof of this
If you truly act in your life,
Based on a faith in the greatness of Almighty GOD.

You have been purified by the way
Of the latihan kedjiwan which you received
That has been like an opening
Of the way of your life
But you are still not serious enough
In your approach to your work or duty in this life
Therefore follow what has been told to you,
That it is necessary for all of you to do an enterprise
In order that you can learn
The true meaning of Mudjizat, Kodrat and Irodad.

*From Muhammad Subuh Sumohadiwidjojo
Cilandak 3rd February 1980*

NOTE: *Mudjizat* is the way of God's Grace and *Irodad* is the way of man's own effort, *Kodrat* is God's will in all things.

Themes in this issue

Harris writes...

Some themes that emerge in this issue are (1) Community, with an article by Robert Copcutt and articles about Mina Clavero and Subud Durham...(2) More responses to articles which appeared in our October issue about "antidotes to despair" in Subud...and (3) books, books and more books including another review of Leonard Lassalle's book which is attracting a lot of attention, a reprint of a book by Hanafi Hayes, and a new book about religious traditions and the environment co-authored by Harfiyah Haleem...

As well as that many items of exceptional interest...what has Francois Reynolds been up to?...and photographic proof that "God is" from Lawrence Brazier in Austria...Hope you enjoy this "bumper" issue full of holiday reading...and best wishes from all of us to you for Christmas and the New Year!

As you know, some say the world will end on December 23rd. Just as well we got this issue out to you before then. I have started a new folder on my computer marked SUBUD VOICE 2013. Is that being too optimistic? We will see... ●

Mina Clavero

We would like to run some articles about the various Subud communities around the world. First, we have Mina Clavero in Argentina.

If you look for it on the Internet you will not find the Mina Clavero Subud community – although you will find the area in which it is situated, which looks extremely beautiful. However, the Subud community there is alive, and Subud Argentina's National Chairman Macario Conti and his wife moved back to it this year from Buenos Aires.

Macario Conti, Chairman of Subud Argentina, and a member of the Mina Clavero group writes...

I cannot begin to talk about Mina Clavero without saying that some years ago the National group was much affected by differences and divisions. As part of this the group at Mina Clavero split in two: one at Mina Clavero and the other called the Nono group (both of which were in the Traslasierra Valley / Córdoba State).

But slowly, over the last two years, things began to recover. Bridges were built over differences. The last National Congress reinforced this direction. And as if this was an example of what could now happen, new people slowly began showing interest in Subud.

The last Zone 9 meeting (2011) was held at Mina Clavero. It was a special moment as this provided what was needed in order to turn the page and look forward into the future. And now, some of us will soon travel to Chile for the next Zone 9 meeting (2012).

The Subud land at Mina Clavero includes a nice Subud House and Hall. Latihan is done regularly twice a week: Tuesdays and Saturdays 7 pm. The place also includes a guest house that produces a good income to cover part of the Latihan hall expenses.

When the roof of the hall needed some major repairs the group applied for an MSF loan which was approved some weeks ago (so we use this letter to thank again the MSF). We expect that we can begin these major repairs over the next few months.

Around the Subud House/Hall and Guest House there are 7 private houses; and even though all of them belong to Subud members, the place is also open to non Subud people.

Some houses are for permanent living and some are for rental – as the main economic activity in the valley is tourism.

The Mina Clavero Subud group is open and glad to receive members from abroad – the Guest House is available at a very special rate for Subud members (though not during the high tourist season) – it's a nice quiet place with the Latihan very nearby.



Top: a Google Earth shot of the house and grounds.

Below: The Subud House at Mina Clavero.

A beautiful area with a Subud community...

Communities

Robert Copcutt writes about workshops on community at the UK Congress...

There were 2 workshops at Congress with the word 'community' in them. Because I spent 3 previous congresses doing workshops to inspire people about Co-housing they were a must attend for me.

The first was actually a renamed "Space for Grace" meeting. The name change meant several attended who might not otherwise have done so, but no one was complaining by the end. Grace and community are closely linked.

Thursday's "Subud Britain Community Project" was well attended and was organised by a small team with experience related to the construction industry. The first objective was to gain feedback about what Subud members want. Obviously many people are feeling the desire to live in more connected communities, but most do not appear to have fleshed out the details of exactly what they really want.

Cohousing is just one model for community building, but as far as I can tell it is the most suitable for modern times. People no longer tolerate the discipline that allowed monasteries to function well in the past. It works so well because it caters for both our tribal nature and our need for freedom and privacy.

Our tribal nature requires the size to be right; 12 to 30 households. A high level of privacy is now important to people so each family has their own private house, but there is also a common house for shared meals and public events. Attention to layout in the design phase pays huge dividends over time by encouraging ongoing development of community spirit.

Visit a Cohousing community and the magic social atmosphere created there soon enthral us, and the way the children thrive is particularly special. Knowing how to participate in consensus decision making processes is an important requirement. The big challenge is that building a community is a long process that requires a large investment of time and money. It is essential to form a very strong team to make it happen.

Recently Cambridge City Council has officially decided that it would like a Cohousing community to be built on land it owns in the north of the city. This is a really special opportunity and I hope to bring you more news about this early next year. Ongoing progress reports will be posted on our website where you can also find my full Congress report at; www.cam.net.uk/home/aaa484/congress.htm

New Subud House for Durham, North Carolina



Our long term vision is to build the Subud community...

Ivan Kohar Parra writes...

Durham's first Subud member moved here from Canada in 1995 to start her doctorate in psychology at Duke University. She practiced the latihan by herself in her apartment. Then a Subud couple moved into the area. The couple had a barn in their backyard and, for lack of a better option, the three started practicing the latihan there with the ants, spiders, and other insects in residence.

Despite these adverse conditions, the members continued doing the latihan. Their diligence paid off. Between 2000 and 2012 the group grew almost tenfold as newcomers and the children of members asked to be opened and as other Subud members moved to Durham from out of state. To accommodate this surge, Subud Durham rented space in a warehouse, then in a furnished room attached to a garage, and ultimately in empty offices in a downtown building.

Four years ago, the group tested with visiting Subud regional, national, and international helpers and received that our proper long term vision is to build the Subud community here. We looked at our low bank balance and our struggle even to find a place to rent and wondered how.

This year, just before the beginning of Ramadan, we received an unexpected answer. Two Subud members were driving in rural Orange County, just beyond the Durham County line, and passed a sign that read "land for sale/zoned church or residential." Curious, they inquired. The "For Sale" sign, it turned out, was attached to a 7.1-acre piece of land with a large open space surrounded by beautiful, mature pines and hardwoods. Sitting on the parcel *cont. page 6 >*

were three trailers, attached and in good condition. Congregants of a Baptist church that had occupied the trailers for 10 years had experienced a schism and needed the money to go their separate ways. They were asking \$99,000.

Subud Durham members did their homework on the property and determined that it had a clear title, clean water, electricity, and a working septic system. County authorities reviewed IRS documents sent by Subud USA and reported that maintaining church zoning would be no problem. When helpers, accompanied by group members, tested the decision to buy the property, the result was universally positive. The testing not only indicated that buying the property was the right next step. It also showed that acquiring it was only the first step for the group. Members were shown clearly that, if we have the courage to complete the work needed, this property will truly be a gift.

In August, Subud Durham incorporated as a nonprofit in North Carolina. In September we bought the property at 3801 Dove Creek Road for \$85,000—the negotiated price—using a \$75,000 loan from an anonymous donor. The group will repay the loan over 20 years at 3% interest. All of the members—even the youngest—dug deep in their pockets and anted up \$10,000 for the down payment and an additional \$3,000 as seed money for a building fund.

Monthly donations cover the loan payment, utilities, and a maintenance fund, with some left over to add to the building fund. That's important, because the trailers are almost 30 years old. We bought the property with the intention of replacing them with new construction as soon as possible.

Now that we have our own place, we're thinking creatively about how to use it and develop it as an instrument of Subud community. Subud practice is at the heart of our search, and we're continuing our latihans on the following schedule:

- Men's latihans on Monday, Wednesday, and Thursday evenings and Saturday mornings
- Women's latihans on Monday and Wednesday evenings and Saturday mornings plus a latihan every other Tuesday evening
- Monthly latihans for the helpers and committee
- Monthly gatherings for Subud members to watch a video of a talk by Bapak
- Women's kejiwaans more or less quarterly

We're making minor modifications to the latihan hall to accommodate our group for the short term. Simultaneously, Subud Durham members and their families are meeting to brainstorm ideas for developing the property. We're also having fun.

On a Saturday night in October, Subud families and friends built a fire ring at the site, made a bonfire, and gathered around it to roast hotdogs, sing songs, and swap stories. Many of the young children in attendance not only have parents who are Subud members but also grandparents and even great-grandparents.

We invite Subud members near and far to visit and join us in feeling our excitement and commitment to the opportunity before us. In the meantime, please come see us on Facebook: www.facebook.com/subud.durham.

Contact Hassan Bustillo, Subud Durham chair, at subuddurham@gmail.com

With much gratitude...

Francois Reynolds, who lives in Norwich, Norfolk, sent some news (via Ilaina Lennard), as follows...

My reason for not coming to this year's UK Congress was because my wife Ilaina developed Parkinson's, diagnosed about 18 months ago, but she was probably starting it about a year or so earlier. So it would have been too much for her and I didn't want to leave her for several nights.

She is doing pretty well, after a difficult start on the wrong medication and a poor consultant. However she is now in good hands and on a different treatment.

We closed our school, St Christopher's, an independent day school for a 120 children, in their early years – which we had been running for forty years – four years ago, in order to retire, and to be able to keep the premises in the family. This has worked, and we as a family (Laurent, Leonada, Penina) have been converting the premises into 12 self contained flats, which are now up and running.

We are open to Subud individuals and couples coming to lovely Norwich and renting the flats. All the flats are either studios or one bed, so sadly are not suitable for families. Hopefully, some Subud members might be interested, as Norwich is a long established and solid group, with an amazing Subud house complex, in the Cathedral Close, and we are in need of some new younger members to take over the reins.

Ilaina Lennard, you will remember those years between 1979 and 1984, when we worked closely together, as I put together the monthly SBIF (in 84 it became Susila Dharma) page, in the Subud World News. I also worked very closely with Rukman Hundeide who was chairman of SBIF, and was fortunate to be able to visit all the humanitarian and educational projects worldwide during those four years.

It was such a Special formative and productive time for me, at all levels and changed the whole trajectory of my life. A particularly important period was in 1980, when a sad suicide by a much loved Subud member, (galvanised Reynold Djelman, a clinical psychologist and myself), with Rukman's agreement, to hold a meeting between the International Helpers of that period, and Subud members who were working in the psychological/educational field. Its brief was to consider Sudud crisis and psychological crisis (emotional and mental illness) in Subud. *cont. page 7 >*

We met together in the French Pyrenees at Benaix. Bapak gave clear advice. This groundbreaking meeting was a great success and Matthew Sullivan wrote Groundwork for Caring, which is available from Subud publications and records the story of those enlightening days together and its implications for Subud.

Importantly, it paved the way for my future direction. I realised that I needed to have an in-depth psychological understanding, as well as the gift of the latihan and my educational side. So when my time of being at the centre of international Subud ended in 1984, I got my credentials and now 28 years later, my 'multi-hatted' psychotherapy practice (individuals, couples, families, children and young people) is thriving. At 75, I now seem to be at the peak of my career. I am in London most weeks for one or two days and have a consulting room in Wimpole St, W1.

Bapak's words ring so true 'That when you do something for Subud you are really doing it for yourself'. But one only realise this in hindsight, and for me it is with much gratitude.

I now seem to be at the peak of my career

FAVOURITE PHOTO



Nuts and bolts...

Lawrence Brazier writes from Austria...

My wife, Romana, and I once went through the entire length of our local IKEA without buying anything. *cont. page 8 >*

We were chuffed at our spiritual strength. However, our most recent visit had us buying things and we were a bit miffed at being coerced by The World. Thus, at the cashdesk we saw salvation in the form of a packet of gumdrops.

We Googled "Skrubblandning" (also on the packet) and are informed that it means nuts and bolts.

Here's to it, whatever it is.

The structure Bapak gave us

Asmaniah Fraval, Chair of Subud Australia, writes...

For some time now there have been murmurings / views expressed that the way we organise ourselves should be updated / modernised: that Bapak died 25 years ago and it's time to move on.

I have a different perspective / view point. The structure that Bapak gave us of helpers and committees for groups, regions, nations and international is, in my opinion, both comprehensive – and a challenge.

My experience is that combining these two aspects in a close working relationship, attending to the separate areas of responsibility and yet working as one team ("two sides of one coin" is a phrase I remember) is very hard to achieve, and we often end up with the helpers and committees working in parallel.

So rather than looking at new ways of organising ourselves, I would love to see us making an effort to find the way for helpers and committees to become a single unit, a real team with a common objective, but with separate areas of responsibility. When it works well, it is such a gift!

Subud in the age of hyper marketing

Iljas Baker writes in response to the article by Reynold Feldman which appeared in our October issue....

I respect Reynold Feldman and believe he has the best interests of Subud in mind, but I found his article in the Subud Voice October issue long on discursive strategies and short on any evidence of the causes of what ails us and even shorter on well-reasoned suggestions of how we are to be fixed.

The main thrust of the piece, that Subud needs to be "de-Javanised", is a common enough position among those most actively promoting changes in our spiritual association but seems to me without real foundation. In Reynold's piece, as elsewhere, it is simply taken for granted that our Javanese origins are our problem and a variety of so-called Javanese aspects of Subud life are therefore brought into the spotlight and found wanting. The intention here is to persuade us that we would be better off with a divorce.

Reynold informs us that Ibu Rahayu is the dutiful Javanese daughter, implying that we shouldn't really take her and her conservative (Javanese?) views seriously. But if I remember correctly Ibu didn't exactly repeat Bapak's positions when asked about Bapak's comments on Buddhism or on mixing.

Dutiful daughter or not, many of us value Ibu in her own right and many of us have found Ibu to be spiritually mature, insightful and wise and that's why we look forward to her talks and treat their contents with the utmost respect, not because she is a perfect mirror of Bapak. Next we're told how superstitious the Javanese are (Javanese Subud members included) with their belief in the Sabtu-Wage. But the relevance of that for the decline of Subud worldwide or in any specific country is nowhere explained.

Bapak's room at Ibu Rahayu's house in Pamalung is then presented as a symbol (a mausoleum) of what's wrong with Subud: the paint is chipped and, worst of all, the room is dominated by an old-fashioned big-box TV. Reynold finds these things "drab and depressing". But what is the significance of this for the decline of Subud worldwide or more specifically in India, Latin America, North America, United Kingdom and the rest of Europe? Presumably the TV will break down sooner or later and will be replaced if necessary.

But why replace it if it's still working just because there are newer models or because it offends the occasional visitor's sense of aesthetics? And if a few people, Javanese or Westerners, find comfort in or perceive a benefit or blessing sitting quietly in a room once inhabited by someone they most likely consider their spiritual guide and spiritual father is that really a cause for concern? I mean it's not as if that's all they do. I'd guess that no-one there expects spiritual development through sitting in Bapak's old room rather than doing the latihan.

And anyway, what is the connection between this event and the perceived worldwide decline of Subud? I believe Reynold is exaggerating the significance of what he describes and is finding a symbol of something he's already convinced of: the inhibiting effect of Javanese culture on the growth of Subud and the spiritual development of its members. We do use some Javanese terms in our global Subud association but I think on the whole we are "Java lite". If there were to be an exam on the meaning of the various Javanese terms that appear in Bapak's or Ibu's talks I think it fair to say that the only ones to get an A would be those who want these terms banished (they alone seem to have studied them!). I suggest most other members give them little thought, use them occasionally but certainly can't really explain them and don't see them as in any way defining, enabling or restricting their Subud experience.

cont. page 9 >

The Language of Presenting Subud

Then the coup de maître: Reynold informs us that he knows a Dayak woman who has not joined Subud because she perceives it as a Javanese “kejawan”. Clearly not every Dayak has made this assessment as we had a young Dayak lady as a guest at latihan in Bangkok quite recently. And there are more Dayak members in Palangkaraya if you care to look.

But I’ve heard similar arguments from people who know one or two people that didn’t join Subud because they thought we were too Javanised, too Islamic, too sect-like or because we use the G word, hence all reference to God or Javanese terms should be banished from Subud literature. Conveniently forgotten are all those who did join because they saw the latihan as an exercise that might help them realize the inner meaning of their religion or because they were looking for a more direct way of worshipping God. I’m sure Ruslan Moore’s books of translations of the works of Shaikh 'Abd al-Qadir al Jilani have brought more than one or two new members.

And personally I’ve yet to meet an applicant who has taken offence at the generally non-secular presentation of Subud. My group has more than half a dozen long-term members who are Buddhists who seem unfazed by Subud’s theistic language. Moreover, if you don’t want to use theistic language when talking about Subud, you don’t have to. I’ve never met an enforcer. Interestingly, I did hear not so long ago from a young Latin American Subud member who had converted to Islam but had kept it secret because he felt the members of his group would not be too happy about it.

Another member, an American Muslim convert, told me that a helper informed him that he didn’t have to do all that “Islamic standing on his head stuff” because he had the latihan. Our personal opinions, whatever they are, perhaps are still too much of a determining factor in our relationships with other Subud members.

Reynold accuses Subud members of “looking for answers to our questions about right living in the thousands of pages of Bapak’s talks” rather than following our own receiving. Is that really true? Personally I look to Bapak’s guidance and my own inner guidance (they are not mutually exclusive) and everyone I know in Subud does both and of course, regrettably, sometimes we do neither.

But even if Reynold is unconvincing about the diagnosis might some of his suggestions be worth salvaging? Dropping the three months waiting period, for example? What would that really achieve? Perhaps (and only perhaps) in the short-term a few more applicants would join Subud. But would they continue doing the latihan? I know of a number of cases where the three-month waiting period was dropped, but before long the individuals who were opened stopped doing the latihan.

Perhaps we helpers should use the three months better and not feel too desperate about a declining membership. One good reason to keep the three months waiting period is that sociologically Subud is defined as a cult and that definition is probably inescapable in certain (including government) circles. But we can at least ensure that we are seen as a good cult by showing that we don’t proselytize and by letting people and governments know that we ask interested parties to think seriously about whether this spiritual path is for them. We can tell them that we have this three months period when applicants can talk to helpers and members and really clarify what joining Subud involves and what they can reasonably expect.

Moreover, we don’t ask members to keep away from non-members, we don’t ask members to tithe their incomes and leaving us is really really easy. Look at the statistics! We have a lot of positives and even if we can’t escape the cult label clearly we can make sure we’re seen as a good cult. Establishing mixed gender latihan is also suggested. I’m not quite sure if this is a serious suggestion or thrown in for the fun of it.

Reynold is I believe in his seventies and is perhaps beyond the distractions and potential embarrassments of doing the latihan in mixed company; but to make this a general rule would in all likelihood set Subud (and perhaps individual latihan) on a very steep path of decline.

The only case I know of a mixed gender latihan ended up more or less as Bapak indicated (see “A Mevlevi Shayk’s Experience of Subud” at [HYPERLINK www.subudvision.org/ib/Mevlevi.htm](http://www.subudvision.org/ib/Mevlevi.htm) "www.subudvision.org/ib/Mevlevi.htm)

Theistic Language

Then we have the old nutmegs of banishing the use of theistic language and ending the requirement that those who are being opened state a belief in God. I think the crucial issue here surely is that it is uncertain whether we would gain or lose by banishing theistic language. Perhaps a few more atheists would join but on the other hand perhaps more than a few Jews, Christians, Muslims and freelance monotheists (to use Karen Armstrong’s phrase) would find Subud less attractive. Incidentally, according to recent research conducted by the Pew Research Center’s Forum on Religion and Public Life, one in five American adults (46 million) are no longer affiliated to a particular religion and sixty percent of these retain a belief in God and more than thirty percent consider themselves “spiritual” but not “religious” – presumably, therefore, there are huge numbers out there in America alone who would not be put off by Subud’s theistic language.

Moreover, if some of us want to use theistic language why shouldn’t we? Why should our vocabulary be banished? We’re not asking for non-theistic language to be banished. If some members feel it’s natural for them to use non-

cont. page 10 >

theistic language I have no problems with that. Shouldn't we just try to express ourselves naturally, sincerely, honestly rather than lay down rules about language use or be overconcerned about marketing strategies.

Clearly Bapak saw the latihan as originating in Almighty God and as leading us back to Almighty God. Many of us believe likewise and it seems natural to acknowledge this. By not acknowledging this it's as if the king asks you to issue invitations on his behalf to the people inviting them to a feast in the palace but you tell them the invitation comes from a local councillor and it's for sandwiches in the municipal canteen.

Isn't it time to give up our current obsession with marketing and get back to that essential task of bringing the latihan to the forefront of our daily lives? It requires intention, self-discipline and patience, whether our numbers fall or rise.

Without going overboard

Edward Fido writes from Brisbane...

Congratulations. This month's issue of Subud Voice was very good.

I think Subud Vision has possibly given voice to a few people's discontents. I find the critique therein a mixed bag: some excellent, some not. Marcus Bolt is on the editorial board of both and pretty sane. I don't see Subud Voice and Subud Vision as necessarily being in opposition to each other though I find some of the more revisionist approaches to Subud a la Andrew Hall not my cup of hemlock.

Subud Voice has taken on the critique without going overboard. My own gut feeling is that a too radical departure from Pak Subuh's example and explanations would be disastrous. Fortunately it won't happen.

It has been a strange time for me coming back after a five year break. I am beginning to see my life and some of the happenings in it, both prior to and after joining Subud, in a new perspective. It has been a strange life, with its ups and downs, but, basically, at heart, I think there has been something rare and beautiful. But I think many people, like yourself and Emmanuel Williams, would feel the same. I can see the same sort of intense personality in both of you that I have. That may well be the reason some people react the way they do to each other. A bit like the similar poles on magnets. Interesting thought.

Luke Penseny's article was good; likewise yours on the late Luqman McKingley: a truly colourful character.

Some of the stuff you write about: your Jolly Java Journey and other Indonesian travel and your experience working with L McK are almost history now, and, if you hadn't written those articles, many Subud members would never know. Even members extant at the time. I was in Perth when Anugraha and Darling Harbour were happening, and, if it were not for articles in SWN and the sadly defunct Subud Journal, would have had nary a clue about either – the group there being its own remote world.

I have recently become quite interested in what happened to me when I joined and what my problems and experiences may have been. Strangely, or otherwise, I find a continuity with certain things both pre and post Subud. I might attempt to write something on that as an ordinary Subud member. It may be interesting or not.

Editor's note: I hope you will write about all that.

Adrienne Campbell

Adrienne Campbell died on Thursday October 25 after a long illness. Simon Blond writes...

Although I had been following Adrienne's blog for a little and was aware of her surrendered attitude to her approaching death it still came as a shock. This was not just because she was a woman in her fifties and therefore so much younger than I am, but also because she was a person who so embraced life in all its fullness. I feel like a part of me is suddenly missing.

Adrienne approached her death ("as an adventure") with the same courage that she had shown in life. Courage was the quality Bapak had emphasized before his own death, a quality he had linked with Abraham, whose colour of red symbolized courage. In Genesis, God had said to Abraham "walk before me and be wholehearted," (not as in most bibles "be perfect", a mistranslation).

The rabbinical interpretation of this is that we *cont. page 11 >*



are asked to embrace life and engage with it fully. Adrienne has done exactly this: in initiating the Amadeus Centre, in having a wonderful family with Dirk of four children, founding the Lewes New School, and bringing the idea of peak oil awareness to the town of Lewes.

I first came to know her when she had just recently been opened and had invited a few of us from Central London back to where she was living. I didn't get to know her well however until, as chair of Central London, she asked me to form a committee to sell the Subud house at Shepherds Bush and find a new place for us to buy.

Together with Santa Raymond and Richard Rogers, the four of us went through the long process of getting outline planning permission for the redevelopment of the Shepherds Bush house, finding a new place to buy, persuading a bank to lend us £300,000 and running a business to service that loan.

Adrienne stuck with that process for many years until, after marrying Dirk Campbell, she moved out of London. Subud Britain is still benefitting from the income of the enterprise that Adrienne initiated, and Central London group is still benefitting from owning such a substantial property right in the centre of London.

During these years I came to admire her enormously, her intelligence, her sincerity, moral courage and her tenacity. After the Campbells left London, I and my family would visit and stay in the various houses that they had. She continued to be an inspiration as well as a generous friend throughout this time. I have so many memories of these visits: walking through bluebell covered woods, sitting talking and laughing in front of a blazing log fire, having extended breakfasts around the scrubbed wooden table, lifting kids into the hot tub at one of the parties, being shown round the school, a Christmas party at Lewes Subud House. Throughout all these memories Adrienne's strength and courage in good times and bad times, her generosity and vivacious sense of fun is what I remember above everything else.

So many people have been touched and influenced by her example. She was a Subud member who was above all looking outwards to the wide world and not just bound up with the internal goings on of her group. She is certainly one of the main reasons why Subud is well known and respected in the town of Lewes. She will leave a big gap in so many people's lives, but of course especially in those of her husband Dirk and their wonderful kids. I pray that God's blessing and grace be upon her.

“ So many people have been touched and influenced by her example ”

A different perspective

From Adrienne Campbell's blog...

Many years ago, in my twenties, I had an epiphany. For a few brief minutes I experienced oneness. The wind in the trees, the birdsong, and everything in between, it was all one all was blissful unity. Tears poured from my eyes as my heart melted. That half hour on a hillside in remote village in Turkey changed my life. From then on, I've known that we are one.

This sense has grown over the years. The effect is that my connection with nature, with everything – makes me want to be more intimate with all that is. And I feel more responsible because I love all this, like I love my husband and my children.

Another thing is that as I am getting to know lover earth I'm learning to read the signs. I'm a hopeless tracker of animals but the plants are revealing themselves to me, and I'm alert to the patterns and the ripples.

For in this interconnected world, everything is communicating. Life is bursting with signs and messages. There's so much opportunity for wonder and curiosity. This is the real connection.

Over the years, as I've learned to trust my instinct and knowing what (little) I know about the process of transition, I'm drawn to go deeper; plunging into the dark pool of the unknown. I could even say I'm impelled, as though by an invisible guidance system. There are people with me, all on our own mysterious journeys towards what we call nature but what is also our deep inner selves, the life within a life. It's a strange and often solitary path, yet I'm coming to know old friends better and meeting delightful new friends along the way.

Today I stood under a tree covered with wild cherry blossom and fresh new violets growing at my feet. So here we stand, at the cusp of change, one that could be fatal or could bring rebirth.

Life feels thick with mystery.

www.youtube.com/watch?v=Okuo_LUkNoo
Adrienne Campbell talks about death and dying

Filmed by Lilliana Gibbs on Friday 3rd August 2012

Harfiyah's path to Sharing Eden

Harfiyah Haleem, who now lives in London, England, has been in Subud since 1968 and became a Muslim, together with her first husband Rashid (formerly Richard) Ball, in 1971.

Subud, as we know, is a unique form of worship where people of all religions can do the latihan together. Harfiyah came from a multi-faith family and was inspired by her Jewish father to try to bring reconciliation between the faiths.

In this spirit she worked with the Oxford Round Table of Religions during the 1980s when she lived there.

Later, in London, her second and present husband, Professor M.A.S. Abdel Haleem (see his translation of the Qur'an on Amazon), took her with him to a meeting of the Council on Christian Approaches to Defence and Disarmament (CCADD), which led her to participate in two interfaith books:

- The Crescent and the Cross: Muslim and Christian Approaches to War and Peace (Palgrave Macmillan 1998) and
- Witnesses to Faith? Christian and Muslim Concepts of Martyrdom, ed. Brian Wicker (Ashgate Publishers, 2006).

Meanwhile Harfiyah had gathered an anthology of essays by Muslim scholars into a book called Islam and the Environment (Ta Ha 1998), and on the strength of this, Fazlun Khalid, founder of IFEES (www.ifees.org.uk), invited her to become a Trustee.

In 2008, IFEES helped UK Lifemakers to edit and publish The Muslim Green Guide to Reducing Climate Change and, through IFEES, Harfiyah was invited to participate in an interfaith discussion at the huge Christian Greenbelt Festival at Cheltenham Race Course. There she met Rabbi Natan Levi and discussed climate change with him and a mainly Christian audience.

Rabbi Natan later found himself on the same platform as the Revd. David Shreeve, the Environmental Adviser to the Archbishop of Canterbury. David had also been in contact with Harfiyah in connection with the Archbishop of Canterbury's Lambeth Declaration meetings, an attempt to get people of different faiths to stand up and be counted on the issue of Climate Change.

Natan suggested to David that they were both saying the same things and so they decided to write a multi-faith follow-up to the two successful Christian books: 'How Many Lightbulbs Does it Take to Change a Christian?' and 'Who Turned Out the Lights?' They wrote to IFEES to find a Muslim participant, and IFEES again delegated Harfiyah.

The book was written by 2009 and it took until 2012 to get it edited, by Lindsay Swan, who also helped find the illustrations, and to find a publisher willing to help the Conservation Foundation (David's Charity) to publish it.

After many rejections by other publishers, Kube, an established Muslim publisher, headed by Yahya Birt, eventually took on the challenge, insisted on a title, unrelated to the Christian books, that would be more universal and easier to find online, and so Sharing Eden was finally launched in June 2012 at the Royal Geographical Society, home of the Conservation Foundation.

See the Press release following and you can see more about the book and the authors on www.sharingeden.org ●

Small book, big impact

Sharing Eden at The Times Cheltenham Literature Festival

The smallest book to be featured in this year's prestigious Times Cheltenham Literature Festival could have the biggest impact, bringing together as it does the three Abrahamic faiths which between them involve 54% of the world's population – some 3.8 billion people.

The book, Sharing Eden, has been compiled by a Christian, Muslim and Jew and shows how respect for the environment is at the heart of the three Abrahamic traditions and encourages them to see how this concern is fundamental to their faiths.

The three authors, David Shreeve, Rabbi Natan Levy and Harfiyah Haleem, were interviewed in the Garden Theatre by Owen Gower, Director of the Cumberland Lodge Programme. Dr Gower urged the audience to each buy a copy saying, "So much doom and gloom about the environment comes across my desk each day that when this book arrived it was a sheer delight to read it. It is such a beautiful, inspiring little book."

The authors described Sharing Eden during the event, which was supported by the Coexist Foundation, as 'a beginning' – intended as a starter for members of their three faiths, other faiths or none. It shows how over the centuries Jewish, Islamic and Christian teachings have covered environmental issues which are as relevant now as when they were written.

cont. page 13 >



The illustrated book looks at today's main environmental issues: sustainability and waste, water, energy and natural resources, climate change, food, biodiversity and regeneration and includes some of the most beautiful and enlightening texts from Abrahamic scriptures along with a glossary and useful contacts.

Since it was published in June Sharing Eden has attracted interest from faith communities around the world and will be published in the United States next March.

It will be the basis of study sessions being held this autumn and winter by Westminster Cathedral Interfaith Group.

As Jonathon Porritt, the leading UK environmentalist says, "Finding common ground between Christianity, Islam and Judaism is a critical priority for the whole world – and nowhere is that common ground more evident or inspiring than on environmental issues."

Sharing Eden is published by Kube Publishing in association with The Conservation Foundation. For more information www.sharingeden.org

The Authors

Natan Levy has been Rabbi of Shenley United Jewish Community for four years. He is the Environmental Liaison for the Chief Rabbi's Office, Rabbinical Expert for the London School of Jewish Studies' Responsibility Unit and the Interfaith and Social Action consultant for the Board of Deputies of British Jews. Born and educated in America, he is passionately concerned with issues of environmental justice and global morality.

Harfiyah Haleem is a trustee of the Islamic Foundation for Ecology and Environmental Sciences (IFEES). She is also the editor of a collection of essays on Islam and the Environment and co-editor of the Muslim Green Guide to Reducing Climate Change. She works with people of all ages, delivering talks and workshops on sustainability to schools and universities.

David Shreeve is the Director of The Conservation Foundation, which he co-founded in 1982, and the Environmental Advisor to the Archbishops' Council of the Church of England. He has co-authored two Anglican books, "How many lightbulbs does it take to change a Christian?" and "Don't stop at the lights." He was awarded a Lambeth Degree in 2003 in recognition of his influence in helping the Church's understanding of environmental issues.

For further press information please contact Lindsay Swan on 020 7591 3111; 07961 181982.

lindsay@conservationfoundation.co.uk

Hayes over New Zealand

Hanafi Hayes writes...

In 1978, while I was living in Christchurch, the editor of Methuen New Zealand, contacted me and asked if I would write a book about New Zealand that would highlight the humour and not too serious attitudes of many New Zealanders. It was intended to contrast with the earnest and sometimes dour reflections on the people and the country that dominated much of the published writing.

This was a time of course long before consumerism and the fairies took over. Now, this once unique antipodean country has become a Tolkien theme park, overrun by little people who, the cultivated fantasy suggests, emerged from "middle earth". However, for all the years that I lived there, the country was populated by independent, resourceful folk who were very much down to earth, but remaining above the surface.

These were the people, many of them a tad eccentric, who provided me with a wealth of wonderful colourful material for the many features and documentaries I made for New Zealand television. These same people and the fascinating places they inhabited are all portrayed in *Hayes Over New Zealand*, which I wrote in 1980, on a portable typewriter in my bedroom in La Mesa, a suburb of San Diego, California. And that's another story.

Much of the television material I wrote and produced was shot by Hamdani Milas, and although in 1979, we went our separate ways, we kept in touch and it was Hamdani (now in Hong Kong) who encouraged me (in Australia) to re-publish *Hayes Over New Zealand* for nostalgic reasons.

So, here it is. I have written a new preface and Hamdani has used his considerable technical skills to scan, upgrade and re-format the 1981 stained and dog-eared original to create the new edition. So, take a look, this ideal Christmas present is on sale at Amazon and most online book retailers everywhere. It's also available on Kindle for those who prefer that system.



Source of Life

« An extraordinary book... »

Ilaina Lennard reviews the book by Léonard Lassalle...

This book struck such a deep chord with me. Now that I have finished it I feel an emptiness, as I would if I had just lost a dear friend.

Léonard's book is especially remarkable because his eyesight is failing, and he had to write it using a speech recognition software programme called Dragon. This enabled him to talk into the computer instead of typing the text, as he cannot see the keyboard clearly anymore.

Léonard is French, and his English is sometimes unusual. But in a way this gives the book an extra edge, and certainly does not take away from the quality of the whole..

What Leonard experiences through his latihan is told with modesty and simplicity. These extraordinary incidents are all the more real because he says that by nature he is a very rational person. His early scepticism about Subud soon turns to an absolute conviction of the reality of the latihan.

Léonard originally trained as an artist, and we read of his early struggles. At one time, incredibly, the whole family – there were seven children by then – were all living in one room. But gradually through the guidance he received in latihan their fortunes improved .

Léonard had to stop his career as an artist in 1962, in order to provide a better living for his family. Instead he learns about antiques and then becomes an antique dealer in Paris. Later he is able to open a very successful antique shop in England, in Royal Tunbridge Wells. He also becomes a designer for the interiors of many beautiful houses. After a few years he buys a large and beautiful Oast House for his family. Later they move to Provence.

In each chapter Leonard tells of times when he had difficulties that he could never have resolved through his heart and mind. Often he would fast for what was needed, once for as long as forty days.

Frequently he tells of how, when confronted with seemingly impossible situations, he returns to the latihan, to that quiet place within. And when he reaches that place the answers come.

This book has been written not only for Subud members but for others too. As a Subud member it is hard to judge how such remarkable experiences would be accepted by those not in Subud. Some of them might scare the reader. But as Leonard says, many people outside Subud have also had strong spiritual experiences. And perhaps a book written from the standpoint of someone with no particular religion will make it more accessible to all.

You can order from SPI. spi@subudbooks.co.uk or www.lulu.com



They Were There

« A fascinating book... »

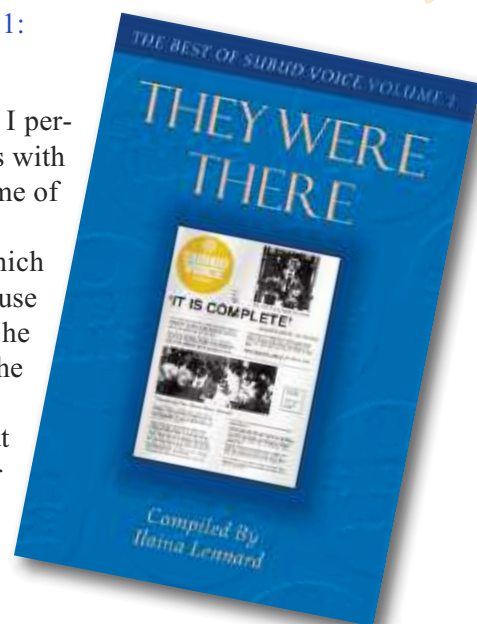
Rohana Darlington writes of Ilaina Lennard's book The Best of Subud Voice 1: They Were There...

As someone who's been in Subud for 50 years – opened when I was 18 – I personally met many of the people who have contributed to this book, and it was with a strange sense of going down memory lane that I began to reflect on a lifetime of latihan.

I found one of the most interesting parts of the book was Chapter 25 which records the experience of K. Mangoendjaja, an Indonesian helper, of his house burning down. He received in latihan three days before this happened that he would soon meet with a disastrous event but afterwards he was anguished by the question of why should this happen to him.

Bapak told him it was in the line of his life, which he could not prevent, but that he should not despair as it was needed for his soul to develop a deeper level of surrender and faith. This is a most telling comment on the part that destiny and fate can play in all our lives. How much freedom do we really have? Or, as the ancient Greeks wondered: 'Are even our thoughts fated?'

All in all, a fascinating and thought-provoking book. [cont. page 15 >](#)



HOW TO ORDER 'THEY WERE THERE – The Best of Subud Voice Volume 1'

1. Click on the link (in blue), or go to www.lulu.com
2. In 'search', select 'books' and type "The Best of Subud Voice"

Or as a special offer to UK members who are not computer literate, a single copy of the book can be ordered from Ilaina at a cost of £12.50 (including postage). Add £11.50 (also includes postage) for each additional copy. Contact Ilaina at ilaine.l@blueyonder.co.uk or +44 (0) 1242 707701 for more info on this special offer.

Neurotec and other tales

[Laurence Shelley reviews Marcus Bolt's collection of sci-fi short stories...](#)

At some time or other most of us must have wondered why we are here and speculated about the nature of existence or where we might go next (beyond all thought of Tesco, that is). Marcus Bolt in 'Neurotec and other tales' takes the scope of any questions on to quite another plane: a science fiction plane.

For example, what's it like to live in a virtual world or in a suit that's kitted out as a one-man space station? How would you feel if a probe landed uninvited on your planet? Where might a helmet that plugs into your subconscious memories land you?

Marcus invites us on intriguing journeys into the totally unpredictable. But though the scenarios may be weirdly improbable they often have a resonance that is not that many worlds away. 'Other Realms Holidays Inc' offer a vacation in a Biopod that comes complete with life-threatening instructions. It reminds me of the dire fixed penalty notice to potential smokers I once saw in a B & B.

An Archbishop experiences an epiphany from an out-of-body experience facilitated by 'A Turbulent Priest' but, on return to the real world, suspends the priest and preoccupies himself with a redecorating budget. How often the mundane usurps the transcendent.

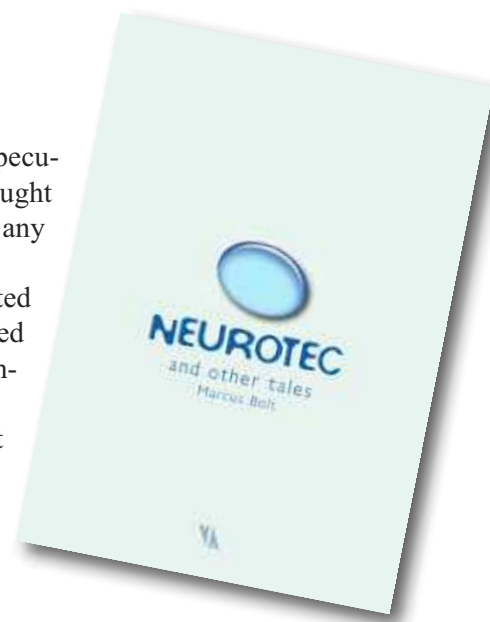
Marcus's trump card is his wickedly wry sense of humour. In 'Cyborgasm' we read that 'the desire for the perfect body and face, created with gene manipulation, nano-medics and robotic plastic surgery began to have adverse psychosomatic side-effects. Everybody looked identical and began behaving the same...' Celebrities all, watch out!

In 'Enigma' we learn that the universe is a farm and that we are 'merely a food crop that has reached maturation' and that it is time to begin harvesting. Help! We all ought to be aware, as in 'Fragment', what fiendish thoughts the young gods entertain when they indulge their game-play fantasies with universes.

Then there is the scene in 'In Vino Veritas' where the archangels Gabriel and Michael reveal the secret of the special wine they are concocting: 'We mix lust, greed and hatred and counter-balance it with just a *soupc*on of high ideals, cultural aspirations and only a touch of sweetness. That's what gives our label its distinct quality, its piquancy.'

I loved 'An Eschatology' with its new take on The Lord's Prayer for a floating, tentacled race which turns to religion when threatened with extinction from collision with a comet. 'Lead us not into exothermicity, but protect us from solidity,' they intone.

These tales will certainly deliver us from fixed attitudes as Marcus toys with fantastical possibilities and challenges all orthodoxy. I squirmed through worm holes and laughed till even my cilia hurt. I'm sure readers will find their most otherworldly taste buds tantalised. Available from amazon and www.lulu.com



Newest member of staff

Melinda Wallis has joined the team at Subud Voice. We advertised in the October issue for someone to help us with publicity and Melinda materialized. Not only is she helping us with publicity, but she is also spotting stories for us. But who is Melinda Wallis? She writes...

Melinda's my name, communication is my game. I worked at the national office of Subud USA for many years, getting the same kind of education that one would in a Subud enterprise, if you get my drift. I also have run my own enterprise since 1989, "Have Art We'll Travel", doing art with kids at fairs, libraries and other venues, using recycled materials to do unique projects.

I am currently happy to be on the SICA-USA Board, and am also working with the exuberant Latifah Taormina of SICA International. Like many others, I am looking to learn more about finding and using my own "true talents", as long as I am here on Earth!

Muhammad Subuh Foundation

Dear Brothers and Sisters,

Here at <http://www.msubuhfoundation.org> is the second edition of the MSF Enews of the year.

Inside you will find out about the latest MSF developments at the Gathering of the Americas in Vancouver this summer.

Find out how the Foundation's newest endeavor, Legacy Project, is progressing. This includes an article on the new Subud produced films that explain the importance of preserving Bapak's words for Subud members today and tomorrow.

See how MSF grants have helped our brothers and sisters in Ukraine and what they are up to now, and much more...

The Muhammad Subuh Foundation's purpose is to support the long term growth and development of Subud. Join us and be a part of our vision to build a Subud community that is active and effective in the world, in many fields of human endeavor.

With Love, MSF Team

Lifetime Achievement Award

Michael Menduno writes...

I just won a lifetime achievement award for my work (reporting) in the diving industry. I coined the term "technical diving" and published a magazine devoted to tech diving called "aquaCORPS" in addition to putting on the tek conference in the US, Europe and Asia.

I was given the award at the gala dinner at the EU-ROTEK conference in Birmingham earlier this month where I was a speaker. I'm enclosing a photo. Needless to say it was a huge honor for me!



Experience in Sierra Leone

Olga Ramirez writes from Spain...

This summer, July 2012 we had a very special experience in Sierra Leone. A group of eight medical students (among them my 21 year-old daughter, also a Subud member) and myself, a doctor paediatrician, who went to do volunteer work in Guadalupe Clinic in Mille 91, in the central area of Sierra Leone.

Before going there I contacted our SD rep in Spain, Irene from Elche, asking for SD support in order to buy medication and sanitary materials for the Clinic. She announced our protect in all Subud Spain and we got lots of support from all groups and members.

We worked for five weeks not only in the Clinic but also in five different villas where we transported all types of diagnostic tools and medications in order to give medical assistance to the population.

The experience was tough and sad at moments but very positive and rewarding as a whole. In our Spanish Congress at Seville we presented a film of our experience, as we were very grateful for the support we received. Now we are under the process of sending an ambulance to the Clinic in order to transfer critical patients to the nearby Hospital of Saint John of God in Mabesseneh.



Olga Ramirez in Sierra Leone.

Director of Operations needed

Yayasan Tambuhak Sinta informs...

The Yayasan Tambuhak Sinta (YTS) was formally established by the Kalimantan Gold Corporation (KGC) in 1997, to carry out community work in the villages around the area in Central Kalimantan where the company's mineral exploration work was being carried out. Bardolf Paul (photo) joined in 2003 and became the director in charge of running operations in 2004.

As Mansur Geiger of KGC explains:

"Bardolf's expertise and knowledge (gained in Vietnam and India) was of great significance for us, as we realized that we were potentially finding a copper/gold mine, which would represent a much larger operation and, consequently, have an impact on the whole region rather than on just a few villages. So good governance and the capacity for people to manage their affairs became crucial.

This is no short-term effort and has to continue into the future; it not only involves villages, but also the local government. Government, people, the company and the environment – those are the four focal points. The first three have to understand their responsibilities to make it all work, and to establish good environmental practices that will bring about healthy development that is aware of and maintains the correct balance.

Back in the day there was much less environmental awareness; but now the original triangle (company, villages, government) has become a diamond. Typically, mining involves 30 years of exploration, struggle and pain; then, suddenly, it can take off in a big way – though the odds make it one of the biggest gambles around. Our years of working with locals have prepared us for a situation where, historically speaking, things would become crazy and go askew. This is where our experience is greatly to our advantage."

Now, due to personal reasons, Bardolf Paul is standing down as director of YTS, so a call is going out for a replacement.

If you are interested and want to find out more, please contact Bardolf at: bardolfpaul@gmail.com ●



Bardolf Paul

Friday Postcard

Every Friday, the Green Chair Gallery – the online art gallery run by Solihin and Sofiah Garrard – sends out a "postcard" showing a piece from one of their current exhibitions. This week's image is taken from *Out of the Norm: Two Views*, with works by Dorinda Johnson and Robin Girodon.

Reflecting the essence of living on Tiree (most westerly island of the Inner Hebrides, Scotland)

Why "the essence of living on Tiree"? Well, as Dorinda says in her Artist's Statement: "The moon is a major influence on life where I live. It used to be the time for visiting in the long winter nights...and the moon and stars of the infinite universe provide the route map, and as you walk in the moonlight your shadow dances across the grass."

To sign up to the Green Chair Gallery's weekly postcards please write to info@greenchair-gallery.co.uk

Illustration: "Once Upon a Moonbeam" by Dorinda Johnson, currently serving as an International Helper, Area 2. ●



Letter from Chandra

Chandra McDonald helped Herni Listiani get a job at BCU School. Hanafi Fraval saw the article in Subud Voice and started Bright Futures which helped Herni (and others) to go to university. On a recent visit to Kalimantan, Chandra wrote...

After moving to Australia in January with my mother and my brother and sister, I recently returned to Kalimantan for a holiday. I had missed it very much while I was away. When I arrived at the airport Herni was the one who came to get me in the school car. Since I had been gone, her office duties had changed a bit. She now had a lot more work and responsibility and was doing all the monthly invoices and managing some of the petty cash. It was funny to see her mastering an excel spreadsheet; I remember when she asked me to teach her the basics, many years ago, and now I'm sure she could teach me a lot more than I ever taught her.

Her university is going well, and her grades are always above average. Although she sometimes worries about managing time and such, she is much more capable than she thinks, and she has definitely proven that. Although we are the same age, I don't think I could handle everything she does, without going crazy. It's wonderful though, that she has this job at the school, because when she graduates from university, she will already have a job, and a good one too, where she can always grow and become even better than she already is. Having somewhere to live in Palangka Raya has definitely helped too. She doesn't get too tired and I think it good for her to have her own space, and concentrate on looking after herself, and not looking after seven others, like she was used to at her house when she looked after all her younger siblings.

When Herni started going to university and found a room to rent in town, her mum moved back to their village near Rungan Sari to look after all the other brothers and sisters. This was good, as these children were really her responsibility in the first place. But that didn't last very long, and the mum took off again. This time she left the children at Herni's grandmother's house.

There are six of them in a one bedroom house. Herni goes to visit them on most weekends, and when she has any spare money it goes to them. Some afternoons, Herni will get a message from her grandmother saying that there is no rice left for her brothers and sisters to eat that night, and Herni will buy what she can, and take it to them. Most of her salary goes to paying off her



Herni busy working in her office at the school



Chandra and Herni



Herni in front of her house.

motorcycle, which she was able to buy when she started working at the school, and she has also recently bought a laptop which she needed for her studies. Like the motorbike, this she pays off little by little every month. I have taken some pictures of Herni's house in Palangka Raya, and of her happily in her university clothes.

Herni really is the bravest person I know, and if I had to explain why it would take about ten pages, so I will leave it at this. She is always happy, always smiling, and always loving. It's so amazing to be able to really help someone in a way that will really affect them positively for the rest of their lives. And this is what you are all doing. By helping Herni you are giving her a future she deserves and also helping all of her family.

We are forever grateful.

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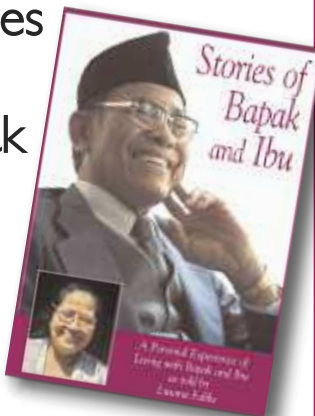
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