



From Rungan Sari, Mansur Geiger writes...

This is an eastern sky sunset with moon arising,,, the exact same thing happened in the western, real sunset sky. but I didn't get a shot... taken on Xmas Eve 2012.



Ibu Rahayu on Peace

Latifah Taormina, SICA Chair writes...

Something terrible happened in our country today – a 24 year old with guns killed little children in their kindergarten class in a school in a small town in Connecticut. I started school in a little school in Connecticut many years ago. I don't know why this story, any more than the other horror stories from other parts of the world, was so devastating. Maybe because I remember when I sent my child off to school, and I can imagine how that would be to have him not come home. Maybe because it's the Christmas season, and many of those parents must have little presents hidden away for Christmas day that won't be opened by their little ones.

I've just been crying and crying. And then I remembered the words of Ibu after 9/11. Lydia Lerrigo Hill who grew up in Cilandak and used to live here in Austin, wrote to Ibu after 9/11 to ask what we could do, as Subud members, to address the lack of world peace. This is Ibu's response:

"We should truly face the one Almighty God. After doing the latihan, quieten yourselves for several minutes and pray that God will give peace and quiet to all His creatures. And we should ask forgiveness for every sin and mistake, and ask for His guidance for a life filled with love, peace, and one that is useful for your fellow human beings. If this is sincere and truly comes from a noble feeling, I believe God will always listen."

Please forgive my mistakes.

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Puebla Congress latest

Report from Maya Korzybska and Marston Gregory's visit to Puebla October/November 2012...

The main aim of this trip was to be able to have a close to finalized budget and an idea for the registration fee.

These were both achieved.

The Budget and the Fee structure were sent to the members of the Subud World Council for discussion and approval, mid November, so at this point we cannot publish either, still we can give the outlines of the decisions made.

The Budget: has been calculated on an attendance of approximately 2000 people. We feel that this is conservative, in Spokane 3.600 members attended, in Innsbruck 2.600... We know that statistically congresses in the northern hemisphere during the months of July/August, attract the largest number of members. Still due to the world economy, we do not wish to be overly optimistic. The budget includes items such as delegate travel support, all gateway and credit card fees and hopefully a health insurance for all, we mention these as they are new items which are not usually within a congress budget.

The registration fee: We cannot as yet give out the estimated fee, until the council has agreed, we can simply say that it is all in all substantially lower than New Zealand or Innsbruck.

The main novelty is that we are not creating two different categories for different countries of origin. In the past this has been deemed unfair by many members, thus there will simply be one fee and an approximate 30 % discount for those who request it: this can be members or delegates from countries where the currency or economy is not strong, it can be for elderly members on low pensions from any country in the world including the strong ones, it can be members who are unemployed and of course young people etc....so it will not be systematic that everyone in a country like the US, Canada or the UK has to pay the full price, nor that everyone in lesser developed countries systematically pays less.

Families with dependent youths/students and children will have special rates which we hope will allow members to bring their children with them easily.

To help members further, the financial and programming team are putting together a system for three installment payments, to help members be able to spread their payment over the time period they choose. This is a lot of extra work for the team, but we already know that it will be greatly appreciated.

Many efforts will be made by the World Congress Organizing team and the council to help as many members as possible to be able to attend, but at the same time everyone needs to understand that the costs to organize this type of event over a two week period is close to 700.000 \$ US and so everyone needs to participate by coming and by paying as much as they can... one member mentioned that he waits till the Earlybird fee is passed so that his registration will be higher... in support of the financial needs of the congress.

Another advantage that will benefit only those registering to the congress will be their tax exempt status regarding their hotel invoices... this will save the member 16% tax. But only those who are registered for the congress, paying with a foreign credit card or bank transfer will benefit from this status.

So, we hope to put the registration on line by the first of March 2013, keep a look out, as registering in March will allow you to pay the Earlybird fee three times all the way to the end of November.

We are continuing to put into place the greening and social awareness aspects of the congress and hope to have some investing announcements in early 2013.

Efforts will be made to help as many members as possible to attend

In the path of the storm

Subud New York survives Hurricane Sandy...From Renardo Barden...

For starters you should know that the Subud New York building has a big flat tar roof about fifty by one hundred feet and that our roof drains haven't always gotten the job done. There's a big building next door with windows in stairwells that open and people who work in the building regularly open those windows to smoke an illegal cigarette and then flip their butts out the window onto our roof.

The rains come and if they come hard enough their butts wash into and clog our roof drains, water accumulates on the roof, ponds, then makes its way under seams, down into our insulation, through our insulation into our ceiling and comes dripping down, sometimes worse.

Several years ago during a heavy rain cigarette butts clogged our drains and the roof ponded and the ceiling came down and we sustained thousands of dollars of damage and had to close the building for weeks.

With repairs going on inside we consulted roofers who would do expensive work on the roof but provide no long term guarantees. We snaked our roof drains, then called in various people to suggest improvements and solutions to our problems.

We learned that on such a big flat roof, some ponding is inevitable, but must be managed. You don't want the water to drain too fast because if it drains too fast (into the city's sewer system which itself is overtaxed) the water from our roof can meet sewage water under the street and back flow up through our toilets and sink drains, creating a silty mess and a gut buckling stink.

We lost thousands in rental income thanks to those cigarette butts, but our insurer was reasonable, and paid for our physical damage, in the fifty thousand range.

We bought a sump pump and got it up in the attic and now we regularly patrol our roof for obstructive material.

A New Neighbour

Time passed and we acquired a new neighbor; a Holiday Inn snuggled right up to us on the other side of our building and provided a bit more of a drainage concern in the form of a big brick wall. Rain gets driven into this wall by wind and comes on our roof; there is drainage between our two buildings; just not quite enough.

One day someone threw a hotel towel on our roof. The rain washed it against a drain cap. Whoops. More flooding, less serious. We opened the inside walls of the building, rooted the drains, and sent an electronic eye out under 29th Street where we discovered there was some damage to our connection to the city's sewage system.

Shrewd advice from informed others seemed to be: don't tell the city there's a breakage out there because they will claim that you have to pay for it to be repaired and since it's right at the juncture you will want to claim that the city will have to pay for it. You're good for now, at least until the breakage worsens.

Too Much Moisture!

There's a sizable steel grate in our sidewalk in front of the Subud house which is intended to bring fresh air into what is after all a kind of a crypt of a building. Moisture comes in from rain and snow and makes a big mucky mess on a part of the cellar floor, but that's New York life.

Too much moisture, though, is intolerable. Last year when Hurricane Irene was imminent I found an old slab of plywood in the furnace room and taped it across the vent to prevent flooding.

Irene shut the subways down and when the worst of it was over I walked downtown from my Midtown apartment to discover that my contraption had done the trick and that our drains had done their work and the sewage had not washed up into our drains.

I felt like giving a big party, but went home and got some sleep instead.

Subud NY's staff does not welcome rain. Subud NY's board members are learning not to be thrilled by it either.

Hurricane Sandy already. We knew the subways would be shutting down soon, but we took the subway downtown to do latihan, confident that the system wouldn't start shutting down citywide until after we'd done latihan.

I couldn't find the plywood slab I'd used for Irene so I asked my assistant Anwar Cabrera to come up with something. He found a thin sheet of stiff plastic somewhere and taped it in place. [cont. >](#)



When we'd done what we could, we went home to worry (I mean, uh, surrender). My wife Lee Noonan and I live in Midtown which is somewhat elevated and so not a bad place to live if you live on the island of Manhattan. Our apartment is several floors up, but sheltered by big skyscrapers. We weren't really worried for our safety. Light is a good thing to have in a blackout, though, and we hadn't seen any flashlight batteries on sale in days. But we had some candles and knew the storm couldn't last forever.

Grateful to come through unscathed...

The Hurricane and its Aftermath

Once Sandy came in there was soup and television and a universe of talking heads and muckymucks advising everyone to stay home. We stayed in and watched the surfers and adventurers, living vicariously, slurping more soup. At one point Lee came from a back room and asked me what that awful crash had been. I said I'd heard it, too, and knew that it had been loud enough to eventually make the news. It did.

There's a huge, ugly building going up on 57th Street. Maybe you saw that buckled crane on your own television. We heard it snap, more like crash. The crane wasn't so big it could fall on our building, but it was big and close enough that it could have fallen on something that in turn could have fallen on our building.

We watched events unfold on television like everyone else and thought of worried about and prayed for people we knew in hard hit areas.

When the worst of the storm was over we ventured out into the nasty blow and rain. Nobody could get around very well thanks to all the nearby street closings owing to the snapped crane. We didn't really want to go uptown, though.

When the worst was over we knew that the subways were flooded and power was out below 34th Street so we got into our best rain gear and got our unused flashlights and slogged and hobbled downtown. The occasional pizza purveyor was open, a bodega here or there.

We hunkered down, passing lines of people waiting for coffee. Any place open had throngs outside. People without power in lower Manhattan were coming up town, armies of people, walking uptown where there was power, needing to charge cellphones, get dry and warm, eat a meal. Restaurants that could open had maybe the best three days in a decade.

To our huge relief and disbelief we found that the rooftop lights at the Subud house were shining, part of an island of light in the mess. The plastic contraption over the vent held up. Our drains had drained at the perfect rate. The city sewage system had functioned. We didn't need our flashlights or wet mops.

We were grateful to come through so unscathed. Still are.

Asian Zone Congress



The Asian Zone Conference was held in Rungan Sari on the weekend of December 7-10. It was attended by about 30 people including representatives from nine of the countries in the Asian zone. (India, Australia, Vietnam, Indonesia, New Zealand, Thailand, Japan and Singapore.)

Ibu Rahayu attended the conference and gave two talks and a testing session. In these talks, Ibu Rahayu commented on a number of important

topics. She explains in detail while she is no longer able to answer members' questions. She also expresses her conviction that the structure and guidelines of the Subud organisation as received by Bapak should not be changed. Talks are usually made available soon after they have been given at www.subudlibrary.net.

During her first talk to the delegates, she asked for a report about conditions in the Asian Zone, and the Zone Coordinator, Hadrian Fraval from Australia, gave an overview of the situation.

"We find many cultural differences in the countries in this Zone, but nevertheless despite the differences, we find that many common situations and problems. Things that have been uppermost in our discussions have been the need for Subud houses, Group Harmony, and Activity in our lives without Self Interest (Enterprise)."

The conference addressed the issue of Subud Houses with renewed energy. \$6000 is being found to complete the Subud house in Thailand. Another \$30,000 will be sought to build a Subud house in Chennai, India, where a piece of land has been owned for some time. There is also hope to create a Subud house in Vietnam, *cont. >*

and in Malaysia there is a move to seek better and more accessible facilities than are currently owned.

One of the most important outcomes of the conference was a resolution supporting Indonesia's bid to hold the 2018 Subud World Congress. The plan is to hold this at Rungan Sari. There has recently been a great deal of development in nearby Palankaraya with the building of more hotels and improved infrastructure. This, together with the proposed Phase II development of Rungan Sari and BCU school, it can be anticipated that the facilities required for Congress will be in place by then.

The Zone delegates pledged to provide Subud Indonesia with any help it might request in the preparation of this proposal to hold the 2018 Congress.

For several years, there's been an initiative by Subud Australia and New Zealand to create a meeting place for the Zone in Rungan Sari. The intention is that this could also serve residents of Rungan Sari, the Eco-Village and activities like the YES Quest. The delegates went to look at the proposed site for this new building which is where the Kedung Jati Cafe has been located, on a bridge across a stream midway between the residential section, the Eco-Village and the Muhammad Subuh Center. The new building will provide an air-conditioned meeting place.

Presentations of the Legacy fundraising initiative, Rangan Sari Phase II Development, Kalimantan Gold corporation, YTS and YUM added to our understanding of Subud member activities in Kalimantan. A trip on the river, thanks to Morgan (Gaye) Thavisin, was an wonderful experience.

Hadrian told me that one of the most pleasing aspects of the conference was that it has bought the Zone to life and he has been receiving much more enthusiastic communication than he usually does. He quoted me this letter from Vietnam as an example.

Dear Hadrian,

I and Kurnia came back Ho Chi Minh City, Vietnam safely at 4.45 PM yesterday.

It was a wonderful zone meeting. We got many experiences from the meeting. They are useful for us and for our Subud Vietnam. I will share these information to our group on next month meeting.

Once again thank you for your kind support.

Warm regards, Hung MinhL

SUBUD SURINAME CELEBRATES 45TH ANNIVERSARY

For a full report on this significant event see the .pdf placed in our Literary Supplement section on the home page.

La Cultivada

*When the night is clear the whole world embraces its light...
An enterprise experience with renewed vigour and confidence – Elena Vecino writes...*

We at Subud form a brotherhood: following the same inspiration we open up our inner selves and act under a single, unique impulse. Bapak once hinted that a big enterprise advantage we have in Subud is in fact our international brotherhood.

It is with this in mind – the idea of a family feeling which transcends national borders and creates trust among Subud members throughout the world, and which is certainly a tremendous asset for international trading – that I would like to tell you something about my enterprise experience.

Of all the creatures on Earth, it would seem that man is the only one with the ability to imagine a better world, and to mould and shape what is towards how it should be.

When we become conscious and internally aware of our daily work, then it becomes a form of prayer. And as with the latihan, its effects are heightened when practised together with others. While at the Subud National Congress recently held in Seville (Spain), I experienced a hope-filled impulse which has led me to consider and embark on a new initiative: Why not approach Subud International – as opposed to using conventional business channels – with a view to developing and expanding “La Cultivada”? In this way I would not only be able to share my professional undertaking, but also my awakening to a different way of working, using inner guidance as the means to discriminate between what is merely routine and superfluous and what is of true value. And all the while wishing for this to benefit both the Subud world and that outside it.

cont. >



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Back to the starting point. A little history.

My family owns an olive grove plantation in Córdoba (Andalusia). In 2007 I decided to leave my profession in the art world and return home in order to work with the extra virgin olive oil produced on the family estate, then sold on the bulk market.

At that time I lived in Brazil, and in fact I had lived away from Seville since I was 18. There were two main reasons behind this. Firstly I was sad to see that such a high quality oil – whose production requires much more dedication and which is more complex and costly to produce than an everyday oil – was losing value by being sold in bulk.

Secondly, I wished to create a project that said something about agriculture, the roots of mankind and the importance of cultivating the inner self – and which would also contribute to social projects.

By that point I had gone through a process of spiritual awakening which had completely changed my life and opened up my awareness. With this enthusiasm and momentum I created the La Cultivada project, including the image and concept of the brand, and began selling shop by shop.

I did not have any business experience, just my artistic background, and this together with the lack of resources and the solitude of my position made for very difficult times at the beginning. Furthermore, finding myself immersed in such a competitive market, one which is greatly lacking in human values, has often disheartened me. With time, however, this experience has served to convince me of the unequivocal need to find ethical partners with whom I can continue to grow.

In other words, “La Cultivada” was conceived as a means of inspiration for communicating the need to cultivate our Conscience, to connect with the roots of our inner self in order to be happy and to spread happiness throughout the world. This cultivation, far from being a passive state of expectation, requires us to intensify our inner listening and to continually adjust our lives.

Currently “La Cultivada” is present on the Spanish market and we also export to Benelux and Germany. We have a clear and necessary desire to publicise our work and products in order to facilitate business relationships with other countries.

About “La Cultivada” Extra Virgin Olive Oil

We patiently cultivate our olive trees located in the southwestern countryside of the Andalusian province of Cordoba, where they receive the care that stems from olive growing practices which respect the environment, in keeping with a philosophy based on the conservation of natural resources, the generation of fertile soils and on principles of sustainable development.

The olives are harvested in October and November and are immediately taken to the almazara (oil mill) where their essence is obtained at low temperatures (cold-extraction) and solely by mechanical means.

The resulting olive juice, a wholesome and nutritious product with no chemical additives, is stored in the cellar until required for bottling. It is rich in vitamins, essential fatty acids and antioxidants, and also provides multiple health benefits for those who include it in their diet on a regular basis, such as lowering so-called “bad” cholesterol and reducing the risk of heart disease.

La Cultivada's value lies in the impeccable traceability of its production, which is environmentally friendly and committed to maintaining high standards of quality both throughout the process and in the final product. We focus on preserving organoleptic excellence, and place value on the relationships we cultivate both in rural areas and at urban points of sale.

We have opted to use the traditional can for La Cultivada, as this type of container best conserves the aromas and flavours of a delicate oil such as ours. Our choice of emblem, the Cultivated Owl, represents our commitment to good agricultural practices.

La Cultivada will delight the palate with its balanced flavour, characteristic of an early harvest, along with its fragrant bouquet of fresh, fruity aromas: a finishing touch that will elevate any dish from the simple to the sublime.

Acknowledgements

Finally, I would like to thank the opportunity Subud Voice has given me to share my enterprise experience. And through this same magnificent platform for communications, I wish to offer my collaboration *cont.* >

When we become conscious of our work, it becomes a form of prayer.



to Susila Dharma in as far as is possible, and would be delighted to establish the necessary links with SES/SESI or with individuals in order to unite synergies and continue to develop the aforementioned “La Cultivada” project along with Bapak’s ideas on enterprise:

“Thus we need to cultivate the outward expression of our capacities before the world. ...This is why we need to undertake enterprises, brothers and sisters, so that we accustom ourselves to stand on our own feet both inwardly and outwardly.” (extract from talk 72NYC1)

You can learn more about our Project at: www.lacultivada.com/en ●

Clarinda community garden

The Clarinda Community Garden and Art Space Project is an initiative by members of the Melbourne Subud group that enables the local Clarinda and surrounding suburban residents to utilize a garden plot for a small fee to grow organic produce.

Subud Melbourne has a large unused paddock behind its hall in Clarinda on the fringe of suburban residential properties in the green wedge. This project will see community garden project established on the paddock, utilizing this natural resource as well as drawing on the human capital, tools and expertise in the Subud community for the benefit of the general local community.

Workshops will be run by the organizers about organic gardening methods. The project will not only support the local community with health and well-being initiatives but will also educate through workshops at the site for the local community. The project has received a grant of \$2,900 from the Local Kingston City Council.

The project will also include artistic and cultural works which may include sculptures, paintings etc., which reflect the diversity of the community. The project combines both Susila Dharma and SICA content.

So far a very detailed plan has been drawn up for the garden and a shed on the property has been renovated to make a space for art activities, including children's art. The project had had a positive galvanising effect on the Subud group itself, drawing many people together and a number of very pleasant lunches have been held.

Frederika Paembonan one of the main organisers behind the garden project told me, "A garden like this can have many benefits, not just the growing of vegetables. Social isolation is increasingly a problem in our society and a project like this can address this issue with positive impacts both for the Subud group and the community in general."

The project is inspired by words of Bapak such as...

“The time has come when there are those of you who can now already begin to put into practice what you have received in your latihan. So Bapak says get ready. Get ready to roll up your sleeves because there is a lot of work to be done. And there is a lot that lies in front of you. So have the courage now to start and to go ahead because it is putting this into practice in your everyday lives that is the true service of Almighty God, the true meaning of the worship of God”. (Muhammad Subuh Sumohadiwidjojo, *Human Enterprise*, 1995 p.79) ●



An explanation about Subud

Léonard Lassalle has sent this revised version of his explanation...

Subud and the latihan can be explained in many different ways; I hope that this explanation will help the reader to get a clear feeling of what it is about.

Subud is not a religion, nor a technique, nor any kind of system, but it is a wakening that is directly related to the experience of the person practising it. Therefore each person can only talk about it from his or her own experience.

The practice we do is called “latihan kejiwaan” these are two Indonesian words (exercise or practice & spiritual); we usually use simply the word latihan.

It is not easy to use words because the understanding of a word is always related to the experience of the one who uses it.

Subud is apparently a very ancient word. It actually means ‘complete’. Complete in the sense that nothing is missing, nothing can be added or taken away. Everything needed is there. It does not mean completed as if something had been made or finalised, for at the same time it expresses movement, growth and evolution. Through the practice of Subud each person evolves in accordance with his or her own nature, in harmony with their own deep inner being. *cont. >*

Let us go to the time in our life when we were very young children, before we understood the relative sense of words. All of us, at the beginning of our life, have been through a very similar experience: one of 'being conscious' without the use of words.

This is a state in which there is no association, comparison or judgment, simply plain observation, attention and presence. This aware and receptive state in the young child is not due to the parent's will or effort. There clearly is a consciousness at the beginning of every human life.

Each one of us goes through a similar evolution, from embryo to infancy and childhood, we cannot avoid this. Every movement and development, be it physical, emotional, mental or spiritual, is tied to our true inner nature which unfolds in an evolution of life that we can call natural.

After infancy, this inner awareness slowly fades away, little by little as everything in the outer world becomes more contrasted and attractive. It seems that most of us lose contact with our original awareness, with our finer feelings, as it is replaced by the ego, the I.

The pull of the material world, especially today, has undoubtedly much to do with this loss of contact with our origin.

In my experience, this continued practice of the latihan has gradually reawakened this natural process, so that my latent potentials are finding a harmonious development through my whole being. Many Subud members, throughout the world, have rediscovered this original awareness of 'being'. It is as if the original consciousness, which had been dormant, reawakens little by little and then begins to grow and manifest into our daily life.

I have noticed that through the practice of the latihan, it is possible to create an inner space, where this initial consciousness can continue to develop from the time of our early childhood. It can only come about if, during the latihan, we are in a state of great humility and sincerity, attentive and receptive, but at the same time letting the process take its course. If we are able to follow everything that surfaces from deep within us, whether it be sound, movement and feelings, or simply in a quiet state of being, we will experience a change in our consciousness. This state of deep receptivity allows us to reach the consciousness of our 'finer' inner feelings and then follow an inner guidance, which comes, not from our desires, ego or thoughts, heart and mind, but from the source of our original true nature.

Subud is universal and accessible to all. It is in harmony with the different religions of the world, with the different faiths, also with the non-believers, because it come from before the word, before the growth of belief, it is beyond all differences.

In order to feel truly at one with our inner being, no words are needed. In our practice there is no dogma, no teacher; simply, through a contact, we can return to the original guidance that comes from our essence.

Our practice consists of meeting two or three times a week, each session lasting 30 to 40 minutes. Through a state of quiet we make room for the inner space, which is necessary for our awareness to reach our finer feelings. It then manifests itself through different experiences, perhaps physically by sound or spontaneous movements; inwardly through emotions or thoughts, or spiritually through the more subtle vibrations of our inner being. Each person receives in accordance with his or her own nature.

During the practice men and women are separate. We have realised that this is appropriate due to the different natures of men and women. Most members who practise regularly find that, little by little, a consciousness awakens in their inner feelings, which gently changes and enlarges their consciousness. Then, after a certain time, each develops a capacity to find equilibrium between their inner and outer selves.

Because it does not come from the outside or our thoughts or hearts, but from deep within our origin, this practice can freely bring life to all the parts of our being that were dormant, even those parts which we 'thought' were awake.

That is the reason why people who practice the latihan, do not need a spiritual teacher or a technique, but simply a complete letting go in trust and sincerity during the practice. These exercises can be done also alone, but experience shows that in a group, the presence of others can help the process of bringing quiet and awareness. After the sessions, we generally feel calm with a deep sense of well-being.

Personally Subud has made me discover some of the potentials that were dormant within myself and helped me to use them in my daily life, so that my actions, my movements and my way of living have become more in agreement with my true nature. For me, life has become a perpetual rebirth, where everyday outer and inner life, finds harmony. I have observed that when I feel inner harmony, it is always reflected in my outer behaviour.

Here is a brief explanation of how Subud started together with a short summary of its organisation.

It was an Indonesian man, Muhammad Subuh Sumohadiwidjojo, who first had a series of spontaneous spiritual experiences that changed his life, he became a remarkably wise and knowledgeable person, greatly loved by many. It became clear to him that this deep inner change, which was so 'complete' and beneficial to himself and those close to him, was actually for all of mankind. In 1956 Subud quickly spread out rapidly from Indonesia throughout the world to some 75 countries. An international organisation now exists to serve the needs *cont.* >

Subud
actually
means
'complete'

of our members, mainly to provide facilities to meet for latihan in local groups and at large congresses.

It is often found that the humanitarian qualities and talents of the ones who follow the practice evolve. For this, we have created different organisations to help those qualities to grow. For example, an organisation to help the families and the youth, another for encouraging the creation of enterprises, another for human welfare, another for assisting the blossoming of the creative expression of individuals through cultural expression.

I feel that I must tell the reader that the terminology used by a large proportion of Subud members comes from the fact that, at the beginning when Subud came out of Indonesia, all the explanations given in talks were translated from Indonesian and high Javanese. The language that Bapak (Muhammad Subuh Sumohadiwidjojo) used came from a mix of Indo-Javanese and Muslim origins. A 'Subud language' then appeared containing Indonesian, Javanese and Muslim terms and words.

I will close this short explanation with the hope that it has made it clearer to you why we practice the latihan. I have found that the reality of the experience is well beyond what any words can describe. It has brought a new dimension to my inner and outer life.

Originally written in January 1997, updated in October 2012.

Almond Trees

Léonard writes... it is a portrait of our house, lost in a valley called by the locals "Le bout du Monde".

The house part is to the left, the long bit on the right is my studio where I painted in oils; the smoke is from our fires, which keep the house warm in the cold days; at the moment it is freezing, there is snow and the fires are blazing. When we bought the land, the house was a ruin without electricity or water, now it is comfortable, Mélinda has her pottery and a gas kiln to fire her pots in.



Almond trees in blossom by Leonard Lassalle.

BCU students win award

The following items were gleaned from the recent issue of the BCU Newsletter...

Even in the remote areas of the world such as Kalimantan, narcotics are a problem. The Palangka Raya City government held a competition with an "Anti-Drugs" theme to raise awareness of the dangers of drugs to young people in the schools in the city.

More than 20 teams from high schools throughout Palangka Raya joined the writing and "Mading" or a bulletin board (visual display) competitions. Each team consisted of three high school students, and BCU was represented in the writing completion by Hengky (grade 12), Eya (grade 10) and Sujenny (grade 10) and the Bulletin Board team by Sunoko (grade 12), Joshua (grade 10) and Fauzan (grade 10). *cont. >*

The BCU Students won first place in the writing competition which consisted of submitting a paper and a presentation. Ibu Acha and Pak Gunawan, the BCU teachers who supervised the students took the students before hand on an excursion to the Yayasan Galilea, a drug rehabilitation Centre just outside Palangka Raya.

Ibu Acha writes, "In the final selection, the BCU team (Hengky, Eya, and Jenny) did the presentation very well. They were so confident with their writing because they did the research at the drug rehabilitation (Yayasan Galilea) directly.

Yayasan Galilea is the first and the only drug rehabilitation centre in Central Kalimantan and was established in 28 May 2002. It opened with just three drug users (2 women, and 1 man), but presently they have around 17 drug users in rehabilitation. The students were excited to meet the 17 patients, with 5 of them still students, between the ages of 15-17 years old, all from different family backgrounds.

The writing team also distributed 100 questionnaires to high school students around Palangka, Bukit Batu, and Kasongan consisting of 11 questions related to drugs and the "the relationship between extracurricular school activities and drugs users in high school." The students chose to research this to see whether having extracurricular activities at school could reduce the incidence of drug use in young people. The research, preparation and delivery of their presentation impressed the three judges and as a result the BCU Students were awarded first place in the competition.

Teacher Training

Karim MacDonald writes...

Reynold (Ruslan) Feldman and Cedar Barstow have been volunteering at BCU since January. They bring a wealth of knowledge and experience which they have shared with both the community and the school.

Cedar works as a psychotherapist and her speciality is the positive use of power within human relationships. Cedar adapted her material to be specific to relationships found in schools and delivered a workshop to BCU School teachers on Saturday May 26th.

Cedar began by explaining that although the word "power" often has negative connotations, the meaning of the word is the ability to influence or to effect change. In their daily work with children, teachers obviously have a lot of power. Cedar's workshop focused on teachers using their power in positive ways, and being mindful of potentially negative effects their power can have.

The workshop covered topics like being proactive rather than reactive, strategies for resolving difficulties, appreciation and acknowledgment and the positive power of praise. It was a positive and productive day and I think all the teachers who attended came away with some useful teaching techniques which they will be able to put into practice.

Some little epiphanies /gems of wisdom also materialized for some teachers which will be useful for them not only at work, but in their daily lives too. Near the end of the workshop Ibu Elis, a young Dayak teacher who teaches English and 'values through education' said, "I've realized that by empowering the positive in others we empower the positive within ourselves."

Bon Voyage, Emilie

The students and staff of BCU School wish Ibu Emilie all the very best for her new life as she returns to France after volunteering at BCU for three years. Emilie Pez, a qualified primary school teacher, taught art, French and Geography. Emilie was also the Scholarship student coordinator and Volunteer coordinator, helping the many people she came into contact with.

Emilie embraced her new life in Kalimantan with enthusiasm albeit with some trepidation at first. On her first sight of an Indonesian cockroach, she almost fainted and wanted to get back on the plane to France. Her love of art and Indonesia developed and grew, and she managed to surprise many people by speaking and singing in Javanese.

We are grateful that Emilie faced her fears and the challenges of living in Kalimantan and blossomed as an invaluable member of the school. Thank you Emilie for your wonderful contribution to BCU School and the community.

CONTACT US: Tel: + 62 536 334 1133 Web: www.bcuschool.com Email: bcuschool@gmail.com
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Emilie Pez with students from BCU School.

DEPUTY GENERAL MANAGER FOR BCU

The school in Kalimantan is growing and has a need for an Assistant to the General Manager or Deputy GM.

The successful applicant will report to the GM and work closely with the whole school team and in particular with the Office Manager.

Duties will include the coordination of the scholarship program, volunteers, correspondence with donors, etc.

A full job description is available on request.

The job requires a good command of written English, enthusiasm to work and cooperate; and basic organizational skills. Training will be provided.

A local salary package, which can include accommodation, can be discussed and will depend on the experience and skills of the applicant.

Please send your application with your résumé to Michael van der Matten at michaelvdma@btinternet.com with a copy to Utami Geiger at utamigeiger@gmail.com

The dwindling and graying of Subud

Murray Forbes (Alpujarras Subud Group, Spain) writes...

The latihan is a truly amazing gift. Through it we have the possibility of becoming Subud – true human beings acting humanely under the guidance of the Power of God. It is this wonderful latihan that we all have in common.

So why do members drift away or fade away from groups and gatherings and why do so many new members promptly leave and why are so many second and third generation Subud offsprings ambivalent at best?

I read Subud Voice diligently and there are clearly lots of explanations, but the trend is not reversing? I have read for instance that helpers are not blaming themselves enough, that what we really need is a new vocabulary without Indonesian words in it, we should burn all Bapak's books in a grand reformation purge, we haven't made enough money in business enterprises, no one has yet suggesting locking the doors, but that might just work.

Clearly there are aspects of the Subud organization and/or practice that are not attractive to a lot of people.

From the outside the administration seems to be more and more hierarchical and no doubt expensive but possibly rather out of touch with the actual needs of those outside of it. Hierarchies breed cliques and these breed alienation. Even on the spiritual side hierarchies seem to be developing.

For example if indeed an International Helper is considered merely a role or function equivalent to any other helper function what then is the role and function of an ex International Helper? Also why do groups rally members to meet visiting helpers of rank and do not do the same to meet regular members and helpers who might be visiting?

It also seems to me that most spiritual movements and religions have some code of conduct to assist the members in co-existing in harmony and achieving the goal of becoming good human beings – in our case Subud.

The latihan, however, is inwards focused. We become obsessed with ourselves and our spiritual progress. We act based on what we believe we have received regardless of what the impact of that might be on those around us. In fact there comes a point when we may not even notice that there are people around us, like new members, and there is evidently no code that requires us to say hello or good morning or anything insincere and mundane like that.

The wonderful thing about personal development on the spiritual level is that one can achieve this without any point of reference. It can therefore become absolutely clear that one is right and others wrong and as we get older we can recognize our personal rightness without even bothering to fight about it. Knowing that one's spiritual development and guidance is correct because one has "received" it is its own reward and one can smugly just know this without having to even mention it.

So why is Subud not attractive to newcomers and why do old members drift away? Other than looking inwards what efforts are made to emulate the true human qualities that we aspire to?

Well of course I am grossly overstating the case and one can find many fine examples of the latihan working in the world – real and exaggerated.

Some groups – especially those where one or more of the members are people oriented – are growing and have a lively group life. Without a code of our own some groups manage to build up a sense of community and welcome others into it, even by such horribly insincere gestures as greeting each other.

But then again I am just another voice in the wilderness, even though I know that I am most definitely right.

Why is
Subud not
attractive to
newcomers?

Midwinter Solstice 2012

Breathe in, and sense the pregnant stillness of the earth
Where tight new buds foretell their springtime birth
This axial Winter solstice of December Twenty Twelve
Calls on each one of us to pause, to listen, then to delve
Deep, deep into our core, and, if open to the Spirit, find
The Spark that signals a new future for mankind.

Breathe out, and watch as dominating structures are brought low.
Witness how the outworn hierarchies retreat like melting snow.
Rejoice, that through the pain and darkness, gleams the dawning light.
Awaken to fulfil your dreams of new horizons bright.

Be present, in the time between the breaking of two waves
As heaven revives her millions of lost children who were slaves,
Bound by their own base passions and their unrelenting greed;
So arrogant and ignorant of what they truly need.

Bow down in thankfulness. Now is the time to sing our love's new song.
All round the earth we are the ones we have been waiting for so long.

Sharifin Gardiner

sharifin@ashfodon.co.uk



*The Lens of Life, mandala by Robert Mertens.
From the gallery at www.remindersofreality.weebly.com*

Coming of age

Edward Fido writes...

I think I had intimation recently that Subud may have come of age in this country and be able to emerge into general public view, and, when this occurs, not to be seen as something spiritually or otherwise strange, but as perfectly normal and acceptable. So far it seems to have been under most people's radar and its devotees, when visible, seen as a wee bit spiritually eccentric and New Age.

This intimation happened at a perfectly normal event at the Subud Hall in Brisbane. It was not accompanied by any strange revelations or technicolour experiences, which some find so exciting and of which much related Subud experience consists. To me, after hearing endless exciting revelations, which tend to fall flat in the broad light of reality, the perfect normalcy of the experience gave hope.

This experience happened after a five year break from Subud which I thought was final. I had no intention of returning. My return surprised me. It seemed to happen because of a deep inner prompting that it was time to come back and that what had upset me and precipitated my leaving was well and truly something of the past.

It happened last Sunday 25 November 2012 after the morning latihan at the farewell party for Lucas and Frances Linden, who were leaving Brisbane to move down to a house near Nimbin in Northern NSW.

I should say that I have known Lucas, but not Frances, for a number of years, when he was a young man in this group. Frances joined whilst I was away. Lucas, as the helper I spoke to about my return, was instrumental, with others, in easing my return into the group.

The day was an incredibly pleasant one, clear and relatively cool, which is good for the season up here. The area under the shade cloth was pleasant and inviting. The women looked quite sparkling and alive in their clothes. They reminded me of butterflies. It was good to see and talk to them on a relaxed nonworking day. They had made a lot of very appetising food and seemed to have put an enormous amount of love and care into it.

Perhaps the event was better for the total absence of alcohol. People seemed relaxed and able to interact without it. It was the friendliness and general interaction which made it so good. There didn't seem to be the social hierarchy which you sometimes see at events like this: it was mercifully absent. There was no music: it didn't seem necessary.

Nor were there long, pompous speeches: just a brief and sincere presentation. There was also a card which those who hadn't signed could. All was very low key.

It seemed good to me that, after years of Subud in this country, we can now do a party for an occasion like this without attempting to turn it into a "selamatan" (a rather specifically Javanese event difficult to replicate in the West) or attempting to overload it with expectations. This farewell was planned and organised just enough and then let happen. Thereby it had a real and lasting but light and unlaboured significance. Very Zen, or should I say Subud: this to me is a sign we are really somewhere.

The Quality of Feeling

It was, to me, the quality of feeling, a light and unlaboured joy which pervaded the occasion, which spoke volumes. I have seen Subud occasions where people end up on artificial emotional highs and seem to be unable to control their behaviour: this was not one of those. Everyone seemed happy but it was a sober joy: something those such as the Sufis value much more than an ecstatic state. To be quite honest, I have never seen the late Pak Subuh ever emotionally out of control.

Lucas and Frances are incredibly normal and decent people. Everybody there seemed to like them. He was a computer technician but his heart is really in art and he is going to try and do some of that down there. She is a primary school teacher and will attempt to get work down there.

Interestingly, Frances' family were amongst the early pioneers of the district they are moving to. She said something to me about a couple of them being bilingual. Given her Irish ancestry I took that to mean they could speak Gaelic. But that was not so. They had managed to learn a couple of the local Aboriginal languages and acted as interpreters and intermediaries between the indigenous people and other Europeans.

I found this all fascinating. Few white Australians have deep roots in this country. It's good that some do and are returning to them. In fact that seems part of the general trend of Australians away from the big cities to the country. It is a trend Subud, with minor exceptions, appears not to be following. That seems a great pity and I think something which needs to be reversed for the organisation to take real root here and gain more credibility.

The word credibility struck me again and again about the party and the people attending it. They were a relatively diverse group but they all seemed to get along well together and to like each other and be able to relate. I spoke to Frances and Lucas; others I had known for a few years and one or two I had just met. What struck me was how evenly the effects of the latihan seemed to be spread amongst those who had been in for ages and those who were far more recent members. It reminded me very much of Jesus' parable of the Labourers in the Vineyard and the wages *cont.* >

Subud, I consider, is very much at a time of change

for their service irrespective of the time they had worked: a somewhat salutary lesson (Matt 20: 1-16).

Subud, I consider, is very much at a time of change. Many of the older Western members, who were with John Bennett's Gurdjieff group centred at Coombe Springs and who joined Subud when Pak Subuh came and stayed there in 1957-8, have passed on or are quite old, likewise many of the older Indonesian and Western former inhabitants of Cilandak. Many younger members from the next generation – roughly my age – have passed on as well. In the next 10 years I suspect many of the long term leadership cadre in this country and elsewhere will be less active. This will require a whole fresh, new bunch of leaders.

I think this an unmitigated good. If Subud and the latihan are genuinely alive then they should be able to survive this changing of the generational guard. I think some of the older members may well be set in what I consider a "Subudhist" frame of thinking and acting which is not what Pak Subuh intended Subud to be. He did not intend it to be some sort of spiritual cult but to be a leaven to help change the world. It was not meant to be the exclusive property of some reactionary old guard who were immune to the world around them. We have at times been dreadfully stiff, stilted and somewhat exclusivist in our approach to things.

My experience of former times and groups is that some helpers and administrative bigwigs tended to suffer both spiritual and personal hubris and disconnect with reality. Some were really quite unpleasant, manipulative and dictatorial. Subud, at certain times and certain places, seemed to me like a destructive encounter group which caused real psychological suffering.

Looking back on my time in Subud from 1969 to 2006/7, when I left, I am amazed at the general weakness of the latihan and the misunderstanding and ineptitude of helpers on a major scale. It was colossal: I could tell horror stories galore. This weakness of the latihan and the misunderstanding and ineptitude of helpers in general was one of the major reasons I think Pak Subuh kept travelling the world to visit the various countries Subud had been established in; to supervise latihan; give explanations and test with members. I am now certain he wanted Subud and the latihan to be properly established so it took root and could grow.

This is also why people were encouraged to visit Cilandak, where he lived and to meet helpers such as Sudharto who had been with him since the early days of Subud and who were capable of giving real in-depth explanations to members' burning questions about just about anything in Subud.

Signs of Real Change

It seems to me, after a number of false dawns and aborted attempts to bring Subud and the latihan to the world's attention, it is possible that at last we have something to show the world. This was the dream of the late Simon Monbaron. I think he and some of the other decent, normal, long suffering Subud members who have passed on are probably smiling in Heaven that it is beginning to happen on a small scale in local groups which once seemed incredibly tight; hierarchical; exclusive and semi-dormant.

It is not just in local groups such as Brisbane that I think Subud is changing because of a small but encouraging influx of newer and younger members, who may be open to change more than some long term members, although I have to say here that I think some of the longer term older members are as open to change and have actually been the catalysts for it over a period of years. It has been a matter of things gradually changing over a long period of time rather than an immediate radical change and in many ways represents co-operation and mentoring rather than opposition and radical overthrow.

Some of the social initiatives instigated by younger Subud members, such as the Worldwide Women Initiative, which does a lot of work with disadvantaged young women in New York, <http://womenworldwideinitiative.org/our-team/>, seem to be the right sort of non-banner carrying way to show the world what people in the organisation can do. I believe it is fiscally sponsored by SICA. My older daughter, who is completing her studies in Social Work and is not a Subud member, was most impressed by this. I found that heartening.

There is much that is happening in Subud now, locally and worldwide, which I think is a sign of real change. Hopefully it is not just an Indian summer although I am used to these. So often in the past things have happened in Subud which appear to be the precursor of something new but have been a sort of false dawn. Sometimes events have been written up through rose coloured spectacles. I hope these days are past and people are more positive but grounded and call things as they really are.

Pak Subuh said Subud came at a time and place it was desperately needed because of the world situation. Since Subud came West in 1957/8 and since I was a young man in the late 1960s and the 1970s the world situation, although much more prosperous for many in both West and East, also seems to have major problems.

Our medieval ancestors would have seen life as a challenge and trial here on Earth for the afterlife. I suppose, basically, Subud is very much about the same thing. Our life in the world and our spirituality should not be differentiated. Subud represents a possible genuine spirituality in a world where the traditional spiritualities seem to have gone wildly astray in many cases and many of the newer spiritualities seem, at base, deceptive or exploitative or both.

Subud has now had a long history in the West: a history which can be evaluated. I hope it is beginning to ring increasingly true.

The language of Subud

Simon Klitzner writes...

Hi Harris, I read the story you published about your wife and her life and how she found Subud and how she came to marry you. And then at the end of the letter there was a song, a bad version of “Ipanema”. I'm a big fan of the original. But I was moved by this story, it was a touching story.

I'm a second generation Subud member. my mom and dad have been Subud members for over 50 years, and so are my in-laws the Carres of Jakarta and France.

My mom and dad are from Subud New York, San Francisco and Skymont. My mom was the manager for the Subud music group “The Skymonters” and my dad was the chairman and head bottle-washer at Subud New York City. He was the one who found the half a million dollars for the Subud house in New York City.

Getting to my point – I love Subud as it's what I was brought up with, but I have found in my many years that the thing that is slowing down the Subud movement are the Indonesian and Islamic words that are used; words like *nafsu*, *jiwa* and Allah. The words need to be less Indo-Muslim as it scares many people away. It makes it sound like a crazy Islamic movement. I like the word “relax” as it is used in your wife's story. I like words like exercise, soul and God.

Subud people say that the word “meditation” should not be used in Subud but I use it with non-Subud friends, saying it's kind of a meditation for oneself .

I like doing group latihan but the words I heard while doing my exercise seemed crazy, and it made me start doing my exercise at home by myself. I can receive better and feel the exercise more. I know some people need this to keep themselves in touch with a group, but this is my feeling. ●

Whatcombe House

Within a short time of Subud's first establishment in England, two pioneering “Susila Dharma” projects were set up. One was the nursing home, Brookhurst Grange, and the other was Whatcombe House (also known as the Sushila Community), a home for maladjusted boys in Dorset...

David Turbutt writes...

I wish to add to what another young man had to say on this in Subud Voice.

It was many years ago in the early 50's that I was sent by the GLC Greater London Council to Whatcombe House. Apparently, I was beyond my parents' control.

My memories are very different from those of the last person that had contacted you awhile back. My life at the school was wonderful. The headmaster and his wife, Mr & Mrs Harding, were like a mother and father to me – that's not taking any thing away from my real parents; it was not their fault I was a little Sod! Today it would probably be called ADHD.

My parents were very poor with 5 children. I have vivid memories of the school and its grounds.

Behind the house was a wooded area which led to a slopey grass area. The grass had lots of grass covered bumps, created by moles. The many rabbits that were there used to sit on the said bumps and do their ablutions, hence it was known to all us children as Bunny Bump.

Beyond that was a hill which led up to a pine forest. The head and his wife taught us how to make a log cabin, and indeed would on occasions stay overnight with some of us boys.

They were the nicest people you could wish to meet, even if we were a bit of a handful to manage.

I left England in 1974, and now have a wonderful life in Australia.

Next June and July, my wife and I will be in the UK on a visit, and wondered if there is any way we could visit the place of my childhood days that meant so much to me.

I look forward to perhaps some good news on my request.

Kind regards David C Turbutt, magdave@hotmail.co ●



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Paintings by Sal Brownfield.

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?'

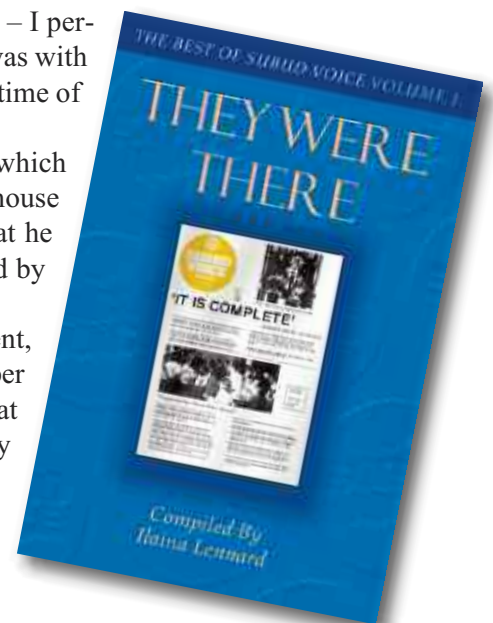
All in all, a fascinating and thought-provoking book.

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
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www.subudvoice.net

A Spanish facsimile edition usually appears a little later on the same web site.

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

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

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

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

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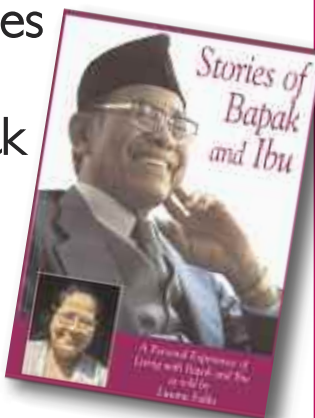
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