



## Register online for World Congress

We are happy to announce that registration for the 14th Subud World Congress in Puebla, Mexico, 2nd – 17th August, 2014 is now live and on line.

All Subud members are invited to begin registering for this exciting event now.

To register in English go to:

<http://www.cvent.com/d/rcqvl?lang=en>

To register in Spanish go to:

<http://www.cvent.com/d/rcqvl?lang=es>

For full information about the Venue, the program and how to get there, go to:

[www.subudworldcongress2014.com](http://www.subudworldcongress2014.com) Check out the website and Subud media for regular updates



*Getting Ready in Puebla.*

### Answers to Frequently Asked Questions

- 1) You can pay by credit card. You can pay by instalments beginning with a 30% down payment. Then choose when to pay the rest, up to November 30th when early bird fee ends.
- 2) Discounts. The discount fee is US \$300 instead of US \$ 450. This is automatic for youth up to 25. When you give your birthdate, discounts will be applied automatically. For everyone else, the discounted rate is not systematic to any given country; it can be requested by anyone who needs it. Each person must consider whether they really need to request help.
- 3) The negotiated hotel prices will be available at the end of May. If you book directly to the hotels now, you will not get the discount and possible tax exempt status.
- 4) You can book all lunches or all dinners, or all lunches and dinners, but it has to be for the full 14 days. Vegetarian meals are available. Prices are very reasonable for a full meal with starter, main course, desert and drink. You can book your meals later.
- 5) Getting involved. All options for getting involved are 'I clouded' in the registration form.

“We have worked hard at creating the best and most fair congress fee. Discounts can be allocated to those who need them and this time they are not exclusively tied to one's country of origin or residency. We have also made a big effort to allow families to bring all their children at the best price and have a wonderful school adjacent to the convention centre loaned to us by the Franciscan order who own it. A reminder also that if you pay by credit card you can give a down payment now and pay the rest in instalments before November 30th, to still have the early bird fee” *cont >*

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### RAMADAN 2013

For those wishing to do Ramadan, we understand that the Fast begins this year on Tuesday July 9. However, you should check with local Islamic authorities. Fasting in Ramadan is not obligatory for Subud members. Information about the fast can be found in this issue.

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“We are one step closer to Puebla: please spread the word. Together we want to make this a great Subud World Congress and to do so we need you all to come!”

*Fernando Fatah Nieva, Chairman, World Congress Organizing Team*  
*Maya Korzybska, WSA World Congress Coordinators*

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One step  
closer

## Family Program at World Congress *Mary Wold writes...*

Get ready for your hands-on experience of our different cultural expressions.

**Para Las Familias:** As at any Subud World Congress, we are offered the rare opportunity to have a “taste test” of the distinct qualities the host country offers replete with the uniqueness that each country attending brings to the experience.

The 2014 Subud World Congress takes us to Puebla, México. The joy of life, the depth of root, and the instinctual, cultivated commitment of community—all with a profound generosity of spirit—are just a few of the qualities that I have experienced since assuming the job of Family Program Director.

The Family Program will have the color and nuance of México as a core inspiration for the general shape of the program design. Because we are an association of many countries, we plan to equally embrace the rich cultural offerings of our member countries and have that reflected in the programs and activities available as well.

The Family Program is supported by the Subud World Association and the Subud World Congress Organizing Team. We are partnering with the Subud International Cultural Association (SICA) and Subud Youth Activities International (SYAI) in an integral way to forge relationships that dovetail Congress events with programming and activities we have available for family members who may be experiencing their first taste of Subud.

Artists in all fields of endeavor are requested to get involved by offering to host workshops. Master artists are invited to develop mentorship relationships with students who are interested in their fields. The idea is to develop an ongoing relationship between the master artist whose work is infused with the latihan and the burgeoning young Subud artist.

The location of the Family Program is in a school conveniently located across the street from the Convention Centre with restricted access and security personnel on site. There will be programming hours both in the morning and the afternoon. Be assured that all volunteers working in any capacity with the children will be carefully selected. The school is simply a dream come true, with an inner courtyard for outside play, a canopy that stretches across the top to provide shade, a music room, a theatre with stage, and a dance studio and classrooms on three levels.

The overall program design is in place and we are in the process of recruiting volunteers and salaried staff for a variety of positions. The Family Program will also have its own Volunteer Coordinator for the selection and scheduling of the various categories and responsibilities of volunteers needed throughout the full program.

We have three main enrolment categories with two coordinators assigned to each age range:

- Primary/Elementary School (ages 5-11)
- Middle/Junior High School (approximate age range: 12-14)
- Secondary/High School (approximate age range: 15-17)

The Parent Participation Program (ages 4 and younger) offers a licensed, professional staff, a dedicated space in the Primary wing of the school, and activities managed and supervised by two Family Program coordinators. There is no official enrolment in this category as a parent and/or legal guardian is required to be in attendance at all times.

There will be many opportunities to join in the excitement to create an experience for young Subud family members. The mission of this Family Program is to create a concurrent congress for the children; to build the bridge to their own experience of Almighty God by how we are together in community. The vision is focused on a singular enterprise which is how we hold our future in our stewardship of our children. To fulfill this mission and vision, we will be offering opportunities for you to participate as master artists, as parents, as family members, as volunteers, as participants – in whatever way you are called to join in.

As you consider registering for the 2014 Subud World Congress, please think about what you have to offer to the Family Program. I look forward to hearing from you. With deep respect, Mary Wold Director, Family Program

Email: [family@subudworldcongress2014.com](mailto:family@subudworldcongress2014.com)



The Family Program  
will be in a school  
opposite the  
convention centre

# No more wasted lives

*Melinda Wallis interviews Sulfiati Harris about helping kids find their true nature through art...*

**Melinda Wallis:** Will you share your “creative self” and also give us a little bio of yourself?

**Sulfiati Harris:** The Harris’ lived in San Diego for many years, as our family of three children grew up. For many years, I ran the child care program at national and California regional congresses and met so many Subud families there. I’ve been in Subud for 44 years. I’m currently living in Miramonte, California, 30 miles east of Fresno, up in the mountains at 4000 ft. I live with my husband Sharif. Living with us right

now is our daughter and family of six! We’re with the Subud San Joaquin Valley group.

**If you had to choose an “art hat,” what would it be called? Art Educator?**

I consider myself a Youth Activities Director. Yes, an Art Educator.

**Did you do art as a child?**

My Mom was an art major, and she raised us doing art projects — clay, mosaics, painting, you name it. So for me, it’s a lifelong habit to do art

**What type of art are you doing now?**

I feel that right now I am an art educator. Later, in another phase of my life, I will do my own art, when I have space, physically and psychologically.

**It seems to me that being an art educator is an art in itself. You can bring the creativity out in people, yes?**

Yes! I run the after school program at a local elementary school: kindergarten through 8th grade. There are about 123 kids a day in the program, from 3 - 4:30 pm.

**What is the effect on the kids when you do art with them?**

I can see kids come alive when they do art. I plan activities so that there is an excitement to it, so that there is a “hook” in the beginning to get the kids to buy into the experience. At our After School Program, they have a choice every three weeks of what they would like to do – what “club” to join. This is one of the few times they have a choice during their school day. These clubs include such fun as video making, chess, cooking and sewing, and a variety of sports. We also have clubs in the various arts, including beading, theater games and productions, going on field trips to see plays, fabric dyeing, drawing, artist trading cards, etc.

I feel very lucky that I am able to run a program like this in a beautiful public school facility, with nine staff members and a good budget for training and materials. All paid for by the State of California. Amazing!

I also run a summer camp, Camp Badger, with many of the same staff. This is a further development of that philosophy. The camp is an exciting adventure for the kids and full of absorbing art experiences (clay sculpture, drama production, dyeing, candle-making, etc). It is a Susila Dharma USA project and through their help and through other fundraising we are able to offer the camp experience at a price that is half to a third of what other local camps charge. It is held at Seven Circles Retreat, a Subud project.

The camp is an exciting adventure for the kids, and full of really interesting art experiences. And FUN is an important part of all this.

**What do you feel is special about the camp?**

One great thing is that the teachers at the camp are experts in their fields. One of the drama teachers is a working actress. The ceramics teacher is a professional. I am a professional at tie-dye.

**Speaking of tie-dye, let’s go back in time. Please tell us about your tie-dye business! I think you did that several decades ago!**

Yes, I wanted to sell something that was an open-ended kind of art activity that would give people a unique and successful art experience. The content was an easy-to-use technique that anyone could do. It was important to me that people could create something that could be part of daily life. A deeper meaning is that wearing your own art is a daily reminder of “who you are as a person” — a creative person!

Rainbow Rock was the name of the tie-dye kit business. I had it for ten years, started out in my garage. [cont >](#)



*Sulfiati teaching tie-dying.*



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The business sold in 1999. It's called TULIP now and it's still helping spread art!

On the subject of art education. People talk about the "instrumental" value of art education — higher tests scores, things like that. But what do you think is the deeper value?

See what works!

To me, doing art activities is about “no more wasted lives.” The goal is to help kids find their true nature and discover what makes them happy. It's like mining for gold.

For instance, there's a kid, call him Jimmy. His parents are not home much, he has a nanny, and he's in 4th grade. He looks lost most of the time, kind of uncared for. He started coming to the tie-dye class and got so excited. He came alive. Then he came to a water color class and came alive again! He doesn't know where he belongs, generally, but doing art gives him a feeling of who he is because he is experiencing something that makes him happy. It opens a window. If he can come to Camp Badger, that could be developed further.

Clearly you thoroughly enjoy teaching art! Has that always been the case?

It took me about four years to get comfortable teaching art. The junior high kids are still a challenge! For one thing they are taller than me! Now I also enjoy teaching beading, cake decorating, origami, of course tie-dye and all kinds of other dye techniques, sewing, decorative painting, candle-making, and so on.

After you joined Subud, did you experience a change in your relationship to art and teaching?

I joined Subud at age 23. At that time I was teaching high school English. The latihan was so strong, I went into crisis, and I couldn't go on teaching at that point. I was a true space cadet! Also I was doing a kind of teaching that wasn't appropriate for who I was at the time.

Later, after having three kids — and observing the fast of Ramadan many times, which was always a nudge — I started teaching drawing in people's homes to small groups. This felt good. After that I started Rainbow Rock.

When you are teaching, does something new emerge? Is there that “aha!” moment?

I get that that "aha!" moment when I see kids light up. Something is really happening in them. So my teaching experience over time lets it work smoothly.

Do you have any advice you would like to give to budding artists?

Be patient. Love yourself. It's hard work to do art. You have to put yourself out on the line. It takes courage to go for it. An artist has to expose his/her inner self in the art work and put it right out there for the world to see.

What would you say to someone who wants to teach art?

Start in a do-able way. Start small. Start with small groups. Notice what works and what doesn't work, what shuts kids down or not. Be brave in your teaching methods. See what works!

Bottom line, why do you like your work?

Because this is FUN. It feels light inner-directed. This comes from the latihan!

You are doing good, deep and meaningful work! Thanks for sharing yourself with us. ●

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## Inside stories on the SICA site

<http://www.subud-sica.org/index.php?hkat=4&ukat=59>



Melinda Wallis, former national secretary for Subud USA and board member of SICA USA, got to talking with Latifah Taormina, SICA chair, about something Ibu had said about SICA.

“. . . Now this culture is not limited to dancing, or singing, or art in general. The human soul also touches human thought, so Subud will not hinder someone who studies. In fact this contact can help you pursue your profession. So for example some people become doctors, or architects, and so on. So people in Subud don't just seek spiritual knowledge. We live as normal people and we pursue our respective professions, and at the same time we seek spiritual understanding.

“This is why Bapak made the decision to set up a Subud wing called the Subud International Cultural Association, or SICA. Bapak hoped that through SICA, Subud members who had a talent in a particular field would create something truly new or different, something that would touch other people, meaning people who are not in Subud, people outside Subud...” — 10 March 2002

The penny dropped that SICA isn't just about artists. It's for all those people who are using their real *cont* >

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talents, whose work is somehow informed by their latihan – touched by the soul. This inspired Melinda to begin interviewing people who'd experienced this creativity — this “touch of the soul” as it relates to what they do in life.

So if you are willing to be interviewed — via e-mail and/or phone — please contact SICA Gal Melinda Wallis at [melinda.wallis@gmail.com](mailto:melinda.wallis@gmail.com) See some other interviews here:

<http://www.subud-sica.org/index.php?hkat=4&ukat=59>

Or send us your story as you like to tell it. See some good examples of other stories like this here: <http://www.subud-sica.org/index.php?hkat=4&ukat=11>

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## 20 years of ICDP worldwide

*ICDP (International Child Development Program) celebrated its twenty year anniversary at a conference at Loudwater Farm, near Rickmansworth...*

The conference, held from 14th to 16th of September 2012, was attended by representatives from 14 countries, from more than half of the countries where ICDP has an active program. They gave power-point presentations and discussed ways to unite the network, using strategic planning sessions in between the country presentations.

The strategic planning was carried out with the ICDP Foundation Board members to outline a work plan for the next few months as well as a vision for the next 5 years. Valuable input from visiting consultants on fundraising and partnerships was used to great advantage during the sessions.

The Confirmit software, a new software package especially donated to the ICDP Foundation was introduced with the idea to use it in the future through the ICDP Foundation website as a way to simplify project monitoring and research evaluations, as well as to provide a platform for ICDP network members' interactions.

The present chair, Nicoletta Armstrong and all the ICDP international network participants paid tribute to the ICDP founder Karsten Hundeide who passed away in September 2011. They watched a video of Karsten explaining the ICDP key principles of facilitating, empowering and building on the positive.

An impressive multicultural and diverse picture of ICDP worldwide was built up over the three days by sharing experiences from all over the world. Most experienced a shared feeling of inter-connectedness and certain "family like" closeness characteristic of the ICDP spirit of "empathy in action". The board had the opportunity to come together and reinforce its resolve to coordinate the expansion of ICDP taking forward the ICDP messages of human compassion.

### ICDP IN SPORT

Sports represent a large field in which adults play an important role in the lives of many young athletes. In Norway, children spend on average several hours a week with their football coach. Children who enjoy doing sports and experience mastery tend to have a good relationship and communication with their trainer.

In addition to providing technical guidance for physical activities, coaches can create an interactive space conducive to the overall psychosocial development of young athletes. An ICDP pilot project was set up to find out whether the ICDP method could strengthen the relationships between young athletes and their coaches.

In January 2012, ICDP international signed a contract for cooperation with the Vålerenga Athletic Association (VIF), and as a result a pilot project took place in the second half of 2012.

The Vålerenga Association was selected because they have a large, well-run sports department for children and youth, but also because of their targeted efforts for inclusion and against racism. ICDP was applied with football coaches from 16 different training groups for children aged 5 and up.

### PORTUGAL

The Roda Viva Community Project in Alfragide, Lisbon, began in 1981 as a kindergarten for refugee children from [cont >](#)



*PARTICIPANTS AT THE ICDP INTERNATIONAL CONFERENCE IN LONDON SEPTEMBER 2012 This year the conference was held in Loudwater farm outside of London. Countries represented were: Sweden, Denmark, Ghana, Tanzania, Finland, England, Norway, Mosambiq, Japan, Portugal, Brazil, Colombia, USA and Australia,*

East Timor and has served children and their families from many African countries as well. ICDP was present at Roda Viva from the beginning. Roda Viva continues to use the ICDP programme both with the staff and the children. Trainers from ICDP Portugal continue to offer technical support.

During the last few years the local government has been funding the successful Saturday morning ICDP programme which works with 168 children from 90 families, many of them from disadvantaged backgrounds. In 2012 the project received support from SDIA.

*An impressive  
multi-cultural &  
diverse picture of  
ICDP worldwide*

## NEW PROSPECTS FOR ICDP IN ENGLAND

Elaine Barker and Dr Melissa Adams have been exploring ways to introduce the ICDP programme in a variety of contexts: for incarcerated parents/carers and their children; for special needs children and their parents and carers; for families in minority communities; for children with special educational needs and their parents and carers; for carers of older persons.

Through a contact in the Prime Minister's office they were able to meet the Head of Policy-Carers, Deputy Director for Older People and Dementia, and a Senior Policy Adviser. Similarly, Peter Carter, National Lead for Nursing, has expressed an interest in ICDP and requested further information.

Elaine explains: "We recognize the importance of the ICDP brand worldwide and we are determined to build and enhance the ICDP name in the UK. Our aim is to build on ICDP's reputation worldwide and enhance it by adding a first class UK operation."

## NORWAY

ICDP Norway has established a new agreement with the local ICDP trainers who are not employees in the Norwegian ministry system (Bufdir). The Trainer Agreement puts time limits for the use of the ICDP program and establishes a system to allow trainers to keep updated and maintain their trainer status. ICDP Norway cooperates with Bufdir regarding the registration of new trainers.

In 2012 ICDP Norway carried out an ICDP project for 27 fathers, called "Fathers in close relationships". It involved collaboration with the Ministry for Children, Equality and Social Inclusion, Bufdir and the Justice Ministry. A male and a female supervisor led each ICDP group. Additional guidance was provided by family therapists from R-BUP.

The Education Week discussed the topics of domestic violence and upbringing of children, the importance of positive interaction, closeness and communication between fathers and children.

Several of the fathers stated that it was first time that they sat together and talked about their feelings, and they felt this stimulating and important. The plan is to draw on this experience to create an educational program for fathers.

On 30th of January, on one of the most important Norwegian TV news programmes, the Norwegian Minister for Children and Equality, Inga Marte Thorkildsen, mentioned ICDP, as one of the measures that has made Norway a better country for minor asylum seekers during the last 20 years; ICDP is seen as a good prevention tool against violence in the home.

## AUSTRALIA

ICDP trainer Anne Oakley writes: "ICDP is currently delivered in the Arthur Gorrie Correctional Centre, Brisbane Women's Correctional Centre and the Salvation Army Drug and Alcohol Rehabilitation Centre. As an adjunct to their accredited training, ICDP was also integrated into the Metropolitan South Institute of Training and Education's Youth Work program and was delivered for one semester (6 months) to students who were going to work in youth services, juvenile justice programs and with the Dept of Child Safety.

"This was done as part of my teaching duties external to the curriculum and on a voluntary basis. In the last 2 years there have been over 100 parents participating in the program. The program aims to keep parents who are currently separated from their children due to criminal activities or drug and alcohol abuse in touch with their children and give them strategies for reconnecting or maintaining connection with their children during this time."

Anne has also been running a training program for ICDP facilitators in the first half of 2013.

The information in this article has been taken from the ICDP March 13 Newsletter. To read this excellent publication in full contact [www.icdp.info](http://www.icdp.info)



## Embracing the monastic life

*Reynold Bean, formerly a chair of USA, writes about how he has found a new way of life in a Zen Buddhist community...*

**Winter, 1953:** The assignment for our senior, college prep English class, taught by Mrs. English (her actual name) was an oral book report to complete one of her demanding activities that would prepare us for the next stage of our education.

I was generally swimming hard to keep up with the National Honor Society members who were the majority of the class (wondering by what misfortune I had been included among them), and had a bad reputation with Mrs. English which I would confirm with each new, demanding assignment. I had few strategies that I could employ to avoid her thinly veiled criticism of whatever I contributed to the class's conversation.

I had found an unusual book among the unread book club books that my sister had stored in the attic when she married. Maybe this odd work would impress Mrs. English. It was titled *The Seven Story Mountain* by a guy named Thomas Merton who was a Trappist monk, whatever that was.

For reasons far beyond my understanding, the book became fascinating and I seemed to have a resonance with this story of the transformation of a worldly, agnostic/atheist writer into a monk in the most stringent Christian monastic order within the Church.

Somehow, inspired by Merton (who would be an inspiration to me for the next sixty years), I prepared an insightful, thoughtful and well formed report which I delivered with enthusiasm.

At the conclusion of my presentation, I turned and looked at Mrs. English, waiting for her usual caustic response to my contribution. She was looking at me with a strangely quizzical look, as if wondering who I was, said little else besides a perfunctory, "thank you", and I went to my seat. The experience of reading the book and presenting the report stays vivid in my memory to the present.

March 27, 2011: On this day I received an e-mail from a friend-of-a-friend who lived half a world away. My Malaysian connection turned out to be an ex-pat Canadian, a Jewish woman who was well traveled and sophisticated about the world. I soon found she had been a practicing Tibetan Buddhist since she was a young woman.

She obviously took Buddhism quite seriously, cooking for monks in a Buddhist center in Kuala Lumpur, meditating and performing the Tibetan service every day. I knew nothing about Buddhism, and had no particular interest in it, but for the sake of conviviality I asked her to suggest some reading material so I could understand what she was talking about in her letters.

I was soon perusing material that she sent, as well as a few that I bought used on Amazon. Having been devoted to Subud for over forty years, only recently having resigned from the Chairmanship of Subud USA, I had no particular intention of taking up a new practice.

I am of the belief that once opened in Subud, it's a brand that cannot be erased. The best that I could bring to my reading about Buddhism was a profound ignorance of what it was about!

My new friend had the good sense to provide me with a variety of sources. There were books by Tibetan Masters who wrote in the western vernacular. There were books on the list by American psychiatrists who were Zen practitioners, and a sprinkling of works by American academics who were specialists in Buddhist studies.

I soon became immersed in this new world of spirituality and I was amazed and awed by what I found about Buddhism. It was not a religion at all, although many of its devotees made it into one, a phenomenon that I was familiar with in Subud.

It was a twenty six hundred year old study of the human mind, how it works and why it is important to understand it. Buddha seemed to be the first modern psychologist, arising at a time when most of Humankind was fully under the sway of God and gods as the fundamental reality of existence.

I had already identified Bapak as one of the most astute psychologists that I had ever read or heard. [cont >](#)



*Reynold Bean has entered a Zen monastic community.*

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Buddha seemed to delve even more deeply into the dark side of being human, an orientation that I found comfortable with my background as a therapist, educator and with working in prisons.

The Buddhist explanation of how suffering and desire are connected made sense both personally and intellectually. There was a sense to much of what I read that were echoes of what Bapak had told us for years.

Having spent my adult life working with people who were struggling with the detritus of their own dysfunctional minds, this revelation about the content of Buddhism had a personal relevance.

Add to this the profound shift in my own life circumstances when I found, upon returning from the World Congress in Christchurch, that my wife wished to divorce me, I clearly had a compelling motivation to understand things that I had not seen despite the long years of latihan and self-examination to which I had subjected myself.

While reading a work by an American psychiatrist who was a Zen practitioner, I had a personal insight about a fundamental attribute of my own character that shook me to the core of my being. Simply put, it was that the entirety of my life had been constructed from a complex of fears and anxieties that had been with me since early childhood. I saw how both successes and failures that had come my way were driven by fears that were hidden to me at the time.

The particular and peculiar constructions of fundamental Buddhist psychology had provided a template for understanding myself that nothing else had done. I turned to my “newest best Buddhist friend” in Asia, and asked, “What do I do now?”

Among her suggestions was to visit Richard Baker Roshi, the Abbot of Crestone Mountain Zen Center, right here in my own community, but whom I knew very little about. I had visited the Center from time to time, showing it to family and friends who visited Crestone, but had paid no attention to what actually went on there.

So one day, I bit the bullet and paid a visit to Zen Center.

**March, 2013:** I have been living full-time at the Zen Monastery in Crestone for a year and a half. I am an ordained layman in the American lineage begun by Shunryo Suzuki at San Francisco in the Soto school of Japanese Zen Buddhism begun by Eihei Dogen in the 13th century.

I have not done the latihan formally since moving here, but every day I sit in the zendo in meditation, I enter what I have for many years called The Silence. For me, The Silence is the core of the latihan that sits behind the movements and sounds of Subud practitioners and is the place at which Bapak indicated that the Great Life Force invests the members of Subud who have the patience to surrender and wait.

Suzuki Roshi called what we do “Shikantaza”, just sitting, neither suppressing nor encouraging thinking, akin to how Bapak described the basic practice of the latihan. In this terse introduction, I do not mean to imply that the latihan and Zen meditation are the same thing, but only to indicate that for me, the transition from one to the other was seamless, as if I had been preparing during my years in Subud for the sometimes stringent and always rigorous practices of Zen Buddhism.

On the day, two years ago, that I visited the Center, I experienced an unexpected lack of separation between myself and the people whom I met on that day. Christian (funny name for a Buddhist monk!), the Director of CMZC, invited me to sit in the zendo whenever I wished, not needing to be there only at the scheduled times for zazen.

Baker Roshi greeted me as if I was an old friend returning. His dharma talk that afternoon, to which Christian had invited me, touched on every topic that had been running through my mind since the early morning revelation I had several days before.

I began to sit, often alone in the zendo, allowing myself to enter into The Silence, watching and waiting for what was to happen. I began to spend more time at the Center, working in exchange for using the facility for meditation. I gradually increased the time I spent there, finding both the work and the people especially *cont* >



*Zen Buddhism with its emphasis on clarity, spontaneity and tranquility is known for its huge contribution to the arts and crafts and culture generally in Japan. This includes gardens, literature, visual arts, flower arrangement, martial arts and so on.*



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comforting and satisfying.

The Silence in the zendo was like a memory of another life, one in which I had lived the life of a real human being, whatever that means. In any case it was that feeling of familiarity that kept me coming back. I watched for signs of change in myself and my feelings.

I saw the gradual re-shaping of my body to what was very likely my “real” body, which finally was forty pounds lighter than when I started the weight loss. I spent more and more time by myself, even when going back to my little apartment in town. I continued to read about Buddhism and Buddhist psychology. I began to spend more time watching the mountains, the trees and the animals that run more or less freely in this idyllic place. I found myself to be simply happier when I was at the Center/Monastery.

*The opportunity  
to live the  
monastic life  
grabbed hold  
of me...*

As the time for the three month monastic practice period (a time for multiple zazen every day and seminars, lectures and work the rest of the time) approached I asked Baker Roshi if I could move in and participate in Practice Period.

Before I could finish my elegantly prepared request, he said, with glee, “Of course you can and we can decide in April whether you should stay on or not!” It was then October, 2011; I have never left. I was seventy six years old when I began to be a Zen Buddhist practitioner, the oldest person (including our two Roshis, Richard Baker and Dan Welch) in residence.

**Why?** What was and is it about this practice that inclined me to forego all my years in Subud to take up the mantle of a Zen Buddhist? It’s not an easy question to answer, because that answer is complex, with many facets.

One factor is that book report I gave so many years ago! Something about monastic life attracted me for many years. I would go on retreat to various Benedictine monasteries in California, New Mexico and finally to Crestone.

In my first visit to the Camoldoli hermitage in Big Sur, living alone in silence for several days was my first inkling that silence and solitude had something for me.

Upon finding myself at the age of seventy six with minimal family obligations, no demanding work, and a growing dissatisfaction with the repetitions in my life, the opportunity to live a monastic life grabbed hold of me and wouldn’t let go. Crestone Mountain Zen Center provided the place and the people that made the transition seem effortless.

What I had discovered about Buddhism from my reading also was timely. I was becoming much more familiar with the imminence of dying, given my age and gradual physical changes. I was impelled by believing that Buddhism might provide a method “to study the self..so as.. to forget the self” (Dogen).

Monastic life has given me an uninterrupted opportunity to focus my attention on how my mind constructs the “realities” that have been the source of suffering in my life. The connection between suffering and desire had been a growing truth for me, and my life-long dedication to work with suffering people had shown me the enormous obstacles that we throw in our own paths along the way. The Buddhist approach seemed to face the ambiguities of human existence and not blink!

One of the main features of Buddhism is that it is not a theistic religion. It separates the study of the mind from all extra-human sources of redemption and places the responsibility for each life in the hands of the person living it. It simply disregards the issues of God and gods as being useful or necessary to the ultimate correction of those things that cause human suffering.

This is one area in which I feel more comfortable in practicing the Way than in the God-based avenue to self realization that is the essence of Subud. I was not driven from Subud by its foundation in theism. My connection to Subud always was more associated with my relationship to Bapak than to God!

Buddha (in both historical and mythological aspects) is the ultimate teacher, and in the Zen brand of Buddhism takes a lesser role in the face of Shikantaza (just sitting).

Whether the Discourses attributed to Shakyamuni Buddha were spoken by him or were the result of the accumulated wisdom of those who followed him in the several hundred years after his death is not relevant. It is the truth and useful application of those Discourses that gives them their power.

I am fortunate to have fallen in with a community (sangha in Zen parlance) that has two of Suzuki Roshi’s *cont* >

original students who have become my teachers. They (Dan Welch and Richard Baker) feel an obligation to shape a Zen experience that preserves historical values while adapting to the realities of Western cultures.

It makes our lives together a persistent intellectual challenge as well as an intuitive experience. And it brings so many interesting people to the Center, satisfying my need to be with people who have similar motives to my own.

One of Baker Roshi's persistent interests is the body/mind connection, beginning with the ultimate importance of breath and posture while sitting zazen. More than this are his lectures on how we in the West can adopt and adapt the practices of the yogic cultures of Asia into the Western (particularly American and European societies) where our motives are more often devoted to overcoming the limitations of our bodies rather than seeing them as a source of knowing and awareness.

I have little doubt that one of my chief motives is to engage in the adventure that is implicit in the life changes that I have made. The inner life is the venue for this adventure since I am a little too old for other sorts. As I told Baker Roshi soon after I came to the Center, "I have a limited amount of time left in which to understand things about myself that I have missed along the way. I have found a place and a method for doing that."

Nothing of my previous life is missing. Everything that I have done and experienced, everyone who has influenced me in some way, every thought and feeling that I have ever had... all are still alive in me. This fact makes it seem as if the life I lived in Subud is still the life I lead.

The monastic life I live, with my shaved head, hand-me-down robes, and material poverty is like an unexpected gift from an unexpected source. In this environment I receive guidance constantly, and also continue to experience the purification that was so central to my Subud experience.

*In this environment, I receive guidance constantly.*

## Wisma Mulia's Charity Shop enterprise

*Ilaina Lennard asks Monica Jones for the whole story...*

### Why and how did the shop begin?

Monica started the shop last May together with some others, in order to support the Paula Hallett Wisma Mulia Trust, which gives financial support to residents living in England at Subud's Home for the Elderly – Wisma Mulia. This was after many grant applications had fallen on deaf ears, and it seemed that the only way to go, if the Trust was to be supported, was the one recommended by Bapak: 'Do enterprises.' And so the shop idea was born.

### The search for premises - was it hard to find somewhere?

"In fact the shop we now rent in Stonehouse was under our noses the whole time, having been vacant for over a year. I only had to pluck up courage to pick up the phone and contact the owner, a friendly local businessman, who offered us the place at half the market rent". (The shop, formerly a bakery, still has 'Bread and Cakes' carved above it, but no one seems to mind.) This building is now up for sale, though, so we have to be prepared for anything..."

### Any testing?

"We tested two possible shops, the one in Stonehouse and *cont >*



*Monica, Alan and Gordon at the shop.*



*Maxine at the Wisma Mulia shop.*

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one in Stroud. The Stroud test felt quite dead and negative – and indeed a month later those premises had been commercially let to someone else. The Stonehouse shop, though, yielded a positive result, and on the basis of this we went ahead.”

*We tested two possible shops*

#### [Describe where the shop is?](#)

“Right in the middle of Stonehouse High Street. With a butcher’s shop on one side – this is not quite so ideal, as the interior of Paula’s Shop sometimes smells a bit weird when the butcher’s making his sausages. But also only a few doors from the local Co-op, and right opposite the town’s main car park.”

#### [What sort of help did you get from others?](#)

“We couldn’t have done it without all those great supporters who cleaned, repaired, plumbed, rigged up shelves, to get us started ... or without those who came later to donate and volunteer. Or the Paula Hallett trustees, who had faith in the project, and loaned us start-up money (since repaid in full). We also have to include all the people who helped out with what was essentially a pilot project for the shop – the bric a brac stall we had several years running at Congress. Lots of wonderful help.”

#### [How soon did you start getting customers?](#)

“No advertising was needed. The minute we opened our doors on the first day, people came in.”

#### [Are there enough helpers for the shop? Any in Subud?](#)

“Our volunteers are lively, lovely people – a bunch of total individuals. They include a sixth-former doing history and Classics A-levels, a retired security guard (now a grandmother), a self-taught antiques expert who’s travelled in India and Nepal and is a tantric Buddhist, a former factory worker, a mother of two school-age boys, and a photographer/film-maker. Five are locals, four of whom volunteered by walking in the front door.

“I think we all like the informal way we run our shop, where everyone has input into how things are done. We also like it that nobody gets paid, so there’s no manager-volunteer hierarchy.

“Subud members? Maxine (formerly Hannah) Gainsborough-Waring drives over from Bristol once a week to help out. Her artistic skills and flair for design are particularly welcome. Edward Drinkall painted us a signboard and put up shelves. Richard Gawen fixed our plumbing. There’s also a Wisma Mulia tenant (not in Subud), who comes whenever she can.”

#### [Opening days?](#)

“We’re open four and a half days a week – a half day on Tuesdays, then all day, Wednesday through Saturday.”

#### [Getting goods and sorting them - what things sell best or worst?](#)

“We never know what’s coming through the door, which is half the fun. We take almost anything, short of an elephant – or a rusty washing machine. We’re selling electrical goods now, and I’m waiting to see how that goes.

“We regularly make quite good money on the following: electrical and household goods, shoes, fairly valuable jewellery and ornaments, toys, small items of furniture. We’re lucky to have three people who can recognise something out of the ordinary, and find a way to get the right price for it. We also do quite well on DVDs and books, simply because we sell a lot of them.” (There’s no bookshop in Stonehouse.)

#### [List of things most welcome for the shop](#)

“We would welcome any old gold or silver, however small the piece. Even a tangled necklace, or a bent silver fork, can be sold for melting down. (Alan recently made us £64 on a handful of spoons I was about to throw in the bin!)

“We can never have enough DVDs (not video cassettes), books, and children’s toys. Small electrical items in good condition are always appreciated. They will be checked by a qualified safety tester.”

#### [Monthly turnover?](#)

“We’ve never gone into debt, as we only have our rent, rates and utilities to cover – but our weekly profits remain quite small. In the snowy time after Christmas business was dire, but is just picking up again. People buy sausages in winter, but they don’t hang around to pick up bric a brac.

“We’re always looking for ways to increase takings. On the recommendation of Kathryn, the mother-of-two, who’s got past experience in running a charity shop, we’ve recently cut down on the quantity of goods we store, and doubled our display space. I’m also looking into ways of expanding our existing practice of putting [cont >](#)



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more high-value goods on Ebay.”

[The recession - does it affect sales?](#)

“Recessions are quite good for charity shops, as people go looking for bargains. However, Stonehouse now has five charity shops – quite a lot for a small town. When FairShares opened their new shop, it did seem to affect our takings for a while – but now it may actually be good for both businesses. People look in FairShares, then come along the road to us.”

[Who gets what is earned?](#)

“A hundred per cent of what we make after overheads is paid to the Paula Hallett Wisma Mulia Trust, for the benefit of Wisma Mulia residents.”

[Does it help the enterprise that you're now better known in the area?](#)

“We're gradually building a name, as people learn more about us. We advertise in the shop by selling the Wisma Mulia poetry anthology, *Songs from an Armchair*, and by putting up notices about Wisma Mulia itself. The late Aine Branting came to the shop to sign and sell her autobiography, only a few months before she died. The local press covered the story.”

[How can people best send you goods for sale?](#)

“Most of our goods are donated by local people. If anyone's coming to Wisma Mulia though, we would greatly appreciate them dropping off DVDs, books, children's toys, small electrical appliances, jewellery. Philip James, Wisma Mulia's manager, will advise on where to leave them at the home.

“I'm also hoping that each person coming to the British Congress this year might pledge to bring at least one item for selling in the shop – a toy, a book, a DVD, or some other small item? (Of course anyone can bring more, if they wish.)”

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Everyone gives input into how things are done

## Len Harper – spiritual adventurer

*Harris Smart writes...* I was opened in California in 1968 and the first person in Subud I met when I returned to Australia was Len Harper. He kept talking about something called “humpot”. I thought maybe it was an exotic word like “jiwa” or “nafsu”. Or maybe it was something to do with Winnie the Pooh and his honey pot, but eventually I learned that it was short for “human potential”. Len ran courses in human potential which actually attracted many people to Subud.

Now aged in his 90s he lives in the country town of Nimbin in Northern New South Wales in Australia. Nimbin is a unique and legendary town. In the 1970s a hippie gathering was held there after which the hippies (or “new settlers” as they came to be called) pretty much took over the town and surrounding countryside and Nimbin became a centre of “alternative lifestyles” in Australia.

Len is a fixture in the town. He has a weekly radio show and is regarded as a “living treasure”. An article about him recently appeared in *Nimbin News Quarterly*. It includes a lot of information about Subud and ends with the thought that “Perhaps it is time for the latihan to become part of Nimbin culture.” They would be some latihan!

To read all about it go to the Subud Voice home page and click the link [LenHarper.pdf](#)

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## Getting fried

*Matthew Mayberry (USA) has some thoughts about being a helper...*

As a regional helper at congress type meetings, after a couple of days of testing, I was pretty “fried” and would start receiving the same answer to every test, “Surrender to the power of Almighty God”. At first, I thought there was something wrong with my receiving, since I was not receiving some of the more flowery or visionary things as some others. Since then I have come to realize that this is the answer to most of the testing that is done. Surrender “whatever” to the grace and mercy and power of the One Almighty God.

Another observation was that a healthy and functioning local Group had a healthy and functioning local Dewan. One could reverse the words “Dewan” and “Group” because one exists and creates a symbiotic relationship with the other. The word “healthy” is used in the spiritual sense as signifying responsibility, harmony and respect, with unconditional loving, caring and forgiving in our attitudes and relationships with our brothers and sisters.

I am convinced that the closer we can come to the meaning of Susila, Budhi and Dharma in our group and personal [cont >](#)

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I got the same answer to every test

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lives, the better the chances for the spread of Subud in the world. I cannot stress the importance of the Dewans from local, regional and right through to the International Dewan for the well being and spread of Subud. So, based on my experience, I simply pray that we can take a step back and re-evaluate our own individual and group situations before charting new directions for the growth of Subud,

If one has read many of Bapak's Talks, you will know that Bapak said many times that the helpers were responsible for the spread of Subud in the world. I mean Bapak was like a channel for the grace of the Latihan that came to mankind from the mercy and power of Almighty God. Helpers were appointed as needed as assistants to Bapak in establishing Subud in the world.

My apologies and request for forgiveness if these comments are offensive to anyone. Love to all; Pak Mat

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## Makers bespoke furniture

*From Raphaëlle Vivir... a story about a SICA enterprise in Mayenne, France...*

Makers is a family partnership that was begun in 2005 by Ezra and Matthew Harvey. Dissatisfied with their working lives in the UK, they made the brave decision in 2004 to move and start new lives with their young families out in rural France.

It was whilst renovating our respective farmhouses that the idea for Makers as a furniture business was born. We became totally inspired by the use of reclaimed oak and new oak after the need to create kitchens and furniture for ourselves and our families.

The creation of our own kitchens led to the commissioning of two more. Dining tables and benches followed to complete the picture, then coffee tables, chairs and garden furniture.... and so the story continues.

We are extremely lucky to have found a wood yard just a few miles away from us in the Mayenne that supplies us with all the fantastic reclaimed oak we use in Makers Bespoke Furniture. The ancient French oak beams that we use have been salvaged from falling down farm buildings that are scattered all around us in rural France. We love to rescue these old hunks of oak and turn them into contemporary pieces of furniture full of character and history."

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*Turning old hunks of oak into contemporary furniture with character and history.*

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## The story of 'Stonebreaker'

*Audria Hardy writes...*

Everyone in Subud, I expect, hopes for a big receiving in their life. Maybe in their field of work, maybe a personal one – a special husband, wife or child.

Big receivings are not always very comfortable when they appear, they are often surprising, not what you expected and can be disruptive – but always, ultimately, when the shock and discomfort has passed – they are exactly what you wanted. They can't be predicted or reshaped to suit, you either accept them wholesale or you pass up on them. You always have that choice – except for the times when you don't.

So I want to tell you about a big receiving. Not my own, but one I had a hand in, played a supporting role in, and had an initial receiving that got the ball rolling.

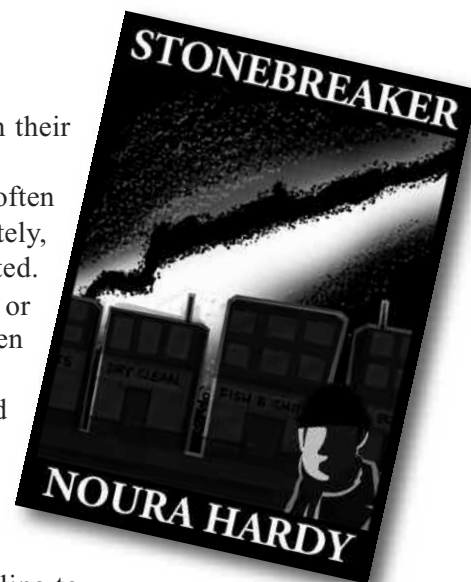
### The Receiving

Back to Christmas 2003 and a small family of artists, (myself, Noura and Sebastian) living in a little tumbledown house somewhere in England, struggling to make ends meet.

We'd just had a stroke of luck and sold some paintings to a guy in America and had used the money to pay off bills etc and keep ourselves in electricity and heat for the winter months. Almost as soon as the last of the money was gone I had a receiving. You must buy Noura a laptop.

I was annoyed with myself for being so quick to pay the bills because now there was no money for a laptop. I tried to think of ways to raise some more money but none was to be found. I was feeling glum about the state of affairs when a few days before Christmas the guy who had bought our paintings sent us £200.

So suddenly I found myself with the means to follow what I had received. Well even in 2003 £200 wouldn't get you a brand new laptop, so I hot-footed it to the nearest second hand laptop dealers and got what I could for the [cont >](#)



money with a word processing program thrown in for free.

I'd kept all of this secret from Noura and gave her the laptop on Christmas morning. Was she surprised! She spent a few weeks familiarizing herself with its workings having some fun with it and she also wrote a few short stories.

They were lovely stories, her stories always are, but I was watching her like a hawk waiting for something magical to happen, and nice as her stories were I thought she could've used a pencil or pen. We had plenty of those around. I needn't have been impatient though for before long the big one hit and Noura was in to the biggest receiving of her creative life – the beginnings of her great book, her magnum opus – Stonebreaker.

“ The true nature of man is explored ”

### What Followed...

It took her two years of intensive effort to complete Stonebreaker. There was no need to think about what to do with the book on its completion as Noura immediately collapsed into a period of illness that lasted for exactly three years, during which time she could not look at what she'd written.

But after the three year period when she started to recuperate she began to sort out the book, get it in order, reshape a little here and there and sort out her appalling typing. Not a trained typist the ideas had come so fast that in her rush to get everything down her typing skills had taken a nosedive to such an extent that some paragraphs were indecipherable even to herself.

Following this period we had a three and a half year sojourn in Scotland during which time we occasionally thought what will we do with Stonebreaker, but other matters were to the fore, until near the end of our time in Scotland when we started to receive a sense of urgency about the book.

### Self-Publishing

We had always received not to send Stonebreaker to a publishers but to publish it ourselves. Now at a time when self-publishing success stories are at an all time high it is a great option for those with something unusual to offer, something different to say. And especially something with the content of the Latihan that may struggle to get through the narrow openings offered by traditional publishing routes.

So what is it about Stonebreaker? Well in brief it's a story about a man who falls out of the sun to the earth and his journey through the stone to reclaim his identity as a man. There is a strong mystery element to the book that is very enthralling, pacy too.

There is a spine-tingling supernatural element with political overtones, there are discussions both spiritual and temporal as the true nature of man is explored as well as his place and purpose on the earth. There are some great scenarios, wonderful characters and relationships, stories within stories and some moments of deft comedy that are as unexpected as they are hilariously funny.

So if you like the sound of it and fancy a read you can find out more or buy a copy at [www.stonebreaker.co.uk](http://www.stonebreaker.co.uk)

Or write to me at [audriahardy@gmail.com](mailto:audriahardy@gmail.com)

## Maria Blakey

Maria Blakey was born in London, England on April 3rd 1965. She immigrated with her family to Australia in 1972 and now resides in the south of France.

From 1983 to 1986 Maria studied at an experimental art school, modelled on the Bauhaus, in Wollongong, New South Wales. There she explored her interests in visual arts and writing. Her exhibitions often include displays of her poetry.

In 1987 Maria wrote for Swamp Art Theatre Company, then in 1990 she collaborated as librettist with composer Andrew Ford to write a short opera entitled 'The Laughter of Mermaids'.

Maria's paintings reflect her fascination for life and celebrate the feast of sight. Her paintings are strongest in her portraiture and nudes, which reflect her fascination for people. Maria's work with still life, townscapes and floral compositions show a more delicate appreciation of light filled spaces and forms drawn together by degrees of shadow.



*Wedding Song from Maria's exhibition (above) and Maria Blakey at her recent exhibition (right).*



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## Passing of Hermine Rütz

Early this morning, April 29, 2013, Hermine Rütz (previously Dobson) passed away at Pondok Inda hospital in Jakarta, Indonesia. She had been having treatment for cancer for many years, during which time she was still often active and even travelling. This photo was taken as recently as February this year. During recent times many Subud sisters had been lovingly accompanying her.

Opened in Coombe Springs, Hermine was one of the early members of Subud Germany - where she was very actively involved - before moving to Indonesia in the late seventies. After working in different areas, Hermine finally began her own cheese and milk products enterprise there. This effort has grown into a thriving business... and if you visit any supermarket in Jakarta today you are bound to find 'yummy' products. They are even found in Kalimantan!

Hermine will be buried today, April 29, at Suka Mulia. May her on-going journey be blessed and touched by God's grace.



Hermine Rütz ●

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## Bapak's Ramadan talk

Isti Jenkins has written to say that the most detailed talk she has read about fasting in Ramadan is Talk to men and women, Cilandak, Indonesia, January 22, 1967. In that talk Bapak says...

"The fast is actually a training, so that through doing it Muslims can practise the reality of their worship of God. So is the fast really a form of latihan? Yes. In fact that is precisely what it is, for it trains us to recognise the pressure of the desires on our inner feeling. We learn to separate that pressure from our inner feeling, so that eventually we are able to recognise what is going on when we get a sudden urge to obtain something we want."

The talk is available in print at Subud library [www.subudlibrary.net](http://www.subudlibrary.net) or if you are already a member of Subud library you can go to

[http://www.subudlibrary.net/English%20Library/Bapak\\_English/BAPAK841.HTM?zoom\\_highlight=Comments+on+death](http://www.subudlibrary.net/English%20Library/Bapak_English/BAPAK841.HTM?zoom_highlight=Comments+on+death)

*Talk # 3 From "Bapak's Talks Volume 15, The Complete Recorded Talks Of Bapak Muhammad Subuh Sumohadiwidjojo". Copyright © 2007 the World Subud Association. All rights reserved. Published By Subud Publications International 2007 Code Number : 67 TJK 1 Authorized Translation For Subud Members Only.* ●

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## Considering observing Ramadan?

Below is a compilation of information about it, "Subud style", and also there is information at the bottom about where to order tapes of Bapak talks in various formats.

We understand that Ramadan this year (2013) begins on Tuesday July 9 but people should check with their local Islamic authorities.

Note to all: we are not sending out this information because we are urging people to do Ramadan, or because Subud espouses one religion over another. Bapak recommended that fasting has value for us individually, and we know that some members observe Lent instead of Ramadan, or do their own private form of fasting.

(See Bapak's letter to a member on this topic, at the end of this message.) *From Melinda Wallis, Subud USA*

### For those observing the fast of Ramadan

Explanations from Bapak, by Mas Sudarto and by Mas Prio

Eve of Ramadan: The way to observe Ramadan is to take a full bath, including hair washing, and also cutting the hair and the nails, the evening before the fast. Then, after you are clean, to state your wish to observe Ramadan as a sincere expression of your worship of Almighty God. Then stay up at night, preferably spending the night together with other Subud brothers and sisters, in the home of a member who is also observing Ramadan.

Around three o'clock in the morning, you should take breakfast and you should brush your teeth no later than 4:30 in the morning, and after this, no more smoking, not even gargling till 6:30 PM or 7:00 PM - along about sunset. (The local mosque can clarify as to the hour for breaking the fast.)

To break the fast, start slowly by drinking warm tea and a light snack; you can eat your dinner about half an hour or an hour later. Bapak also recommends no sexual union during the whole month of Ramadan. It is also beneficial to sleep as little as possible during Ramadan, not only on Nights of Power.

During the month of Ramadan: it is not permitted to have sexual intercourse, and our fasting must also include abstinence from the following: cont >

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- a) We must not use our ears to listen to gossip, quarrels or bad words.
  - b) We must not use our mouth to say anything wrong or unkind.
  - c) We must not use the emotions to reach the emotions or passions of others.
  - d) We must not use our eyes in a way that is not good or nice.
  - e) We must not use the heart and mind to imagine or think about unhappy things, fantasies or unrealities.
  - f) We must not eat or drink or smoke anything between dawn and sunset each day.

During the month of Ramadan, we have to fast thirty days, and during the thirty days of fasting we go through three important periods:

**The first ten days (ending evening of 9th day Ramadan):**

This is a period of putting the passion in an inactive state. During this period we are made aware that our passions become weaker and weaker day by day, and on the 9th day of fasting, it is felt that our passion is completely inactive.

**The second ten days (ending evening of 19th day Ramadan):**

This is a period of becoming aware that in general our attitude and actions are guided by our inner-self and the guidance day by day becomes stronger and stronger and on the 19th day of fasting our actions are as if in a complete latihan state, but in harmony with our daily activities.

**The last ten days (ending evening of 30th Ramadan):**

This is a period of receiving the lailatu 'lkadar (the Nights of Power), and this is sent by God on the 21st, 23rd, 25th, 27th and 29th days of fasting. This lailatu 'lkadar is not something that falls from above, but it forms a certain power which can change our state.

Most of the Subud members who fasted felt, after completing the fasting, that there were changes to their inner. Mostly, their spirit to worship became stronger and stronger and also the intention of doing 'prihatin' became stronger and stronger.

**LAILATUL-QADR (The evening preceding 27th day Ramadan):** Although it is generally accepted in the Moslem community that the last ten days of Ramadan are days of receiving, this particular evening is celebrated with special prayer, in the Moslem community, because it is thought that this is the day upon which the Messenger Muhammad received the verses of the Qu'ran.

**TAK-BARAN: (30th day Ramadan):** The last day of fasting. Sundown marks the end of the month.

**IDUL-FITRI:** The Night of Forgiveness. At the end of Ramadan, we again take a full bath and put on new clothes, and then we should go to our family and our friends and ask forgiveness for whatever sin we have done. This is a time of special celebration and thanks to Almighty God.

1. To print out Bapak talks, or listen to or download talks, go to [www.subudlibrary.net](http://www.subudlibrary.net)

You can do a search, using key words, so you can ask for Ramadan Talks.

2. There is a set of cds of 53 Ramadan Talks given by Bapak, Many centers have this set. Ask around!
3. Bapak Talks books are available from Subud USA. 425-643-1904 [www.subudusa.org](http://www.subudusa.org)

Click on Subud Books and Media

*With thanks to Leonard Dixon for the compilation of the info from Bapak, Mas Sudarto and Mas Prio.* ●

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## Other observances associated with Ramadan

*We are obliged to Isti Jenkins, Melbourne Australia, who has provided some information about two other practices associated with Ramadan, the Month of the Ancestors and the Night of Destiny.*

*Again, it must be stressed that these observances are not obligatory for Subud members, but some Subud members, both Muslims and those who are not Muslims, do observe them. For more information about these observances you can Google them. For example...*

[www.al-islam.org/beliefs/practices/fasting/11.html](http://www.al-islam.org/beliefs/practices/fasting/11.html)"<http://www.al-islam.org/beliefs/practices/fasting/11.html>

### MONTH OF THE ANCESTORS

For those members who practise the Ramadan Fast, the month preceding the fasting month has special significance. It is the Month of the Ancestors. This month is the time when issues relating to the ancestors come to the surface and it can be a special time for dealing with these issues. Bapak said in a talk...

“Brothers and sisters, Bapak makes a connection between the nature of the month of Ramadhan and the nature of the latihan kejiwaan which you receive and practice, and in fact the latihan kejiwaan is like a training. That means that the latihan kejiwaan is a spiritual training which does in reality purify the faults which exist in your selves, and which have been accumulating there ever since you were born. To these are also added the faults which you have inherited from your forebears, from your parents. For of course one does not really know or understand for oneself whether before one's conception one's father was at fault in his relationship with his wife.

“Let us just say that, without your being aware of it, these faults may have been handed down to you. Moreover, these faults may not only have been inherited directly from your father, from your parents, or be your own, but they may have been inherited from *cont* >

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your more remote ancestors as well. With the latihan kejiwaan, these faults can little by little be swept away, so that you will experience what it is to possess a jiwa, or content of your inner self, that is pure and in its original state.”

*Talk given on the 27th night off Ramadhan September 20 1976 Copyright © 2007 the World Subud Association. All rights reserved. Code Number : 76 CDK 11 Provisional Translation By R. Sawrey-Cookson Checked By R. Alif & S. Wisnu. For Subud Members Only. [www.subudlibrary.net/English Library/Bapak\\_English/BAPAK617.HTM?zoom\\_highlight=month+of+the+ancestors](http://www.subudlibrary.net/English Library/Bapak_English/BAPAK617.HTM?zoom_highlight=month+of+the+ancestors)*

## NIGHT OF DESTINY

The Night of Destiny is halfway through the month of Shaban which is the month before Ramadhan (that is the Ancestral month). This year the Night of Destiny occurs on June 23rd (full moon night). But please check with local authorities for precise times and dates in your area.

During the Night of Destiny it is said that the angels come close to the earth and are prepared to accept forgiveness of sins for Allah from those who sincerely ask to be forgiven. It is said further that those with sincere hearts have the opportunity to be forgiven for all errors of preceding years, thus facing the new year with a clean slate.

The Night of Destiny in the middle of the month of Shaban begins at Maghrib at 6 pm and ends at Maghrib 6 pm. It is advised to stay awake until 12 midnight and to fast the next day. For those who wish to read from the Koran it is suggested to read and pray for ancestors and for strength to put aside unwanted influences.

Prayer for the Night of Destiny :

“Oh Allah, no one can do a favour for you on this blessed night in the revered month of Shaban. Forgive us and guide us.

If you have written us down in the book of life, then forgive us. If we are lacking in anything, then forgive us and have mercy.

Further notes

These notes were provided by a Subud member... The night starts on the full moon night (tonight). After evening prayers, you make your vows for the Night of Destiny.

“Ya Sin” (a prayer from the Qu’ran is normally played, or read. You first ask Almighty God to forgive your ancestors and give them a good place in heaven. If you have ancestors who have been troublesome, then ask God for forgiveness, and then break the ancestral link so that you do not carry it into your family or descendants.

Secondly, pray for your children. Ask the Almighty to shower them with good fortune, so that they are God fearing, and tread a good path.

Third, pray for yourself. Ask for forgiveness. Ask for good health. If you are one of the less fortunate, please ask God to include you amongst those whom Almighty God has showered his blessings on. You do not want misfortunes.

Read “Ya Sin”. After tonight's prayers, you fast tomorrow.

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## LENT AND RAMADAN

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*In reality, Lent and  
Ramadan have  
equal value*

In reality, Lent and Ramadhan have equal value. Christians feel that fasting in Lent is very important for them because it is derived and adapted from what was done and experienced by Jesus Christ.

You say that Jesus Christ carried out the religious observance of fasting in the wilderness for forty days at the time of Lent. This may be taken to mean that Jesus Christ fasted during this time so that his inner feeling might be swept clean of the influence of the nafsu causing darkness ( wilderness ) within.

For Muslims, the religious observance of fasting in the month of Ramadhan is the same. This too is derived and adapted from what was done and experienced by the Prophet Muhammad.

It is told that the Prophet Muhammad fasted in a cave at that time ( this too means in darkness ). He carried out the religious observance of fasting in the cave so that the inner feeling could be swept clean of the influence of the nafsu causing darkness. It is therefore said that the revelation that he was to be the Messenger of God came to him in the cave. In other words, it was then that he received the first command of the One God.

This is Bapak's explanation concerning these two religious observances of fasting, as seen from the spiritual point of view. So Bapak feels that Lent and Ramadhan are of equally great and high value.

Furthermore, any individual Christians, or Christians in general, may follow the religious observance of fasting during Ramadhan if they wish to do so, because, although this is not usually customary for Christians, if the fast is observed it is also a method whereby the influence of the nafsu, which always constitutes a temptation and a hindrance to the quiet of the inner feeling, can be separated and swept away from the inner feeling. Conversely, it is the same for Muslims who wish to carry out the religious observance of fasting during Lent.

Now, of course, you ask: how is it for us or for Subud members?

Bapak would like you to know that, because our brotherhood of Susila Budhi Dharma consists of members of various nationalities and religions, it is best for each member to observe the fast of his own religion unless he wishes to observe another as well. *cont >*



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Concerning the explanation you may want about prihatin: This actually is cutting down one's pleasures in eating, sleeping and other enjoyments. For, if one practices prihatin, the heart is accustomed not to be deceived all the time by the nafsu. If the nafsu, which arise in the heart and mind, are not given their way so much ( that is, if one restricts the pleasures of eating and sleeping and restrains the nafsu of anger and greed which drive away all contentment ) then the nafsu will automatically weaken, and a feeling of patience, surrender, trust and sincere submission will become manifest.

*A good and noble life can be achieved only if one practices prihatin beforehand*

Prihatin may be practiced by anyone wishing to do so, anyone who hopes to become a person of patience who surrenders with trust and sincere submission to the Will of Almighty God. Usually when a person can really carry this out his situation will be one of well being and happiness.

This kind of prihatin may be done by way of fasting every Monday and Thursday, without saur ( that means without eating in the middle of the night ) or by cutting down on one's food every day; for instance, if one is accustomed to having beefsteak and potatoes, then one eats only potatoes and vegetables, provided one does not take too much of these either. One can also cut down on sleep; not sleeping often with one's wife and not sleeping before midnight.

This is done in the hope that one's life situation, or one's lot in life, may improve; also so that one's inner feeling, which still continues to feel dark or hindered by the influence of the nafsu, may become calm and quiet and the influence of the nafsu, which always interferes with the calm and quiet of the inner feeling, may be avoided.

This is why Bapak always says that a good and noble life can be achieved only if one really practices prihatin beforehand. It must be remembered that even Jesus Christ and the Prophet Muhammad did this. How much more does an ordinary person need it. One should not be quick to complain so often, or to feel despair just because one lacks things in life, nor should one feel overjoyed if one happens to have unusually good fortune.

This is Bapak's answer to your question. Bapak gives praise and thanks to Almighty God and hopes that you will accept the above explanation in a good way. *From Bapak*

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## Ramadan in the sun

Subud Alpujarras are hosting a gathering for the last 10 days of Ramadan in August this year at their Subud Centre in Orgiva.

Ramadan starts on Tuesday 9th July and so the 21st night (the first night of power) will be July 30th, the last night of power will be on 6th August and the last day of fasting will be Thursday 8th August which is also Idul Fitri. So a 2 week stay from 27 or 28th July to 10th or 11th of August would be ideal.

Jaramuza is a Subud development in Andalucia, South of Granada, Spain. It has 7 apartments with a swimming pool and Latihan Hall. In addition to the apartments there are 7 Subud families living within walking distance.

As well as Latihan we would have the possibility to show Bapak's talks in the evenings and have communal meals for those who want it. August is normally quite hot but visits to the mountain villages and the Buddhist monastery would bring some cool relief.

If you have not visited Orgiva before this could be an ideal opportunity as well experiencing Ramadan with fellow Subud members. There is a variety of accommodation available but the cost of a self catering stay in Jaramuza in a shared bedroom is £100 a week per person.

Please contact Andrew Bromley on [andreworgiva@gmail.com](mailto:andreworgiva@gmail.com) to book or for more details.

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## One World School

Calling Subud Teachers Everywhere – Your Skills and Experience can be the Basis of an Exciting New International Project: “One World School”

What profession is the most common amongst Subud Members? Teachers! What do we do best in Subud? Education, Welfare and Events! Here is a Subud International Enterprise just waiting to happen.

The vision for One World School is to create a small campus in Kalimantan and to bring groups of 15 to 16 year old students (and their teachers) from around the world for a stay of around two weeks. During that time they would experience wildlife, rivers, rainforest, Dayak culture and life in a developing country. The program would include cultural exchange, personal development, adventure expeditions, working with community projects and study modules.

Rungan Sari is a perfect location:

Sufficient infrastructure for a pilot program and the potential to develop this further.

Potential synergies with many Subud welfare and community projects.

Rivers, rainforest, orangutans, amazing plants and wildlife.

Thriving Subud community with tourism, film-making and mining enterprises.

A fascinating Dyak culture in transition against a background of both pristine nature and devastation.

An exciting pilot program is being developed where every element will contribute towards students from different countries, *cont >*

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cultures and religions truly becoming citizens of the world.

Your Ideas... Your Advice... Your Participation

We welcome input from Subud teachers and anyone else with the skills, experience, ideas or capacity to contribute. There are many levels at which you can participate:

Research and Feasibility - We need facts and figures about overseas school expeditions in your country. You can assist by completing surveys and sending relevant information.

Input to Programs - review our programs. How can these better meet the needs and expectations of students, parents and teachers in your country. Your suggestions and ideas will be welcome.

Be a "One World School" Ambassador - Talk to your school, to the principal, teachers, students and parents. If there is real interest we can work with you to deliver presentations, take home materials etc. right through to your leading an expedition to Kalimantan.

This project is being developed as an enterprise sponsored by Subud Australia who have appointed a small team led by Harris Madden and Peter Jenkins. For a project description email [harris.madden@gmail.com](mailto:harris.madden@gmail.com). We will also send a form to ascertain your level and areas of interest.

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## Subud Canada website

Paul Edwards writes from Vancouver...

I just completed and launched the new Subud Canada website. It is based on the CMS (Content Management System) Drupal, and is basically three websites in one:

1. For the public 2. For Subud members 3. For each Canadian Subud Group (each group has a Calendar, Membership List, News page and Blog)

The website knows what group each registered Subud member (living in Canada) is a part of and loads that group's pages automatically for them. The site has other advanced features like scrolling graphics that are tailored to each different page. Here is the url: <http://www.subud.ca>

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## Have you ordered your copy yet?

*They Were There* is an anthology of fascinating articles from early issues of Subud Voice, as compiled by Ilaina Lennard. Paperback: 186 pages.

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

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



**How to order**

Please go to [www.lulu.com](http://www.lulu.com) and type *They Were There – the Best of Subud Voice* in the search box and follow the on-screen prompts to the shopping basket, setting preferred payment method, delivery and billing address(es) and postage rate. Books normally take 3 – 5 days to arrive depending on postage price paid. If you are not computer literate and need help, phone Ilaina on (+44) (0)1242 707701. [Profits from sales will help keep Subud Voice FREE and ongoing for another 25 years.](#)

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## Info about Subud – in Polish

Kate Osipova writes...

I have translated some information from your site "What is Subud?" in Polish language. The translated version you can find in my blog here - <http://cheap.de/science/subud-faq>

Please if it is possible put a link on my translation (*just click the link above - Editor*)

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**IBU  
RAHAYU  
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NEW Videos of new talks by Ibu Rahayu are on the online Subud library!

Go to [www.subudlibrary.net](http://www.subudlibrary.net)

(If you don't yet have a password, it's easy to get one. Instructions are there.)

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

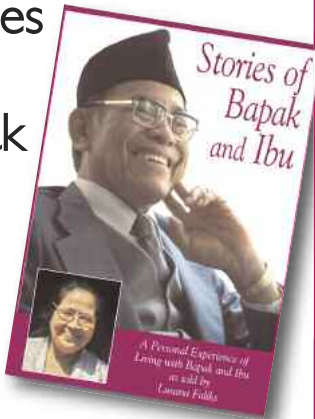
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A Spanish facsimile edition usually appears a little later on the same web site.

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Send articles, photos, cartoons etc. to Harris Smart, Editor Subud Voice,  
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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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