



Send money now!

The Editor writes...

I used to live in the USA where, as you may know, they have an excellent Public Broadcast System (PBS) mostly funded by donations, I think. Sometimes, you would be watching the TV and a man would come on and say, "Send money now!" or words to that effect, and you got the impression that if you did not send some money right then, the picture would just fade off your screen.

It's a bit like that at Subud Voice these days. We are just about broke. In fact we are in debt. We have kept going though it has put us in debt.

Recently, we put out two desperate appeals for money. Seven people have responded. We are very grateful to them. One person responded with a massive \$500, another with \$100, and others with smaller but most welcome amounts. But that does not cover our present debt and we need more to keep going. We get five thousand hits on our site every month. So where are the rest of you?

We have cut our expenses to the bone. We used to operate on \$1500 a month. Now we are down to \$500 plus another \$200 for the Spanish edition. \$700 a month is all we need. If just 170 of the five thousand sent \$50 we would have enough to continue for another year. What about it? Do you value Subud Voice?

Trouble is people have got used to the free lunch, as we know, there is no such thing. You pay going in or you pay going out. Either way, at some point you have to pay.

Recently we made a special effort. Not only did we publish the SV as usual but we put out this 20-page supplement about the Susila Dharma Conference in Indonesia. My naive expectation was that people would think, "Wow! These guys are really trying. They deserve my support." But apparently not (except for the magical mystical seven). Time for a few more to get on board.

Think about Cuba, poverty-stricken little Cuba, where the average pay of a doctor is \$25 a month if I remember correctly. Their income is supplemented by patients paying in chickens, turkeys and eggs.

And yet down there in poverty-stricken little Cuba there are some people who every month translate ALL OF SUBUD VOICE, a massive effort. And not only that, they put it out in a precise layout facsimile of the English edition. I do not know how they do it.

What I do know is that the \$200 a month pittance the team receives is VITALLY IMPORTANT to the sustenance of themselves and their families. I know that some of them are counting on that money to get to World Congress. This is not a joke or something you can be playful about. THEY NEED IT.

We can't let them down. We must keep going.

Go now to the PAYMENTS button on the left hand side of the Home Page and then click on DONATIONS which will enable you to make a donation by credit card. It is simple and safe. It used to be that PAYPAL made things complicated by trying to suck you in to signing up with them, but now they seem to have given up on that misguided policy and the whole thing is a lot simpler, clearer and easier. ●



There ain't no free lunch...



IN THIS ISSUE :

- Zone meeting Thailand.....p 2
- LIFE.....p 3
- Volunteer at BCU.....p 5
- Clean Water.....p 5
- Human force in Puebla.....p 6
- How new members feel.....p 7
- God is normal.....p 11
- How is my attitude?.....p 13
- More from Varindrap 14
- Letters to the Editor.....p 16
- Obituary.....p 17
- Concerning certain words.....p 18
- Australian Ski Camp.....p 19
- ADS & NOTICES.....p 20

Zone meeting in Thailand

A very successful Zone 1&2 meeting was held in Thailand in October. The meeting of this very active and productive Zone was attended by every country in the Zone except Singapore, Iran, Sri Lanka and Bangladesh.

The meeting coincided with the opening of the new Subud Thailand house in Bangkok which was funded by generous contributions from Subud Thailand, Malaysia, Australia, New Zealand, Singapore, Ming Su and Hadrian Fraval.

Subud Thailand's representative reported, "This past year has been the most productive since organising the visit of Ibu Rahayu in 2002. I refer of course to: the completion of our own latihan hall, the creation of a dedicated website for fundraising and for keeping everyone informed of the progress of the hall, and the organising of the Zones 1 & 2 Zone Meeting.

"In the coming year our plan is to encourage Subud members throughout the region to visit us while here in Thailand on holiday or on their way to or from Indonesia, Australia and New Zealand. Our hall has complete facilities to accommodate overnight stays."

Hadrian Fraval, Zone Co-ordinator, was also able to report on a second successful Zone project, the completion of the refurbishment of the Kedung Jati Kafe in Rungan Sari. Funded by Subud Australia, Salamah Pope, Peter Jenkins and Judy Gibb, to a total of \$8000

The construction was managed by Mursalin New and his team. The ownership is vested in PCB which is owned by YMS/ MSF. It is operated by Amalyia Lerrigo from the Eco-Village. It can be used by visitors and residents of Rungan Sari, Subud Youth and the YES Quest

A new Zone Co-ordinator was selected. It is Suryadi Haryono Sumohadiwidjojo who was previously chair of Subud Indonesia.

The meeting came up with the following resolutions:

1. The Zone resolves to open a bank account for funding Zone activities. The Zone Rep will consult with the Zone Countries in order to determine the best arrangement for realising this. The Zone Countries will consult with their members to identify what contribution they can make to the Zone and relate the outcome to the Zone Rep



The Subud House in Bangkok.



Zone Meeting attendees at the new Subud House.



Hadrian Fraval, outgoing Zone Co-ordinator, with the plaque at the new Subud House in Thailand.

2.The Zone resolves that a web-site /internet / Intranet presence for the Zone be established to facilitate communication within the Zone. This may be integrated into what has been developed by Subud Indonesia in conjunction with the intranet development proposed by Stuart Cooke (WSC).

3.The Zone will organise an Internet conference/s call/s in April/May 2014.

4.The Zone will assist in whatever way possible the realisation of Subud Houses in Chennai, India; Ho Chi Minh City, Vietnam; Canberra, Australia; Kuala Lumpur, Malaysia; Kawasaki, Japan; and one in Indonesia (to be identified).

5.The Zone undertakes to raise sufficient funds (or facilitate) to ensure that at least two delegates (one Committee and one Helper) from each Zone 1 & 2 country attend Puebla Congress.

6.The Zone will support /facilitate the funding of as many young people as possible to World Congress.

7.Each Zone Country under-take to prepare a cultural presentation for Puebla Congress.

The Zone also endorsed Dr Matthew Moir's proposal to be presented to the World Congress in response to Ibu Rahayu's letter to helpers on mental health problems:

Zones 1 & 2 propose that a work group be established, consisting of Helpers and Subud mental health professionals with experience and/or expertise in this area, tasked to develop and disseminate further clarifications on this matter. ●



Kedung Jati Kafe in Rungan Sari, another achievement of this very active and productive Zone.

LIFE: prostitutes and tax collectors

Harris Smart writes...

The other day I was driving through St Kilda. That is, St Kilda in Melbourne, rather than the original St Kilda which I think is in Cornwall.

St Kilda in Melbourne has a bit of a racey reputation. It's an inner city suburb situated by the sea. It's an area often associated with drug dealers and small-time crims.

It's also the areas where homeless people and people with psychiatric illnesses tend to congregate. About twenty years ago when people with psych illnesses were "de-institutionalised" many of them found refuge in cheap boarding houses in St Kilda.

I know the area pretty well because for 6 or 7 years I was the Director of a Uniting Church social welfare agency located here. Our mission was to all who lived here, the homeless, the mentally ill, the prostitutes. Yes, it is the place in Melbourne where you still find prostitutes operating right there on the street.

So, I was driving along and I see this woman hitch-hiking. A pretty rare sight these days to see someone hitchhiking. I can see straight away she is a prostitute. She has the look and who else hitchhikes in St Kilda?

So I pick her up. I guess she is aged about 35-40. She was once very nice looking and she still is though her beauty is somewhat ravaged these days. It's a very tough life on the streets. Out in the burning sun in >



"She wet my feet with her tears and wiped them with her hair."

summer, or the rain and the cold and the windswept streets in winter.

And dangerous. Very dangerous. They get beaten up. They get murdered. They take their lives in their hands every time they go out on the streets. Recently a beautiful young prostitute was murdered in St Kilda.

The first thing she says is, “Would you like a blow job?”

I think, that’s pretty nice, she’s offering something in exchange for the ride. Cashless economy, barter economy.

Well, I wasn’t going to avail myself of the offer but I thought I’d ask, “You mean for free?”

She said, “No, but I can give you a discount.”

I thought that was pretty funny. A discounted blow job. I didn’t actually ask what the discount was so I still don’t know what a discounted blow job in St Kilda costs. What’s the discount? Ten percent? Fifteen percent?

It reminded me of this Jewish joke I’d just been told (by a Jew):

Q: Why are there Christians in the world?

A: Someone has to pay retail.

So then she told me the story of her life. She was dying of emphysema.

She was very nice to me. I was searching for a special audio lead I needed and she told me, “I know where you can get that.” And she took me right to the place.

I have known many prostitutes and they pay a heavy price for the life they lead. If they don’t get out of it in time, they develop this terrible mark on their faces. It is hard to describe, a particular twist to their faces, but I have seen it again and again. But redemption is always possible.

I have a friend, not in Subud, who lives in a block of flats above the sea at St Kilda. One night looking out from his balcony, he saw a woman sitting alone on the beach. He went to talk to her. She was a prostitute planning suicide. He sat and talked to her all night on the beach and in the morning, she went away, happier.

A few days later, he saw her again, and she told him she had decided to change her life.

Well, it was just a little incident in life, my meeting with the hitch-hiker but sometimes I think that we in Subud try to keep ourselves too pure. We are afraid to be touched. We think it might diminish, we think it might suck something hard-won out of us. We try to hold life at bay with its seamy side as well as its beautiful side.

So many people I know in Subud seem to be so depressed, kind of withering on the vine, and I wonder if it’s not because sometimes we cut ourselves off from the flow of life. We don’t say “yes” to life and the thousand opportunities it brings to us every day.

The beautiful pure lotus grows with its roots in the slime. We live in the material world, like it or not.

Jesus hung out with prostitutes and tax collectors. He was not afraid his spirit would be stained or sucked out of him.

“Do you see this woman?”

“A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume.

“When the Pharisee who had invited him saw this, he said to himself, ‘If this man were a prophet, he would know who is touching him and what kind of woman she is – that she is a sinner.’

“Then Jesus turned toward the woman and said to Simon, ‘Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair.’”

Luke 7:37, 39, 44

See Harris' follow up article on page 18

Volunteer at BCU

BCU School in Kalimantan is currently accepting applications for its volunteer program for our second semester beginning in January 2014. The school is looking for teachers of art and English in both elementary and high school levels as well as an elementary level Math and Science teacher.

Some teaching experience is preferred but not required as training/support is available. Applicants should hold a university level qualification.

For further information please send expressions of interest to Samuel Hull (Volunteer Coordinator) samuel.hull@gmail.com and Karim Mac Donald (Principal) karstenmacdonald@hotmail.com



Come and teach beautiful people like these. You will have the time of your life and they will teach you a lot.

Clean Water

Michael Shaver writes to Purnama, Chair of Susila Dharma Indonesia...

The excellent Clean Water project in Jakarta supplies clean drinking water to some of the poorest people on that city.

Good morning, Purnama,

I received your proposal and am committed to helping raise funds for this most excellent project. As we have discussed, SDUSA has a funding cycle that begins around the 15th of November. That is when our projects submit their grant requests. So I will work with Dyah to make that as seamless as possible.

For my part I intend to begin raising funds as I'm able now. I am needing a power point presentation to show to the teachers at the school I work for. If they approve then I can show this to the students and initiate a fundraising drive.

I've secured the support of my local church so my path may unfold easier than not. Both JCMS middle school and St. Johns Elementary fall under the umbrella of St. Johns Parish. If this is successful then I will contact other schools and repeat the process. I may need a bit of help from SDI as this unfolds.

In your proposal you list a number of projects that fall under the umbrella of SDI. Many of these I do not know about or what their mission is. I'm attaching our SDUSA projects report so you have a clear view of what we are supporting. Perhaps you have a similar report you could share with me.

I've done some research about Planet Water. They are doing excellent work all over the world. This NGO seems a perfect fit for all of our SD Nations. So much of the challenge of partnering with a large NGO is our own capacity. Capacity building for SDI seems most important as the goals you have set of adding twenty five water towers is ambitious.

It sounds like Planet Water and Starbucks are prepared to work with us on hundreds of towers if we can produce the work required to do our share. I do hope the full enthusiasm of SDIA is brought to bear on this noble endeavour. I hope SDI, SDUSA and SDIA can bring many SD >



Supplying clean water to Jakarta's most disadvantaged.

Nations to our common cause.

I'll send you and Dyah a separate e-mail about YTS and the commitment to fund from SD Australia and SDUSA. SD Canada may have a word to share as well.

All the best... Michael

STOP PRESS! Human force in Puebla

Or: A life-changing experience!

If you are making your plans for the congress in 2014, stop right there – and consider coming a little early. You won't regret it!

After four successful volunteer camps between 2009 and 2012, Human Force will run its fifth camp in conjunction with SDIA member A Child's Garden of Peace during the last week of July, before congress begins. There, the Force will help create a garden at a pre-school for disadvantaged children in Puebla so that they have a space where they can connect with the natural world.

But a Human Force camp is much more than just the work to be done. So volunteers will have the chance to play with and organise activities for the children and, of course, help develop the garden. But there will also be team-building and self-exploration, as well as trips and a global awareness component which will help you understand about the project, its reason for existence and the interrelated nature of the issues that affect it and all of us. The camp spirit will continue into congress during which volunteers will participate in the SDIA component of the programme.

If you've never heard of Human Force – which we fervently hope is not the case! – here's a bit of background.

Human Force: volunteering for social change was started in 2009 by Alexandra Wodward, a young Subud member from the United States, with the support of SDIA. Motivated by her own experience of volunteering in a Susila Dharma project in India and aware that other young people were inspired by this, she wanted to provide youth with opportunities to get involved in social projects within Subud at the same time as helping projects complete specific tasks that they would not otherwise be able to.

Since then, the Human Force team – which comprises Alexandra and Osanna Favre (a young Subud member from Australia) as camp coordinators, along with members of the SDIA office and board as the support team – has organized one camp per year for four years at projects which are associate members of SDIA, with the participation of volunteers of all ages from around the world.

The first, in 2009, was in Amanecer, Colombia where volunteers helped build an extra classroom for the school. Volunteers were mostly Colombian, and one legacy of the camp was a more unified youth as well as improved intergenerational relationships.

Next the camp moved to Usaha Mulia Abadi in Mexico. Tasks included reforestation and organising activities with the children. In 2011 the YUM Cipanas Village in Indonesia hosted the camp and volunteers organised activities with the children, helped on the organic farm and painted murals in the accommodation blocks. One volunteer ran puppeteering workshops for children and staff which were a great success.

Last year's camp was in Anisha, India. This time volunteers worked in three groups on different tasks: a food security survey, a film about the project and teaching English to local children. One volunteer's work was appreciated so much – and he appreciated his time there too – that he returned the next year to do more.



Human Forces in Mexico 2010.

Feedback from volunteers has always been overwhelmingly positive – with some constructive criticism, of course, which has helped Human Force move forward and improve the experience year on year. Past volunteers have said that they gained perspective on their skill set and how they can use it,

learned to work in a team and gained greater self-confidence. Others have said that their social conscience had been aroused and that Human Force was a life-changing experience for them.

Naturally, no-one can express what they got out of it better than the volunteers themselves, so here is what some of them said:

“It was a marvellous experience, it changed my life and I would like other young people to have this opportunity. It’s an experience that helps your personal growth and helps you be aware of current issues and the world around us.”

“Without hesitation I can say that it was an experience that changed my way of thinking about my daily problems, as it’s sometimes necessary to see the conditions in which less fortunate people live. This has helped me face my own problems better.”

“It is a worthwhile experience! It lets you see the world in a different way, walk outside your comfort zone, and discover new skills, opinions...”

“It was a milestone in my life so far and has helped me define who I am and made me more sensitive to social issues.”

“The first day all the youth joined together to tear down a mountain, and we showed that solidarity creates strength!!!”

“This was a time of great inner growth. Getting to know how other people live allows you to assess how you are living your life and to think about what you want.”

“I think it helped me to be aware about my surroundings, to see things from another point of view and it showed me that we are facing too many problems for us not to do anything about them. It really helped me.”

“I think it is obvious that it was immense, or at least it was in my case. What I felt was very grateful to everyone who shared this operation with me.”

“My life underwent a big change, my past is being erased, and I really want to fight for nature. Thank you for everything.”

The next camp should not be any less of a life-changing experience. Indeed, we are working towards making it one of the best camps so far, with an enhanced global awareness component to get you thinking, as well as the usual work, relaxation, making new friends – and having lots of fun.

Exact dates and details are to be confirmed, but we would love to hear your expressions of interest right now! Please don’t assume you can just turn up at the last minute, as it doesn’t work like that. We need to know how many people plan to come well in advance and if you are not registered by the deadline, you are going to miss out on a fantastic experience.

So if you are young, or young at heart with lots of energy to give, and want to get involved with Susila Dharma in this way, please let us know as soon as possible at getinvolved@susiladharma.org

And feel free to help us spread the word!

“ We showed that solidarity creates strength!!! ”

How new members feel about Subud

From Hermia Brockway...

Dear Harris

Here is the article – a bit longer than I thought – is that okay?

I haven’t included anything about the possibility of other readers sending in their stories of how it was for them early on, or asking for some sort of dialogue. I had hoped that some younger ones MIGHT consider it. But it didn’t seem right, as well as being long enough already! I guess if you wanted to >

encourage that you would do it your own way anyway.

But I do hope that I'm stirring things up just a little bit and not too much hopefully. Because in UK I got an uncomfortable impression that there is already almost a fight going on between the "well we'll do away with a lot of old stuff and then we'll have no problems anymore", and/or the anti-Bapak stuff, versus the "Omgod what have we here – is this an insurrection!!" to put it very exaggeratedly. Uneasy to say the least, and obviously bad for Subud. And that quite apart from these women's contributions re its unwelcoming aspects.

All the best and many thanks, Harris



It was a journey for me. I realised it was a joining-up of my Self with 'something else'.

The Article...

After recently reading "An Extraordinary Man" about many people's profoundly deep experiences with Bapak, I suddenly realized again just how lucky we are to have the latihan in the first place. Then I wondered how it is for people who never knew him - does their experience of the latihan differ from old-timers'?

Naturally, every person's latihan experience must be quite different from others' since our lives differ so much – but what might be the basics, what do we have in common? Next I started to ask questions of a few people who had entered Subud relatively recently, to see how it is for them. I have only talked to three, but to me their answers were already impressive enough.

I asked four 'start-up' questions:- What attracted you most to Subud in the first place? What might or did in fact put you off? Did you find a difference in your life before and after the opening?

Lastly there was a deliberately amorphous question about any special ideas they might have about Subud in relation to the outside world. What did they sense COULD happen as a result of its existence in the world at this time - whether as a personal or an overall effect?

None of the 3 interviewees (all British) had asked to be anonymous, but so as to lessen distraction from my main theme of individual experience, I do not include the names of these very interesting people.

Interviewee #1

In answer to what attracted her first to Subud it seem she first got to know of Subud through acquaintances in a circle of "like-minded people".

This connection was probably because her professional field is a form of physical therapy which often ends up touching on any underlying emotional and psychological issues. At the time she felt she "just knew that here was an opportunity to access the sacred".

She also knew she needed a 'practice' to be able to do that, and at first like many others, had assumed that Subud was some form of meditation. So it came as quite a surprise (or even shock maybe) that the people she met were not "as far ahead" as she had expected them to be.

Her anticipations had been of having deeply mystical conversations, but most talk was quite mundane! Maybe because of this she was to some extent put off by the seeming 'superficiality' of people, including helpers.

The differences after her opening were very marked: "It was a journey for me. I realised it was a joining-up of my Self with 'something else'. She added "Subud is just amazing" and described the process as "a birthing experience". But that also meant it was not always smooth.

One non-helper was really understanding and empathetic with her when her latihan turned difficult and she was in floods of tears.

After this initial phase, she felt her new life beginning; there was a sense of 'giving everything up', >

a new world was opening up for her. There was no turmoil any longer. Instead “I had a sense of holding something (precious) which just melted into me. It was fantastic, I had such a sense of relief.”

The memory of her hard times then prompted a discussion between us about helpers being aware when a new member is suffering, and paying attention so as to be able to glimpse just what that feels like. This can bring about real communication when needed.

Or on the other hand, it may simply involve “keeping an eye out” for someone who may be in difficulties so that they have the option of confiding their problem to others if they want to. And if necessary alerting other helpers to that member’s needs.

As to what Subud could do for the world, she feels this strengthening of the inner self that she experiences, and that real “connection with God that is almost palpable” must have a strong effect on people, it must bring about a change for the better.

In this context she talked of her current project in a Subud school with 13-14 year-old children, about peace. When she asked them what they thought was the best way to avoid conflicts and bring about peace, a silence followed. Then one little girl came forward with the answer - “You have to change yourself”.

The teacher at first thought that the girl had heard this truth from someone else, an adult maybe, but not so. “Out of the mouths of babes...”

Interviewee #2

She first heard of Subud years ago from her father-in-law who “couldn’t explain it” to her. He thought it better to invite her to a musical evening at the Subud House where she was warmly welcomed by a couple residing there.

Ten years elapsed with no contact with Subud. Then unexpectedly it came back to her awareness when by chance she recognised the man who years back had made such an impression on her with his warm welcome.

He was part of a theatrical production her daughter was taking part in. She had the opportunity of meeting the couple again when the actors and crew celebrated the end of the festival at the Subud House.

Intrigued by this coincidence at a time when she felt a need to express and find a “spiritual plane,” she welcomed the 3 months’ applicant period that would give her the “opportunity of gauging the spiritual soundness of this movement”. The answers resonated with her.

The non-dogmatic aspect of the movement particularly appealed to her. She liked the fact that whatever your faith, all are welcome within Subud; it was good to hear how inclusive the movement was. She appreciated the diverse background of the helpers and their individual experiences that they shared very honestly.

She was not particularly concerned about esoteric-sounding questions such as “what are the spiritual aspects of our daily life?” but what she wanted more than anything else was to know how to develop a meaningful spiritual self, and what help was out there to meet that want.

She mentioned that some helpers talked of certain latihan experiences they had (she didn’t elaborate); and although she took them with a pinch of salt, she felt that was what worked best for them, so okay!

The opening felt warm, though subsequent latihan were not as colourful and did not match in intensity what had been presented in conversations during the applicant period. But that was OK as she was told that each one experiences the latihan in their own way.

After the opening she felt in her first latihan a presence that seemed to say she was accepted. She had heard of ghosts manifesting themselves in the house and thought it was positive and felt comforted by it. Apart from that single event, she felt her latihan was rather bland.

For instance when comparing notes with other newly open members, she heard them say their eyes would fill with tears, although they did not cry during latihan.

“ *Expected
deeply mystical
conversations,
but most talk was
mundane* ”

“ *Subud
is
just
amazing* ”

Some time after the opening, she found her perceptions of her surroundings were altered, with much sharper and more beautiful colours; and this intensity of experience lasted for a month. She did not know whether it was the effect of the latihan or the ‘mindfulness of breathing’ meditation she was practicing, or both.

More difficult to cope with were some very negative experiences in her life involving Subud members, which affected her latihan. She felt she couldn’t surrender as she had been able to before, and was become too cautious, unable to let go and even finally stopped going to latihan altogether for a while.

Gradually the shift towards a calmer state returned and she said “Comparing myself to 2 years ago, I see lots of changes. I’m more positive, have a greater understanding of people, and I’m more generous towards their problems and situations, less critical.”

Asked if she ever read Bapak’s talks, she said that whenever she had, it was what she called ‘timely’ in that it answered the questions that were popping up at the time... That happens to us when necessary, doesn’t it?

In answer to the final question, she feels a massive effect is possible from Subud influence on the world, and illustrated this by mentioning the effect on her kids of just being in the Subud house. They are very sensitive to it and find the atmosphere very special. So if they feel it, why not others?

Her final comment was ‘E Pluribus Unum’ which I translate as ‘the effect of the many becomes unity’...i.e. what Subud could do for the world.

Interviewee #3

As Interviewee #2, what first attracted this man was the openness and welcoming nature of the people he met in Subud when he became involved in the same theatrical production mentioned above.

Even apart from the inclusiveness natural to working together for a common aim, he felt there was a warmth there, and a caring atmosphere throughout. “They were very genuine people” he said “and not at all pushy.”

This latter comment was because the topic of Subud had come up quite naturally in the course of meetings in the Subud House. At that time he had had some doubts about certain points like the fact men and women were separated in latihan, but understood the reasoning when it was explained to him.

Even though he had absolutely no knowledge of Eastern philosophies or of Indonesia where Subud had begun, he quickly came to understand that Subud is for all people irrespective of religion, faith or lack of it.

He did not feel himself to be on any particular spiritual search, but there was a more general searching, like for his place and role in life. So about one and half years ago he told himself, “I might as well give it a go.”

During the applicant period he found it very soothing and natural to sit with helpers and when he did not have questions (quite often) they would sit in silence contentedly. He said this had happened to him before with close friends and that for him, there was no need to fill silences with words. (This reminded me of my own candidacy years ago when just sitting next to Subud members simply made me feel good).

Nor did he worry that the answers he did receive – mainly about the procedures and process of the latihan - were somewhat vague. Did he feel any revelations when he was opened?

No, but he continued to feel this sense of ease, although the first 2 or 3 latihans were “a little uncomfortable as he did not know what to do.” But throughout he found the initial silent waiting before latihan, and resting quietly after it gave him the same feeling of comfort and happiness.

In summary he said “It’s a joy to be part of this, and you can’t get that kind of experience in everyday ‘real’ life”. Because of work commitments he can only attend once a week but looks forward to it, and joins in social events whenever he can, saying “There is so much generosity of spirit there.”

Re the last question, he said it had already occurred to him that >

“ *Some very negative experiences in her life involving Subud members.* ”

“ *Connection with God that is almost palpable.* ”

this was a way to better the world as well as improving his own spirituality. He did not say so specifically, but it seemed this chief understanding was about not needing to use the mind, and rather allowing finer feelings to take over.

He called Subud “a Way of Unknowing” and seemed to say that what some of us might call ‘God’ is the “all-encompassing Unknowable”. What a wonderful description!

Some negatives...

Both women mentioned their experience with helpers as being alright on the whole during the applicant period but that this help came to a somewhat abrupt halt after that.

They had both felt stranded if they had difficulties with latihan or its effects on them after the opening, and one said she felt there was a tendency to form ‘cliques’ and even hierarchies in Subud. People who knew each other grouped together and there was a feeling of being left out or ‘no room for me here’.

Both noticed it happening not only to themselves but to other newly-opened members. I know one was determined that she would try to help people in that predicament, and did so with a newly opened person. One said of the Buddhist group she had belonged to before that they had it right “with the social side”- that they supported you throughout.

She implied that Subud had it right with the ‘spiritual side’ but people were not welcoming enough (of course with some exceptions). In fact she went back to Buddhism for a while because of this feeling of exclusion.

While both were immensely grateful for having the latihan, a general feeling of apathy was noticed in some groups. They saw some members as not making the best of their Subud lives, being too self-sufficient maybe. They thought some were using the latihan more for their own self-development or emotional advancement rather than reaching out into the wider world. One felt they were even less concerned with any self-purification via latihan, which is said to be the main benefit.

The man thankfully had had no such problems, nor any current critical observations. But whether that was due to his own sunny nature or a particularly helpful and sensitive helper/member group ---or because he had only been opened a short period! – we simply do not know.

Certainly in most cases life in Subud groups is similar to that in other spiritual groups and is rarely if ever what Bapak envisaged as possible. All the same we continue to hope all groups - especially our helpers as Ibu keeps reminding us - will keep aspiring to the ideals Bapak embodied in his time with us.

More -- we hope that the world’s Subud membership can become an active force for good, for all of us. That means for all of mankind, and for all time on this earth. To me these interviews have clearly demonstrated that our Subud gift remains intact, ready there for all. ●

God is normal

Lawrence Brazier writes about... De-mystifying mysticism

It was with a small shock that I experienced when reading: God is normal. I had never heard of such an idea before. It seemed not to have been a concept previously conceived.

The person who had uttered that short, astonishing statement was Raden Mas Muhammad Subuh Sumohadiwidjojo, a Muslim spiritual leader, now demised – he was generally known by the shorter Muhammad Subuh. I instinctively began to write sadly demised, but quickly realised that the man himself would not have particularly been likely to feel that the notion of death is sad and anything other than a part of what we are bound to experience at the end of our lives.

But naturally, one is also bound to wonder at the idea of God being normal. It was normal that the man had said, and not usual, or perhaps common would be more apt. This would imply, however, that we are less than normal, that we are even dreadfully common. Could it have been that the statement was meant to tell us that God represents the norm, and that we are all, to one degree or another, below it, substandard, not coming up to scratch?

This writer hastily adds that we are not speaking here of humans as being innately evil, but simply below the norm. Do you see the danger? Exactly! If one takes this statement to heart one is likely to >

attempt to reach a higher level than the one currently enjoyed, or not enjoyed, as the case may be – and, obviously, a state that engenders a search for improvement would imply a state that is not enjoyed. This attempt is commonly made through extreme concentration and, indeed sadly, sometimes leads to fanaticism.

Let us consider concentration. Although the mystic leader (he would probably have disliked the designation) Jiddu Krishnamurthi said “There is only one thing between you and God, you. Get out of the way”, and also claimed that meditation is not something one does, it is a given state. In other words, one enters into a meditative state!

Nevertheless, the current approach to meditation speaks of sitting still and that the very first phase is a matter of concentration, *however subtle* (my italics) that concentration may be. A fair test of what concentration does is to remember the time when you were deep into your work, just like me writing this, and along comes somebody to disturb you. This writer, not being a realised super-soul, has tended to become at least terse and testy – if not even snappy! See what I mean? Concentration does something to you, to your mind, to your disposition and to your ability to communicate nicely or at least to exercise patience.

One should mention, here, that a Christian leader once claimed that “Prayer changes nothing. Prayer changes people and people change things.” In other words, prayer (read concentration) will change your state, in exactly the way that meditation does. The rest is then up to you! Thus, if meditation or prayer, in the conventional sense, raises your vibration (gets you all riled up), there is a strong argument for not undertaking these methods, unless, of course, one is a realised super-soul who can handle with equanimity whatever one is obliged to encounter on the journey down one’s days.

But what then?

How does one raise oneself up to meet God’s norm? Moreover, how does one do that without becoming fanatical and feeling that one’s personal answer is universally applicable to the entire human race? There is no commonly recognised way other than surrender, which is where this book is headed, anyway! This is simply because our Buddhist friends have already posited the question: “How can one cure the mind with the mind?” That makes sense! How can one repair a broken, or defect or inadequate tool with the same? Sigh!

OK! The obvious answer is that we should stop thinking! Go on, try! (Assuming you are not a super-soul you will manage a few seconds before something pops up – thus we are in the world of computer advertising.) Never mind. It doesn’t matter because we are what we are and that’s all there is to it. Unless one has the feeling that one needs a clean-up nothing is of spiritual importance. Oh dear, I am dirty, dirty, dirty. True, but so is everyone else to one degree or another, so please do not feel lonely. We are all in the same boat! Even Jesus asked “Why do you call me good? Only God is good.” We come naturally back to God, here. Moreover, the realm of God and the less than adequate state of us! This writer must again hasten to add – please don’t take this personally, we all have faults or we would not have been admonished to “throw the first stone had we never sinned”. This statement by Jesus, by the way, would have been sufficient, methinks, to found any religion based on the need for redemption.

But getting out of the way, as Krishnamurthi would have it, is something that could be rather difficult. Moreover, when Muhammad Subuh said that God is normal, one has the impression that mysticism, the spiritual life or anything that goes by that name, was not meant to be a thing of the mind. Not something to be strived for in the conventional sense. Confirmation came, in this writer’s view, when Muhammad Subuh related of a visit (to the Netherlands) and one is able to read that “I was going around, feeling rather happy, with nothing much on my mind”. In other words he was in a relaxed state, or as our American colleagues may put it – he was a really laid-back guy. One hopes here that one has not overstepped the bounds of decorum here, but that is what that enviable state added up to. >

“

Prayer changes nothing. Prayer changes people and people change things.

”

“

There is only one thing between you and God, you. Get out of the way.

”

Nothing much on my mind. How wonderful that sounds! It was of course obvious, one could easily fret about the lawnmower that needed fixing. Or mentally address such matters as work, which is nevertheless not to be sneezed at because we all need to eat. But chasing God with our minds could be detrimental to the extreme.

We are faced with the old phrase – “Let go and let God”. Moreover, this writer has had something stored on the hard-disc of his being for a very long time, namely: “The true children of God know not what they do”. That seems to me to imply a state of naturalness that transcends the need for trying to be good. How wonderful it would be to be good without really trying. And back we come to the super-soul. ●

How is my attitude and how should it be?

Magnus Froysadal writes from Norway...

I have up through the years attended testing sessions where the helpers have asked ‘How is my attitude to ...?’ and ‘How should my attitude to ... be?’ Most often I did not notice anything at all, thanks to the fact that the issues was of no relevance to me. But even if the topic was relevant to me, I did not receive anything significantly in the view of correcting myself, which made me feel less able to receive than the helpers and others.

Reading Bapak’s talks has helped me in many ways, but I have not found anything in his talks where he questioned a person’s attitude relating to something or other. So how can I correct myself apart from asking ‘how is my attitude and how should it be?’

Ibu Rahayu clarifies in a recent talk how important it is that, when we test, our receiving does not get mixed up with other forces. She focuses on our true self, called ‘I’, and how we need to feel the presence of ‘I’ when we test.

This made me turn to my local helper about the practise of trying to correct oneself through testing. We talked about our experiences, and I ended up with a slightly altered view on the subject.

It goes like this.

I find it hard to change myself through thinking what is right to do. In a deeper sense it does not feel like it works for me on a permanent level. Thinking is for planning and working accordingly, using my will, getting things done. I experience the angle of questioning myself ‘How is my attitude and how should it be?’ as coming from the head and stemming from the desire of knowing, meaning the result is meant to support the thoughts in knowing. This makes it difficult for me to receive from this type of questions.

Like everybody else in Subud, I do my latihan to experience a cleansing of myself. It is like a relief to me. I am filled with a peaceful feeling at the end of the exercise. There are many kinds of feelings, but the feeling of movements from my inner is of its own kind. This is how I experience the way of my soul, being as close to God’s Will as possible.

Doing latihan has probably corrected me sometimes in my daily small activities as well as bigger issues like making the right choices to do with education, work and marriage. I have had my moments of ‘ahas’ and revelations, not to mention how sufferings have forced me to change.

Asking God for guidance is for me mostly about surrendering and submission. Before doing latihan, I can ask God for help to surrender. My experience is that doing so can strengthen my latihan, making it stronger and more focused. My thinking of this and that becomes less, and I become more aware of myself in an inner way. I move more and experience a livelier latihan.

At the end of my latihan, I can try to be aware of my inner self by quietly asking: ‘Where am ‘I’?’ - ‘How am ‘I’?’ - ‘Where and who is my ‘I’?’ - ‘What is the name of my ‘I’?’ Bapak and Ibu Rahayu have repeatedly recommended this.

Getting closer to my inner ‘I’ seems to me to be the only way to correct myself. or anything of this sort. That is the moment of correction, when the exercise will give us the choice to move one way or the other – either to be free from this or to go along with it. We either go into that line, which will bring us under the action of this particular impulse, or we go out of it. >

Most people already know quite well and what is that change, which direction one has gone, and can see that that's really the point of the moment of correcting, that correcting is something that happens here > inside myself, not in what I say or what I do, because that will follow afterwards quite spontaneously as long as I have corrected this tendency to 'fall down'.

I took just that one example of the tendency to find fault with people because it happens to be the one both Bapak and Ibu have spoken about. But of course it applies to all the things that one sees coming from the action of lower forces in us. To take an example, there is the tendency to care about things and to allow oneself to be influenced by things, when again one can see that at that moment there can be correction, so that one is not influenced in all the ways that are described in Bapak's own book – such as being dominated by clothes, let us say, or by ornaments or something of this sort.

The reason I wanted to speak about this is that I do not believe that it is always clear to people that Bapak really does distinguish between two different things – that is, Purification and Self-correction – and that self-correction is something for which we are responsible, and which is only possible if we see and if we make use of this means which is present in us of returning to the exercise. For my part, it seems quite clear that purification and self-correction are quite distinct in that purification is the work of God's power within us and self-correction is the responsibility of our own power that is in us. It is just because it is the responsibility of our own power that one person cannot help another in regard to this.

We can see, for example, in Bapak himself, something very unordinary, very different from the way people tend to look at things. Many of us have seen how Bapak will allow something to go that is really not at all as it should be, or allow people to continue to act – even to the extent of getting Bapak's approval to some action – and nothing is done to show a person he is wrong.

As I have said to you earlier, Bapak when asked about this, said that if a person is shown that he is wrong, this takes away from him the possibility of correcting himself. This shows that correcting must be something very important, if Pak Subuh is prepared to let quite a lot of difficulties arise – confusions and misunderstandings and even people going away, perhaps entirely, from the exercise, because of something that has been said or done or that they have heard about the action – and yet, rather than take away from a person the possibility of correcting themselves, Bapak allows all that to continue. If it is really as serious a matter as that, then we have to see for ourselves how this correcting must be something really important. ●

More from Varindra

Another extract from A talk given by Varindra Vittachi to young Subud members at a Zone 7 gathering. Varindra was the Chairman of the World Subud Association, a job he held for thirty years, from 1963 to 1993. The gathering, hosted by Subud Montreal, was held in the first week of July 1992 at a convention center just outside Montreal, Canada

Now remember that Bapak was an Indonesian and he received in his language. It was a problem for me in the beginning, I must admit. I once had the effrontery to suggest to Bapak, “Bapak, why don't you learn some English? It would be so much easier for all of us.” (I was always asking stupid questions like that.) And Bapak replied, “Ja, except that it would be secondhand.” He received in his language, and he did not want any obstacles to that receiving.

We used some Indonesian words at that time because they proved useful. For instance, the word latihan, which simply means training. I remember once picking up some English people at the Jakarta airport to drive them to Bapak's house. On the way there they saw a large building with the notice that said Sekolah Latihan Polisi. “My God”, they said, “in Indonesia the police also do latihan!” >



Varindra Vittachi at a reception at the UN. Simon Guerrand at the left and Ed Kerner right.

Mr. Bennett (or Mr. B as we used to call him) was a brilliant linguist. He picked up Russian in two weeks, and shortly after began speaking to his teacher in Russian. He also picked up Indonesian in two weeks, and shortly after began translating for Bapak when Bapak gave talks. He made many mistakes. You can become adept in a language in two weeks, but you also are very liable to make mistakes.

For example, the word Bapak used for helper was *berlatihan perantin* – which means assistant, or servant if you like, a service person. This word was translated into English as helper, which linguistically is not wrong, because of course an assistant helps. But the word has all kinds of connotations: a person needs help, and you help. The stronger helps the weaker. You can help someone beneath you. All of these kinds of connotations. So this is where the hierarchical ideas came in surrounding the word.

Or take the word “testing”. In its Indonesian sense this word has nothing to do with the English word “testing”. When Bapak used to test with us, he used the word “terima”, which means “receive”. The phrase “Thank you” is “terima kasih”, which literally means “receive my thanks”. Pretty soon, “testing” with all its connotations of “examining” came into being. Testing someone’s performance, for example.

All of these misunderstandings came about because of wrong translation. And we have used these wrong translations constantly for two generations. I am not suggesting that we should change these words; just understand what they really mean. [Varindra turns to the person who raised the problem of using the word “nafsu” and tells him that his good friend Fritz von Kahler had his own word for “nafsu” – “snaflu”!]

In my very early days in Subud, I was very brash with Bapak – man-to-man, you know. So insensitive, you can’t imagine! I would sit beside Bapak night after night, smoking one cigarette after another. But then, after a while, I began to notice everyone sitting well behind Bapak, and I began to guess what Bapak might be.

I once asked him, “Bapak, I understood you have said that drinking is bad. What’s wrong with drinking?” (I used to be a soak. I am a journalist, and over-drinking is an occupational disease. A quarter of a bottle of whiskey a day was standard form; and being a good, well-trained British colonial, I knew how to carry one’s liquor as a gentleman.)

And Bapak said, “Do you drink?” I replied, “Sure”. He said, “What do you drink?” I replied, “Scotch whiskey”. “Do you like?” Bapak queried. “Yes, very much.” And Bapak on hearing me say this did not slap his head and say, what a terrible fellow – out of Subud, and so on. He was interested in this character – me.

“Do you drink a lot?” Bapak asked. I said, “Sure”. He said, “Good Scotch whiskey also given by God. But you must be sure that you are drinking the Scotch, and that the Scotch is not drinking you.” It was then I realized, My God, it’s not just a case of the Scotch just drinking me – it is pickling me.

[Varindra then turned to the young member who had asked him about the word “nafsu”.]

“This nafsu you were asking about. We are supposed to be human; we are supposed to be in charge of these forces. But, actually, the whole thing is up-ended. So it is a case of having to turn it around. That is what the latihan is supposed to do. It’s rather like the receptionist in your office taking all the calls and giving all the answers to your clients. It’s absurd.”

Question: “Is it true that a woman has to ask a man to be in Subud. Why?”

You assume my answer to the question is going to be “Yes”. Well, now, let me tell you that in Indonesia the woman’s role is very much one of obedience to the man. The man runs the show, he makes the decisions. I believe that this situation also exists in parts of modern Europe. The men there make the decisions, even at home, while most of the work is done by the women.

Over there, women who came to Subud without their husband’s permission – why the men took a strong stand, even taking the matter to court on the grounds that Subud was seducing people away from the normal order. That was how it came about that women had to ask their husband’s permission in order to join Subud.

But we don’t need to do this any longer. There is no reason to do that stuff any longer. Change it, fight it. I am telling you guys, insist that you be put on the Canadian and U.S. delegations to Congress. [Applause from the audience.] We want Subud to expand. Your voice must be heard. You just cannot protest, throw bombs and the like! I challenge you. Please be on the next delegation. >

“

“Do you drink a lot?”
Bapak asked.

There is no reason to do
that stuff any longer.
Change it, fight it.

”

You know, at previous Congresses young members were given a big house far away from the center of things, a wonderful ghetto [inaudible].

The wonderful thing about Subud for me is that I think of you as my brothers and sisters, not as my grandchildren. There is not even an age gap; there is certainly no religious gap, or class gap, or anything like that. There are no national barriers between us. Why should there be an age gap? Why should young people in Subud not be Subud members who just happen to be young? [Applause from the audience]

I was at a Council meeting in Madrid last week. Ibu Rahayu was there, our sister who is the least pretentious woman in the world, the least pretentious helper in the world. When this question of young people came up at the Council meeting, she said that we must have younger helpers. You [the young members] insist, it is up to you to insist on having people who talk your language. [Someone in the audience then mentioned the 7-year wait before becoming a helper.] Yes, O.K., seven years. What's that? You will still [even with the 7-year wait] have younger helpers than we have now. [Applause and laughter]

Question: I am concerned about what we can do to help spread Subud, because I know very few young people who join Subud. They are all second generation, and there are none except second generation who are joining Subud. A lot of people are joining Subud, but they are all older, and I want to know what we can do to help spread Subud. I can't explain Subud to people, and the small booklets that are around I don't think tell the whole story about Subud. So I want to know what we can do to help spread it.

Yes, it is difficult to spread anything unless you know what you are spreading. It is a very remarkable thing, you know, that for years, for years, nobody wrote a simple explanation of what Subud is. People found it very difficult. Then an American, Jacob Needleman, wrote a book called *The New Religions*. He wrote this book in the late sixties. In it there is a chapter on Subud that I thought was the best description of Subud that I had ever seen. And he is not a member of Subud. I know him, I have talked to him, and I know that he is not in the least interested in joining Subud. But he thought Subud was a valid, serious thing.

Then a few years ago I wrote a memoir of Bapak [A Memoir of Subud]. It was really a love letter to Bapak. The editor of the book called me a day before it went to print and said that she needed an explanation of Subud. I asked her how long she could give me, and she said half an hour. So I wrote a one-page explanation of Subud in half an hour. And it is all there, as far as I am concerned. It's there, it's clear. [Varindra then turned to the young questioner and said, "Maybe you will need a little more explanation. I don't know".]

It is so simple to tell people that the Great Life Force... [inaudible]. I was in Australia, appearing on T.V. in Melbourne, and a woman from Sydney Television interviewed me. At the end of the interview, she asked me (having gathered as much from what I had been saying in the interview), "Do you belong to a spiritual group?" And I said, "Yes, I am in Subud." "Can you," she said, "tell our audience what Subud is?" I replied, "Have you got two hours? I know you have not got two hours. Have you got two minutes?"

It is possible to do that, you know, to tell clearly what Subud is in a short space of time. To say what Subud is to me. Yes, that's the trick. To say what Subud is to you.

So I told the interviewer that I had received a contact with the Great Life Force, that Subud was not a religion [inaudible] ...and to clean up my act. That is it. That is all people need to know. We don't need to be theological about all this.

Even though I say it myself, I suggest you read again that introductory paragraph in A Memoir of Subud. ●

Letters to the Editor

Susila Dharma Supplement

Hi Harris,

It is truly excellent! It could be made into a hand-out about Susila Dharma, it is so good.

I feel so encouraged... 'the way is open and the path is clear'...

I hadn't been aware that you are now SD Chair in Australia.

But I can't tell you, the inner content of your writing feels wider and calmer and quite wonderful!

So there you go...the work is good for you and you are good for the job, most certainly! >

As always, do carry on.

Also, I recently read *The Dawning* again, realizing it is by the author of *Reminders of Reality*. I looked it up on Amazon. Yours was the one and only review and I really liked that review...

Thanks for all you do for Subud... a few words to cover and immensity... cheers, Lynnelle

Hi Harris,

I thought that your report on our meeting and visits in Cipanas and Jakarta was great and for me it was one of the most inspiring reports in recent years on Subud in the world.

More strength to your inner elbow,

Best Wishes, Raphael Bate

Dear Harris,

Thankyou for a wonderful expose of Susila Dharma! Great to have such a professional presentation, showing people that yes, 'social work' can be FUN!

I can see that having you on the SD team is going to be really good for us all!!

Love, Hesther Bate

Dear Harris,

GREAT ISSUE! Just to congratulate you on another wonderful issue.

I was particularly delighted to "meet" again with unforgettable John Bennett and Varinda.

Also enjoyed Mardiyah's story.

You deserve so much credit for devoting all the time it takes to put together every issue.

I thank you for all of us, Lola

Passing of Mariam Kibble

From Rosadah Carre-Klitzner...

I would just like to let you know that a wonderful Subud Member has passed away. This is a message from my mother, Rochana Carre, who still lives there.

This morning, our eldest citizen of Wisma Subud, dear Mariam Kibble, passed away. She was 102 years old, and was ready for quite a while to move on to the next world. Some of us went to visit her from time to time but she did not recognize us anymore nor was she able to speak. Leonard, with the help of Pak Sudang, our RT, Harris Roberts and the people who normally organise funerals, are already there.

May she Rest in Peace.

From Luqman Pensoney, WSA Chair...

One of the last great memsahibs from the Coombe Springs era, then as core ex-pats in 1960s-80s Cilandak.. Bapak so admired the capable Brit. trained blue stockings! Mariamah Wichmann, Mariam Kibble, June Sawrey-Cookson, Harlinah Longcroft etc! How hard & diligently they have worked for Subud from the earliest days...

May Mariam's journey home be full of joy & blessings - good & faithful servant indeed... Bapak beaming @ her! Blessings, Luqman



The generation of '57. We believe that Mariam Kibble is the one standing behind Ibu.

Concerning certain words...

From Harris Smart...

I am well aware that in the article I have written entitled LIFE (page 3) there are two words describing a certain activity which may be unexpected in the context of Subud Voice and which some people may not like. I can only say that these were the words that were used and that they are commonly used without dismay by the people with whom I mix both in and out of Subud. One person has already commented on this and I have made this reply...

Hi I ...

I realise you are from a different generation and the world has changed, perhaps in ways you are not always happy with.

I do not agree with much that the American evangelist Jerry Falwell said, but I think he said one smart true thing:

‘KEEP TO YOUR CORE VALUES AND MOVE WITH THE CULTURE’

As you know, I am totally committed to Subud. However, at the moment, I continually hear and see of things that would be very depressing were I not fully convinced of the evidence of my own latihan.

There is a saying:

In the golden age there is love
In the silver age there is duty
In the bronze age there is law

I continually hear and witness of the lack of love (relationship) in Subud and instead of the harsh application of rules and regulations (law).

I continually talk with people who have left Subud essentially because of this.

I myself recognise that within Subud there are many wonderful people and centres of profound activity, especially *SUSILA DHARMA* which as you know I have committed myself to along with doing Voice.

I understand where you are coming from, but still it saddens me that you are not able to see the overall import of the article I wrote, but have instead been alarmed by two simple words.

This is a story about love, about the acceptance of reality, concluding as you know with one of the most beautiful and profound moments recorded of Jesus.

Love, Harris

And our paste-up artist, Marcus Bolt writes, ‘It’s all in the eye of the beholder’...

This shock-horror reaction to what are, in essence, simple words merely symbolising a concept (ie not the actual thing itself, nor even a description of it) reminds me of the old joke...

A psychiatrist was showing a patient Rorschach Ink Blot test cards.

‘What do you see?’ he asked, turning over the first card.

‘A couple having sex,’ came the reply.

‘And this one?’

‘An orgy.’

After another 10 cards and the patient making more and more extreme sexual references, the psychiatrist declared in disgust, ‘My God, man! You’re a raving sex maniac!’

‘Me!?’ cried the affronted patient, ‘You’re the one with the collection of dirty postcards!’

First Australian Ski Camp at Falls Creek

Isti Jenkins, Australia's Youth Co-ordinator, writes...

WE DID IT! Due to the lack of snow and drop in numbers able to come to Mt Hothem, Peter and I changed the venue to Falls Creek, Victoria.

What a magnificent drive to get there... through lush green pastures, winding mountain roads all bursting with spring colors and blossom!

Those representing Subud Youth Australia came from Perth, Sydney and Melbourne which made it possible to occupy a 10 person apartment with magnificent views of snow covered mountains and ski lifts.

For four days we experienced a variety of weather... rain, snow, sun and wind which all added to the fun of tobogganing, snowboarding, skiing and hiking to the Lake.

Being the last week of the season all costs of the activities were reduced to half price. Isti did the catering and the evenings were filled with yummy food, music and song and a wonderful variety of games and laughter!

Thanks to all who made this event successful... don't forget to enjoy some of the photos on Facebook, Cheers.



At the first Australian ski camp.

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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 Eng-
lish and dealing with the activities of Subud mem-
bers, 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 means
providing an explanatory introduction or notes for
the non-Subud reader

There is no payment for submissions. Correspondence
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