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Duties of a Helper, Cilandak, 2 Dec 1970 PAGE 29



Ibu Rahayu Talk to IHs Feb 27, 2016 PAGE 41



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Ibu Rahayu's Comments at a Selamatan - Page 5 Duties and Obligations of a Helper, Page 29

In this issue:

- O A Meeting Rich in Friendship: Zone 7 Mtg, 1
- O Scraped Glories, Raspados Glorias, 2
- O Zonal Saturday Night in Veracruz, 3
- O Testing Done at Zone 7 Summit Meeting, 3
- O Ibu Rahayu's Talk at a selamatan, Part 1, 5
- O Ibu Rahayu's Talk at a selamatan, Part 2, 7
- O Photos: Regional Gathering in Western Canada, 16
- O Excerpt: External Relationships, 1st WC, 17
- O Coombe before Subud, Lambert Hughes (UK), 18
- O Report from Dave Hitchcock, West Reg. Chair, 19
- O Quote: "You May Join Subud," 66 JOG 1, 21
- O Photos: Human Force Camps Around the World, 22
- O Human Force: Volunteering for Social Change, 23
- O Excerpt from Bapak's Talks in 1967 & 1983, 25
- O Family Gathering In July At Crescent Beach, BC, 26
- O Zone 7 Meeting, Veracruz, Myriam Ramsey IH, 27
- O Excerpt: Bapak on suffering, 28
- O Duties and Obligations of a Helper, 29
- O Photos: Eastern Regional at Kawartha, 31
- On Being an IH During Bapak's Lifetime, 33
- O Ibu Rahayu: How to improve one's latihan, 34
- O "There are No Accidents," 35
- O More Photos: Eastern Regional at Kawartha 36
- O WSA Archives in Area III, Daniela Moneta, 39
- O Invitation to Gathering of the Americas, Cali, 40
- O Ibu Rahayu's talk to IHs, Feb 27, 2016, 41

Art by Elfrida Schragen (www.elfridasart.com/greendoorgallery)

A MEETING RICH IN FRIENDSHIP, (SUBUD CANADA, USA, MEXICO, SURINAME, CUBA)
Zone 7 Summit Meeting, March 4-7, 2016

The Zone 7 Council met in Veracruz over the weekend of March 5, including delegates from Canada, USA, Mexico, and Suriname (Cuba could not attend). The meeting was rich with friendship, out of which grew a sense of connection, purpose, and direction.

There are a number of upcoming events requiring the Zone Council's assistance to facilitate:

- 1) Gathering of the Americas in Cali, Colombia, August 10-17 (Contact Paloma Munoz at zona8subud@gmail.com for more information);
- 2) assisting our country Subud Youth Associations (SYA) in promoting and attending the Youth Gathering in Kalimantan December 29-January 8, 2016; See https://www.facebook.com/basarayouthcamp/posts/1665175977079196?fref=nf
- 3) assisting SYA International in hosting a Youth Gathering in this hemisphere in 2017 (possibly Cuba, but stay-tuned);
- 4) assisting Suriname with its 50th Anniversary in November of 2017. All of this

while the WSA Council diligently marches toward the 2018 World Congress in Freiburg.

The Subud International Cultural Association (SICA) reported on its broad vision for SICA, working closely with Subud Enterprise Services and Subud Dharma to nurture the seeds of inspiration and talent, assisting in bringing forth the inspired ideas and talents into a world that in turn supports sustainable communities. SICA is establishing a SICA wing in Latin America.

—Muftiah McCartin, Subud USA Committee Councilor



Scraped Glories -Raspados Glorias From Subud USA Website Blog



The Zone 7 Council meeting in Veracruz the weekend of March 4, 5 and 6th was a meeting that opened a new door for me regarding the cultural width of Subud in the world and the amazing wisdom and deep faith of my brothers and sisters in Canada, Mexico, Cuba and Suriname. I was moved toward a new understanding about what it means to be a member of Subud in the world. In a weekend of informative presentations about each country in Zone 7 and testing that revealed the inner content of each country, I came away with a deep love and respect for my brothers and sisters and a new understanding of the value of our efforts to meet and work together. I was struck by the wisdom of my younger brothers and comforted by the compassion and acceptance that we all had for each other. The brothers and sisters that were at the meeting will travel with me from now on in my journey on this path of Subud. As my new friend

Reuben said to me, "This house is always here for you... forever." I feel that my heart is always here for my new friends—my brothers and sisters—forever.

-Marius Harold, Subud USA National Helper/Kedjiwaan Councilor (Photo: M. Harold)

Zonal Saturday Night in Veracruz From Subud USA Website Blog

In the United States, we count anything over 75 years old as "antique." Our history tends to be recent, much of it dating from the 20th century. So it was astounding to realize that Veracruz will be celebrating its 500th anniversary in 2019. The city was founded by Spanish explorer Hernan Cortes. He named the site on the shore of the Gulf of Mexico after "the True Cross" (Vera Cruz) because his expedition landed on Good Friday. Veracruz includes a blend of cultures: indigenous, ethnic Spanish, and Afro-Cuban. The influence of all three can be seen in the food and music of the area.

On Saturday night of our weekend together, everyone crowded into a half dozen taxis organized by Fernando, to get a taste of Veracruz culture. Our destination was the Gran Café de Parroquia, known throughout Mexico as a landmark. Located near the port in the historic downtown district, the café celebrated its 200th anniversary last year. The waiters of this lively and expansive space are dressed in white jackets. They serve both food and coffee with aplomb and style, bustling back and forth between the kitchen and tables carrying huge trays effortlessly. Some of us tasted the most wellknown local dish, Huanchinago a la veracruana, Red Snapper Baked in a Tomato Sauce. We also enjoyed luchero, an



expresso type coffee served in a tall glass, not a cup. The state of Veracruz is the second largest producer of coffee in Mexico, after Chiapas.

Coffee at Café de Perroquia requires a very specific ritual. After you receive the shot of concentrated coffee in the bottom of your tall glass, you clink your spoon on the edge of the glass. That action summons a waiter who carries a stainless steel kettle. He then pours a milk mixture from high in the air into your glass without spilling a drop, and in process, creates a delicious foam to top the coffee. No machine is necessary to steam the milk as is common to produce our familiar lattes.

A marimba band contributed to the festive mood of our being out together. Later, a vocalist sang in the local style called *son*. This music inspired the pop classic "La Bamba" by Ritchie Valens. Then a woman folklorico dancer accompanied by her guitarist pounded staccato steps reminiscent of flamenco on a piece of wood she carried with her. The dancer was dressed in the traditional Veracruz costume: a flowered wreath on her head, and white flowing dress with crinoline skirts accentuating her movements.

I think we all agree that our time at the Gran Café de Perroquia felt especially memorable. We took a little of Veracruz home in our hearts. And I bought some of the coffee to take home and share.

-Lianne Card, Subud USA National Helper/Kedjiwaan Councilor

Testing Done at the Zone 7 Summit Meeting in Veracruz, Mexico, March 7-9, 2016

What is significance of Zone 7 (generally -- women tested, men did not): Link in a chain; fosters balance; embracing; zone 7 holds the place to worship God; sense of quiet and calm.

What is significance of Zone 7 to WSA?

Women: Part of the whole; strong vibration in hands and worship of God; Zone 7 inputs into organization, something to give in an outer way, giving to the organization; linked to WSA (Indeed, if we are not properly linked to WSA, it will negatively impact WSA's significance to the world); part of a suspension bridge; very important that this part of the world is not forgotten -- so very important for WSA as a

whole; nurture the baby (zone 7) and deliver the nurtured baby to WSA;

Men: Each Zone was connected by a thread and that thread was more than communication -- it was helping to understand the difference cultures and peoples which is helpful to WSA -- we are not alone, we are all trying to worship God. Like a "cleaning" -- like cleaning the floor with a brush with water and soap. Very strong -- holding WSA with the strength zone 7 brings.

What is the significance of Zone 7 to each of our individual countries?

Women: Zone 7 keeps open channel for SUSA so not just look inward but to remember its connection to its adjacent countries; important for the Youth in USA (and Mexico) because they need to feel part of something bigger and there should be youth activities; Suriname is younger sibling (or like children in a school and Zone 7 the teacher) and Suriname need guidance and help from the zone; too easy to see the world from one cultural point of view, but we are connected and should foster that connection; Men: countries within Zone 7 come to respect similarities and different -- thread of connection is communication with love and kindness. Foster harmony. For Mexico -- to try to erase the borders -- like a process to erase the boarders and be one. Not complete process, like a start of a process.

What is the significance of Zone 7 to the world?

Women:very connected to God -- worshipful; impactful as part of WSA, not so much on our own; the world is dark and heavy and we have to lift it up; help the world go into the light and love other and bring the races of the world together -- that is our part; the world is in a difficult place that could get even worse and our role is to bring some quiet -- as the world gets crazier, people will be looking for refuge -- a place of quiet -- and that is what Subud can provide. I felt depressed at first and then my arms extended up higher and higher as we worship God for the world.

Men: Doorway in each Zone to the world through which people can find their way to Subud. And Door goes both ways. At first nothing, but gradually it is like a Wayang puppet on a screen walking very slowly. Image: People dancing feeling open and good and having a good time but they didn't know why.

Each Country: Women tested what is the gift of each country brings to the Zone; Men tested what is the nature of each country.

Mexico

Women: is explosive and warm (singing and dancing) and warm and joyful like their peppers, free and happy and flowing, expansive and heartfelt.

Men: intentional worship but youthful (immature but so sincere that it was clean and good) reaching to God that felt very good.

Suriname

Women: worship God with elegance and connection with God; calm and harmonious, delicate, caring for feelings and soft, nice. Image: Subud circle -- circling the center. Brings a connection to Europe in our zone; beacon and rudder (Canada providing a constant reliable engine)

Men: felt sadness and suffering by some but others felt light and dancing and the fine nature of that dancing (like Indonesia dancing); something ancient (like an elder playing a drum).

USA

Women: Happiness, brings strong cohesion, "my goodness" strength with two feet planted on the ground and the connection between north and south with hands up worshiping God. Said another way, strong foundation grounded in worship that reaches out and connects north and south; keeps the path from north to south free and open; cauldron -- all cultures and people of the world in a big mix which can cause conflict and difficult to find harmony; but if it works it can demonstrate how the cultures can live together; outward and clear.

Men: didn't feel good -- very controlled, mechanical. didn't feel that the USA could reach up to God all the time. Revelation to this helper -- a lot getting done but felt controlled, mind-oriented and structured, not always connected. But very helpful nature and they follow through on assistance. Image: Unstoppable train through mountains, snow, desert.

Canada

Women: worshipful, internal happiness (not demonstrative like Mexico), insightful, Canada grows vertically up; lightness and non-confrontational, willingness to help; that old reliable engine you can always count on.

Men: feeling of relaxation connection to God and comfortable; image: like a pine tree covered in snow chewing gum with smile (strong and relaxed)

Cuba

Women: dancing, determination and endurance, their struggles and difficulties make us sensitive to their needs and that is important to the zone; serving as example of perseverance and patience and dong a lot with a little; example of putting receiving into practice because they don't have resources such as Bapak's talks or helper visits, etc.

Men: they needed help and that help would come from Mexico. We recognized that there is something awakening, they are struggling with history and other things and need to be helped.



Ibu Rahayu's comments at the selamatan, Part 1 For the renovation of Bapak's house in Kalisari, Semarang 5 February 2016, Recording 16 SRG 1

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May the peace and blessings of Almighty God be with you.

Good evening. Brothers and sisters, whom I respect and love, I thank you for coming, those of you from Semarang and there are even many of you from Yogyakarta. I thank you for attending. Originally, one can say, this was going to be a simple family affair, because, above all, I wanted to hold a thanksgiving for the completion of the renovation of this house.

This is Bapak's house, it is where he used to live, and it is even where I was born. Of course, although this is a family event, we are all part of the greater Subud family; you are all family as well. Even though there was no formal invitation, you came to participate; I thank you for that.

For me, this is certainly a good opportunity, since I have probably not met the new members here before. Some said, 'I have never met Ibu Rahayu.' That is what I heard. Indeed, since growing old, I limit my activity; I cannot travel far. So, I adjust to my physical condition.

I will say a little about why we are holding this thanksgiving, and why we had to renovate this house. It turned out that this house that Bapak built, after many years – even when Bapak was alive, he rarely came here – without us realizing, the roof had rotted and was infested with termites.

And we also have been making efforts to have Subud buildings designated as heritage sites. Why are we doing so? The reason is that we are looking for ways to protect and preserve the assets that Bapak left. That is why we proposed that this would become a heritage site, and we received many visits from officials from the Cultural Heritage team. Of course, they have certain conditions; so do we. It turns out that Bapak's house in Jakarta is less than fifty years old, so it cannot be designated as a heritage site.

What can be so designated is this house in Semarang – it is more than fifty years old – and Kedung Jati, the place where Bapak was born. The house is gone, but the site is still there.

Why are we seeking protection from the government? It is because we want to hold on to the assets in Cilandak, consisting of the latihan hall there. At this point ... But it seems the dicussions are taking a long

time, since each side has conditions that need to be met. From our side, we requested legal status as a heritage site to preserve and maintain those Subud assets that will be categorised as heritage sites. I apologise, I am old now; I am not as I was. At times, I forget things.

I proposed at that time... They said that if we are classified as a cultural heritage site, we would become a tourist attraction. However, the aim of tourism is quite different to our aim. Subud is not a spectacle for people to watch, whereas tourists would certainly want to watch: 'What is Subud? What do they do in there? What are those people like?' So I said that we cannot turn Subud into a museum. Subud is alive and develops. We cannot accept to be treated like a museum, we cannot. We continue to develop. We have no historical relics. We told them that the reality is that Subud has spread round the world and is active in more than eighty countries.

As such, there are difficulties and advantages. So, while waiting for the right time, while seeing how things develop, we went ahead and renovated this Subud house in Semarang. That is the story, if you were wondering 'Since the house is old and Bapak is no longer with us and Bapak's children are old, why bother renovating it?'

We, Bapak's children – you are also Bapak's children – want to preserve this house. Why? This is the house where Bapak received his receiving which we now call Subud. Of course, that is an event that people in general do not know about. Nevertheless, as a group operating in a certain country, we have to be constituted as an association so that we are a legal organization, not an unregistered one. For that reason, although Subud is not a religion but an association of people, we rely on the consent of the state we are in. That means we are obliged to have regulations and so on. And here in Indonesia, [Subud is] registered under the Ministry of Education and Culture. Why do we come under the Ministry of Education and Culture? We could have been classified as a religion, say. But we have to show that Subud is not a religion; it is an association of people from many religions. That is why, each time we hold a Subud congress, we are monitored by the Ministry of Education and Culture.

Besides that, Subud has internal regulations. Do not have the attitude, 'Why does Subud, a spiritual path, have all these regulations?' Those are very necessary; we have to comply with them all. And [the organization] in each country can be slightly different and adjusts to the regulatory environment of that country.

So, this is a little background to why we are preserving this house that Bapak built. The reality is that members from overseas are not satisfied to just see Bapak's house in Jakarta. They want to know the roots: Where was Bapak from? What kind of person was he? This is just some background so that you know.

And, of course, this does not belong directly to Subud or the World Subud Association, it is one of Bapak's possessions, part of his life story. In his autobiography, Bapak wrote about the places where he lived and where he worked while he spread Subud.

As such, I thank you again for coming to liven up this event. I intentionally did not tell members in Jakarta that I was going to hold a thanksgiving here. Had I told them, this house would be full of people from Jakarta, and even people from overseas would have come.

Brothers and sisters, this is simply a thanksgiving. We give thanks that God permitted the extension and renovation of this house. All the roof timbers have been replaced with steel. Let it be long-lasting and be used by generations to come as a place for latihan. So, this is an explanantion from me as to why I held this thanksgiving without announcing it. The only ones who knew were those living here.

And now I ask assistance from the gentleman who will recite the Quran or lead the prayer to say we are very grateful to Almighty God for granting our request such that the renovation of this house went well without any obstacles. Go ahead, sir. You are from Semarang, are you not? Sit comfortably and relax. If you get pins and needles, feel free to stretch out your legs. Those over there should come and join us. Can you hear me back there? Where are the women who were here earlier?

Muti Lee: They are here. [Thanksgiving prayer.]

Ibu Rahayu's comments at the selamatan, Part 2 For the renovation of Bapak's house in Kalisari, Semarang 5 February 2016, Recording 16 SRG 2

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Tonight's event is not part of the thanksgiving [held earlier], but since you have come so far, it would be a pity not to use this occasion. It is fortunate for me too; without having to go to other regions, I can meet you all here. Especially those who are new, I have not met you before, because it is a long time since I travelled to any of the regions. You might have met me at the last congress, did you? And we will soon hold a national gathering. God willing, many of you will come and we will meet again.

So, let us use this short time well to talk about the latihan. Even if you have heard this before, but talks like this have a benefit, namely to awaken your inner feeling. After all, if you are used to doing latihan, it feels very ordinary. Perhaps, in talks you will find something new. But do not raise issues here; you can ask the experienced helpers. They can answer your questions.

I say that because recently it turns out that there are still many members who do not really understand the latihan. And sometimes the helpers are not good at giving explanations to members, with a result that members look for anwers themselves, or listen to their friends, and perhaps those explanations are not what they should be.

Is everyone here? Yes? Okay. Well, let the children stay outside.

There are still many longtime members here, is that so? Or have many preceded us? Of the members who used to do latihan here, how many remain? Let me see you. Oh yes, there are still many of you. Are there no women? Oh, the women are over there, one or two. Do you still do latihan here?

Woman Member: Lempong sari.

Ibu Rahayu: Well, I have never seen the place in Lempong. It would probably be hard for me. I am told the path is ... Is it a climb or a descent?

Man Member: It's a steep climb then a descent. [Laughter.]

Ibu Rahayu: Well, it turns out that so far, even longtime members still ask questions about things that are simple to answer and which those members should know by now. But, perhaps out of embarrassment or a reluctance to ask, those who do not understand continue to not understand. I say this based on letters that come to me.

After all, I still get many letters from... There are not so many from Indonesia. Most are requests for names. But I get many letters from overseas. Well, it is a lot easier now that we use use email, we do not have to pay postage. Before, postage was significant. To send a letter overseas could cost as much as five hundred, or four hundred, or three hundred thousand rupiahs.

The letters that I have answered, that have come, according to the latest count, total twenty thousand. I cannot imagine it. How could I answer so many? How could my brain cope? Sometimes, it is not a matter of coping, but the correspondence becomes tiring. What I hope is that members will really be able to feel what the latihan is. If you can feel your latihan, even without asking, spontaneously you will know what to do, 'Oh, it is like this.' But the reality is that, members today, even those overseas, who have reached old age, only realize when they are old. 'Ibu, how come I used up my time and have reached old age, but only understand the latihan now?' Well, it is a pity.

In truth the latihan is, putting it bluntly, for death, so that we prepare. Nevertheless, our latihan starts here. If it was not meant to be so, God would not have given this latihan to Bapak. He said again and again: 'Do latihan diligently!" It is so that you will truly feel what the latihan is as one of Bapak's witnesses, lest people, such as those who are fanatical in Islam, think that he lied or made it up. In Islam there is no mention of a contact from God. There is no mention of it. But in your case, now you are in

Subud, I hope you know what that contact from God is. The contact is the latihan.

Do not let this contact just remain a contact, put it into practice. There is no point to receive the latihan if you use it offhandedly, if you use it in any way you please. So, in all that, God is all knowing.

So, I ask that... Well, none of you here are young, neither are you old; nevertheless, you will grow old and you were once young. Now, many new people have joined Subud. It is as if the old generation has retired. I ask that those who are elderly, even if they have retired, continue to guide those who are young [and new to Subud], so that they experience and really feel what Subud is. Do not let members think that Subud is just a way to have a nice life, to be comfortable, and healthy. It is not just that.

These are just some general points. What I call the contact is what Bapak received. It is between the power of God and your true self, or what can be called your soul or jiwa. What is the soul or jiwa? People outside Subud think of the soul as the counterpart of the body – the body and the soul. That is why when someone has a mental illness – the Indonesian word for mental illness is sakit jiwa or sick soul – it is assumed that person's soul is sick. The 'jiwa' refered to when someone has a mental illness, is not the jiwa in which God's essence resides.

In Bapak's explanations, in his talks and books... Well, you are lazy to read them, are you not? How many volumes of Bapak's talks are there now?

Member: Twenty-eight.

Ibu Rahayu: Twenty-eight volumes! If you need to look for something, 'Oh my, which one? Where is it?' In each talk or each time you read a talk, you might only find one thing that you were looking for; the rest you find in other volumes. I know that and indeed it trains you to be patient.

So, in each human being there is a jiwa, or soul, but it can be on different levels. And when God places something in a human being – God places this in all God's creatures – God gives that person an essence that we call the essence of God. That essence of God is contained in the jiwa and it is the jiwa that will take you later – if you are a human being, you will become a complete human being – when you return to God.

Why am I telling you this? It is because it relates to what I spoke of earlier: the contact. A human being can feel that contact because inside each of us is a jiwa, as just mentioned, which contains God's essence. Why does Subud need a contact? What Bapak received was a contact with which, by facing the power of God, he could open other people. Therefore, this is not something ordinary.

But why is it that helpers can also open people? During Bapak's receiving, he was advised that, even though Bapak is the one who opens someone, he is simply in a state of surrender whereby his jiwa, which is controlled by the power of God, opens your jiwa, as one of God's natures. As a result, your jiwa awakens and begins to grow – you were able to feel that when you were opened.

And, of course, at their opening, some people start to move straight away, some fall down, some do this or that. It depends on the individual's capacity. Not everyone moves right away. For some, it is a long time before they are able to move. And the opening is conducted in that way, not just in Indonesia, but in all countries – everyone is [opened] like that.

So, it began after Bapak had received this contact and after he had been given a message that Subud is not just for him, but for humankind; it is for any human being who wishes to dedicate themselves to God. If you want to prove it, feel it yourself. Therefore, when you are about to do latihan, do not rush in and start straight away. Wait before starting. Wait until a different feeling comes, the feeling you have after there is a content compared to when there is not. Some members arrive and start latihan straight away.

If a member knows that from the very beginning [of being in Subud], they will understand Subud from then on. Then they will not leave Subud. So, the 'putting into practice' has to be done by you, not God. It is the human being that has to make the effort. Many members who have done latihan for a long time, do not feel anything. Well, it is because you do not make an effort. If you ask, 'How do I make an effort, Ibu?'

Well, I cannot teach you; you have to learn how by yourself.

Some members have done latihan for years, 'Ibu, why does my latihan never change? Why is it always the same? I am bored.' Well, since your connection is with God, pray to God. For example, if your name is Iwan, stop [in latihan and say], 'Iwan asks to be guided by God.'

Furthermore, God is infinitely loving and does not differentiate. For example, [you might say], 'Oh, she is Bapak's daughter, a member of Bapak's family. I am just an ordinary person.' There is no favoritism! God is infinitely just within the self of every human being. If one makes the effort, God willing, there will be a way.

Well, indeed, we still tend not to understand what it means to surrender; our ability to surrender is still limited. When we get tempted even a little, our surrender disappears. But, if you surrender, God certainly knows the extent of your surrender. This is why we need to do latihan. Many members have not done latihan in a long time. In fact, the latihan is easy. There are members in India, and Indians are heavily influenced by meditation. But now, after joining Subud, some call out the name Allah in latihan. It means that, through their complete surrender, they are able to feel [the latihan].

So, it is not Subud but the character of the person. Supposing you are very religious and decide that you do not need to do latihan, 'I will do latihan later when I get old, when I am close to death. I will do it then.' But at that point, you might be disappointed over a life that was for nothing.

So, as I said earlier, [the latihan] is a contact from God. If you really carry it out, put it into practice, then God willing... Many members overseas, who are old now, say, 'I only recently understood what Bapak talked about. But I am too old now.' If that is so, all we can do is accept it. After all, I can say that the latihan is not just for this world, but we take it with us. The mind only lasts until you die. Every part of you will die, even your mind. What about your jiwa? Well, for us – it is not that I am encouraging people to join Subud, no – in Subud, our worship starts in this world.

After being here, the mind dies, but your soul will be released. As I said, the latihan continues in the next world, because the soul can be on different levels. But, if God so wills, the moment you die, your soul will know where you have to go. That journey is very far. There was a Subud member who was old; she was a hundred years old – she has since passed away. She was senile, her mind no longer functioned. Her children would do latihan with her. After all, when one is so old, one forgets. So, they would remind her. 'Mother...'

One day she said, 'But the journey is so far.'

She was not ready to go, so she... Well, this is just one example.

And what is the latihan? The latihan consists of purification, awakening, and development in the latihan.

It so happened... I am only speaking for myself. But, hopefully, I will not be the only one. Even though I am Bapak's daughter, say, my life was normal. I went to school and did this and that. It is true that I did latihan regularly, I could receive it. But I would often hear members talking: some could see things; some had experienced things. It made me concerned, 'I am Bapak's daughter, but why have I not had any experiences?' Yes, I could do latihan. Nevertheless, it was not the time for me yet. Furthermore, Bapak never taught his children how to do latihan, we did not have that. After all, the latihan cannot be taught.

I reached the age of... How old was I? I was certainly more than forty. At the time Ibu, [Bapak's wife] Ibu Siti Sumari, passed away, I received. Why did Bapak need me to be his companion? With Ibu's passing, Bapak lost a companion for handling spiritual matters. That was when I received a grace from God.

At first, I did not believe it. Well, it is not important for you to believe it. For me, it was a grace that perhaps I will not receive again. It was similar to Bapak's experience, I went up. I was released from this world. Then I thought, 'How did I get here? From what I know and heard, only prophets can ascend.' I do not know why I had that thought. Obviously, it was not a thought from my mind; I had left this mind in this world. It had been replaced with the mind of the jiwa.

After that, I knew that Subud is true. We do not need to study it in any way. From that experience I know that a receiving, one that can be said to be a true receiving, is one that we receive there after we have shed our nafsu. When we receive in this world, we still have our nafsu. Even if only to a small extent, we still have them.

And after I returned, why did my situation change? When I spoke, why did members start to believe and respect me? Then my understanding grew, 'Oh, this is a grace from God.' There is no teaching in Subud, it comes by itself depending on our individual capacity.

This is just a story. So, you do not need to be afraid. Especially those who practise their religion actively: 'If I am a Muslim, is it a sin for me to be in Subud?' Look, I do not want to precede God, but why was I able to have my experience? It is true that I do my Muslim prayers and I fast and so on. Yet, while I was there, I did not recite my prayers. Well, of course, everyone's experience is different.

So, for those of you who have been in Subud a long time: do not get bored. If you feel, 'Why am I still this way?' What I am speaking of now is the 'putting into practice'. It is not just a latihan. It is the putting into practice of the latihan by planting it in your daily life in this world, so that you become a hundred percent your true self. Subud has been around a long time, more than fifty years, but not many members have received [experiences]. Well, certainly, there are others besides me, I think.

And, at times, one can feel embarrassed to be a Subud member. One might get embarrassed because Subud is not a religion. As I said, Subud is not a religion, but, since this is the age of technology, one can use a modern day term and say it is a technique. After all, all kinds of new technologies are emerging. People's ability keeps advancing. The same applies to life.

'How come Bapak, an ordinary man, could do what he did?' 'It was because Bapak received this technique.'

'What technique?'

'This one.' 'How do I do it?'

'You have to feel it for yourself.'

There is no way to teach someone how to do Subud such that he or she is opened spontaneously. It does not work that way. One has to be opened by someone who can do the opening and the opening is carried out by the power of God – even though it was received by Bapak. This is one of the strange things about Subud, Bapak was one man, but was able to spread Subud to eighty countries.

And when people do latihan, they all do it in the same way. Just see for yourself' when you meet the international helpers, they do latihan in the same way that you do. There is not a Dutch way of latihan, nor an English way. No. It is a grace from God.

Well, perhaps, in a few thousand years from now, God will send another technique that is not the latihan. It could happen in a few thousand years from now at a time when human beings are full of doubt. Even people who follow religion can be overtaken by doubt. But it so happens that during our lives we have Subud. As such, we need to hang on to it. And indeed Subud never makes propaganda, no. But sometimes, when someone [who is not in Subud] is with a Subud person, they can feel something.

So, this is a story. Members overseas, when I tell them things, keep asking questions: 'Ibu, when you were summoned by God, what is it like for a human being to ascend?'

I said, 'What I received was not death, but a grace from God." 'But how can a person's soul ascend?'

'It was my experience.' I told him, 'but I have not experienced what it is like to die.'

'But what about my soul, my jiwa?'

'Gosh, I do not know about that. Only God knows. I cannot tell you that; I am not God.'

Therefore, if you are a helper, when you talk about Subud, do not speak of wonderful things that you have not put into practice or experienced yourself; by doing that, you will just stimulate your nafsu.

Some women who are Muslim still have doubts. They fear that, by being opened, they will lose their Islamic faith. During the opening, they even start reciting verses from the Quran. There is no need to. We surrender. That is the meaning of surrendering to God. It is okay to recite from the Quran if it comes spontaneously. But some women here, for example, when they start moving in latihan, start frantically saying, 'Allah, Allah, Allah...' [Ibu laughs.] Well, by doing that, you stop your latihan; it shows there is doubt in your heart.

Besides that, by doing latihan, we continue to develop. What do we mean by develop? Well, we bring our jiwa to life. And our jiwa – please understand that I am only talking about the latihan – if our jiwa does not do latihan, if it has not received the latihan yet, it is still asleep. Therefore, first we need to bring to life our complete jiwa, our complete human soul. That is why in latihan we feel this part of us move or that part move. At times parts move one by one: your hand moves by itself. Then, after a while, your hand not only moves, but you detect the feeling in the movement. 'Oh, when it [moves] like this, it [feels] like this.' So, we learn from the latihan. That is why we call it latihan, which is Indonesian for training. So, we train our body ourselves. But it is not us who does the training; the essence of God inside us does it.

After that, it develops and leads to testing. Someone who does latihan should be able to feel testing. Some can feel it; some cannot feel it yet. Since testing is so easy to do, even one who has just been opened can test. But at times, if you do not understand it or know how to use it, testing can make you have less confidence in yourself.

So, as for the testing that is given, initially Bapak had doubts about doing testing with members: 'Are they ready? Are they strong enough to receive testing?' If testing is used for awakening, it is okay. It will not disturb you.

But if you use testing for some matter motivated by your nafsu1, it is not recommended. Why not? Well, if you do, your nafsu will be clinging to you. The nafsu enjoy getting a ride. They cannot act by themselves without having someone to ride. 'Wow, this person is having doubts; I will ride him.' Well, that nafsu is lucky. This is why some testing is correct and some is not. But when testing is wrong, the member gets angry with God. 'Why? I tested, God said yes, but I ended up like this in practice?' Well, you were the one who tested, not God.

Well, as I said, [the testing] is still connected to your nafsu, your self-interest, or material interest. It is not certain testing will be right. However, it can be used as a guide to approach the truth. Examples are when selecting a chairperson, selecting someone for this or that position. So, it is used for the sake of the latihan.

I say this because some helpers are really fond of testing with members. Members who have not asked to be tested, get tested. 'Come here! I will test you. Come! I will test you.' It is not permitted. Do not use testing like a game. I have only recently started giving this advice.

Our experience of the latihan is that it is easy to do, but hard to put into practice. For instance, when we test, we have to surrender sincerely. This is what it means to surrender. To surrender means that you must not have any hope, expectation, or self-interest. For example, you test, or someone asks you to test, but before testing you hope: 'If the testing turns out to be correct, this person will tell her friends that in Subud one can know the truth about things.' It is no good having such hopes; there is an element of one's self-interest in the test.

And at times, if we keep testing, it can be too much. If members say, 'Ibu, I tested with the helpers, but I do not trust the result. So, I ask Ibu to test the following questions.' I am not willing to do that. So, as helpers, I ask you not to keep testing all the time. It is fine to do so if there is indeed a need when there is uncertainty about your personal situation.

This is why I will now make a recommendation. The problem is that I see members, from the time I opened them, say, until now, in their behaviour, in the strength of their... How come there has been no change at all? I even feel sorry for them. Probably those people do not realize that, since what they do has become a habit, they can no longer tell the difference between what is right and what is not. They think that, since they do latihan, whatever they do, everything they say or do, must be right. Some are like that. This is why I now encourage you in plain and simple words to mawas diri [Indo.] – to be attentive and self aware.

What is mawas diri? It is a Javanese term. It is simple: mawas diri is like looking at yourself, monitoring yourself. Well, here is an example. Suppose a child steals, he has a tendency to steal. But, as a child, he does not understand that stealing is wrong. Then he grows up and joins Subud. How come he still steals? He does latihan. He can receive the latihan! But why does he not stop stealing? He does not realize that stealing is wrong. As a child, he probably thought, 'It does not matter if I steal; I am just taking my father's belongings, my father's money, or that of my younger sister, or my mother.' He realizes that taking other people's things is stealing, but when it comes to his parents' belongings, he thinks it is okay.

Eventually, that child, that person, no longer realises that stealing is wrong. But, after he joins Subud... How come some people in Subud still steal? They joined Subud, they have been opened, how come they still steal? They steal money belonging to their brothers and sisters that was put in the donation box. Well, it is surprising. In fact, if we are in Subud, once we are opened, we know that, if God is all knowing and infinitely powerful, whatever form stealing takes, God will know. Ah, if a person realizes that, he will not dare steal again. But he does not think.

This is why I say we need to be attentive and self aware. Before blaming God, look at yourself. Is it really God's fault? Were you told to steal in the latihan? Does the latihan train you to steal? Of course, not. Yet he continues that habit and becomes a thief.

Ah, it is not limited to stealing, it could be telling lies or whatever, people do so many things. But it is their own fault. Then people outside Subud say, 'Oh, it is pretty good being in Subud; even if you steal, no one does anything, no one says you are wrong.' That is an example.

It is not just stealing; there are so many things in life. And these days, stealing can progress to corruption. Ah, what level is that on? There are many like that. How come, from stealing, one progresses to corruption? It is because stealing was a habit since childhood, but that person is unable to look at himself and see it is wrong. Instead, it is an enjoyment; the important thing is to get what he wants. It means he is being moved and controlled by his nafsu.

This is why I said earlier that Subud is indeed easy. It is easy; for instance, we say we believe in one God, surrender to God, and then we are able to receive the latihan. But, as I said, the consequence is that there is a connection between you, your jiwa, and God. In fact, they are so close, they become one. No matter what you do, God knows. If that is so, one is afraid [of doing wrong].

This is a story. When I see members like that complain, [I say to myself]: 'Why, after so long, are they not able to do it? Why are they not really receiving the latihan?' For us in Subud, we do not need to go to great and difficult lengths. We simply surrender. Surrender is not what many people think it is: they just stay in bed, thinking they are being surrendered. 'Later, God will give to me directly, will give me this and that.' That is not so! To surrender means that when you reach a point when you are powerless to do anything, when there is nothing more you can do, if at that moment you remember God, you call God's name, 'Allah,' that is when God will give you help.

I think this is enough. In this talk I jumped from topic to topic; I just covered what is necessary. After all, since you do latihan, I hope that you will be able to connect it all. Look, I never studied how to do this. Why am I able to talk like this? Sometimes I experience that, when replying to a letter, I get a headache; so I put the letter aside. I might not reply for a month or two - some for even a year - because the question is odd.

Then, when I am not thinking about it, 'Oh, it is like that.' I get up.

'Just answer it like this.' 'Oh, the answer is so simple!'

I write the reply straight away.

Surprisingly, the sender writes back, 'Thank you, Ibu's reply is indeed right.' Imagine that.

This is all, brothers and sisters. This is what I can explain this evening to provide a kejiwaan event. I have talked about many things that are real. Some of those things might even apply to you. Therefore, start to be attentive and self aware.

Even if it seems to be a trivial fault. For example, you often quarrel with others. Ah, when you quarrel like that, especially when you get your way... But you do not realise that it is your nafsu working. You probably think, 'I am right, I have to get my way,' say. You think you are always right. You always feel you have to win. You never want to be blamed. You even feel, 'God made me this way; I am naturally grumpy.' It is true, some think like that. But one day that person dies: in a fit of anger, they collapse and die.

Then people who are not in Subud think, 'You see, it happened because of Subud!' Subud gets the blame for everything. If you lose your money, 'It is Subud's fault. Because of Subud, I am poor now.'

You can never find a job. But you do not look at yourself: 'Why is it so hard for me to find a job?'

You do not want to admit: 'Oh, it is because I am lazy.' No one wants to admit to being at fault: 'Perhaps, I am lazy.'

But if at that point you can be attentive and self aware, throw off your laziness. 'But what if I am not able to?'

Look, you can ask God for help. The power of God is inside you; the essence of God is there. Do not say that God is inside you. No one else would have God if that were true. God is for all living entities, all God's creatures.

So, do not say, 'If we are in Subud, we will all go to heaven.' 'Why do you think that?'

'Bapak Subuh will take us there!'

'That is not possible, Bapak cannot take you to heaven. You must each make the effort yourself. Bapak simply provided the way. He is not going to give you a piggy-back ride to heaven, no. You have to make the effort yourself.'

'What kind of effort?'

'This is it, emulate Bapak; follow what Bapak did, his tracks.' 'Why should I follow Bapak?'

'Because he was the one who received God's grace and he advised you what to do. You can follow that advice. Do not follow someone else who will lead you to who knows where... to New York, say. Oh, but you would be happy to go to New York, after all, you long to travel overseas.'

When this is explained to you in simple everday terms, you are able to feel it. But putting it into practice is difficult. We have to be able to separate what we need for this world and what we need for the next world. Do not mix the two. If say, you want to be successful at work, follow the profession you have chosen. Do not mix it with the kejiwaan; it will turn out different. That is because there is success in this world, and there is success in the hereafter, if, say, you have to choose. A human being will be faced with a choice. It is the right of each individual to make that choice. It is only your true inner self that can organise your being, provided you are resolute in your feelings. To be resolute means you are willing to accept whatever the risks are resulting from making the choice - this concerns the choice between success in this world and success in the hereafter.

But if you are not able to make the choice, then you will be faced with a decision point, namely, to either surrender with a willingness to let go, or to give up in despair. To surrender with a willingness to let go means to accept and follow whatever Almighty God's will is. But to give up in despair, means to not know

what to do anymore, one cannot find the way. That is when the lower forces take advantage. As a result, one gets lost.

I will stop now otherwise this will go on too long. For my part, I have finished. I am only scheduled to give you a talk. I only intend to give a short one. If a translator had been here, this would be three hours long.

So, I hope that for those of you who have come from far, this talk will awaken those who have long lost the motivation to do latihan. If you do latihan once a week, not twice, it is still okay. But you must keep doing latihan. Well, only if you want to; Subud does not force anyone to do it.

I do not know, but Ibu Ismana asked me earlier if we would have a latihan. For me, I will not, meaning I cannot stay to accompany your latihan. If you want to do latihan, it is up to you.

To those who are from Yogyakarta, will you stay overnight or go straight back? Member: Whatever you recommend.

Ibu Rahayu: There are many here from Yogyakarta, is that so? Member: Yes.

Ibu Rahayu: If you are tired, you can do latihan on your normal latihan day. As for a talk, I will only give talks from time to time. And that is only if I have a long life. I do not know whether I will be able to come here again next year or not.

I am old, I am eighty, almost eighty-eight. Sometimes I am unwell. I will suddenly feel unwell. Then I cannot even walk. This hurts; that hurts. Well, what can I do? I cannot walk, I cannot even get up. But, when I ask: 'Is it time for God to take me?' 'Oh, not yet. Not for a long while.'

'How come? If my body is not strong enough, then what?'
But then I recover! After three days, I recover. In fact, before I could not even walk. Even I am surprised.
Oh, praise God, I am graced by God to be here a while longer with you.

Members: Amen.

Ibu Rahayu: Well, thank you. I have to return home tomorrow. In Cilandak, I am very busy at the moment. There is much work, many problems. There has just been a change in the committee. The model I have hoped for since long ago is that, since the helpers have guidelines, ah, there should also be guidelines for the committee.

Someone new to the job, a new helper, must read the helper guidelines, so that they know what to do. I asked one of them, 'Why ask me [what to do]? Why not ask the older helpers, those who are experienced?'

'Since I became a helper, they just left me to get on with it. "You will receive for yourself, you will know by yourself," I was told.'

Well, if we all do that... We are part of an association, an association of people. In an association, since everyone behaves differently and has a different nature, we need to set procedures so that new helpers, as they work, do so in line with what has been set. There needs to be co-operation and uniformity, not rivalry. One says that she is right, and everyone else is not. She is jealous, someone else is jealous too. That goes on all the time.

Then the men helpers have different ideas to the women helpers. Ah, that becomes a problem. For now, you can still ask me. But when I am no longer here, who will you ask? After I have explained something, you say, 'Of course, that's right.' But why do you only say, 'That's right'? After all, you are not young anymore. If you are a helper, you are supposed to be mature. [If you are not,] the new helpers end up trying to figure things out for themselves. At times, the new helpers, even make their own procedures. You have to feel sorry for the members!

So, I ask the women helpers to remind new helpers to read the guidance. It is not only for longtime women helpers, but also for new helpers. It is needed so that there will be continuity, so that the work will continue on smoothly. Do not, if a new helper asks [what to do], say, 'Oh, you will find out for yourself.' You say, 'You will know by yourself.' Oh, it is troublesome!

Well, I leave it to... who? Whether you want to do latihan or to go home now, I leave it to you. As for me, I will leave since I am tired. When I talk like this, I do not feel tired; I feel very comfortable. After all, I am in a state of latihan. It feels like I am being opened up.

Well, those who have a long way to go, if you want to leave now, please do. Is that okay? Is there no helper here? Do you want to do latihan or not? If not, thank you very much. I cannot join you in the latihan.

[Footnote: 1 nafsu: entities arising from the low forces that give us our energies, and manifest as our ego, desires, and passions.]

These are the names of the Subud Canada Group Chairs, Regional Chairs and Directors:
Subud Victoria, Mike Pichichero, Chair - Subud Vancouver, Sandra Olsen, Chair
Subud Fraser Valley, Kumari Beck, Chair - Subud Toronto, Edgar Waniuk, Chair
Subud Mississauga, TBA - Subud Ottawa, Raphael O'Leary, Chair
Subud Montreal, Patricia Mangones, Chair - Subud Western Canada, Dave Hitchcock, Chair
Subud Eastern Canada, Eliora Hall & Joharia Gamblin, Co-Chairs
Subud Canada Directors: Renata Dunn, Dave Hitchcock, Morganna Kelly,
Valentine Narvey, Nathanael Birk, and Michael Thomas





Photos: Zone 7 Summit Meeting, Veracruz, Mexico, March 4-6

Gallery: Regional Gathering in Western Canada



Joan (NH) and Maemunah



Raphaelle, Mike, Renata, and Dave



Latif (RH) and Maksum (NH)



Dave (Chairman of W Region)



Maemunah, Lahana, Rohana, Lillian



First Subud World Congress, Coombe Springs, 1959

External Relationships First Subud World Congress Coombe Springs, England August 13, 1959 59 CSP 5

How God works with His power is something human beings cannot possibly understand. They can only guess at what God will do. For example, history shows us that the hearts and minds of human beings cannot be brought to believe in God through any forcible action by other human beings, who also use their hearts and minds. But God can compel men to believe in Him, because God's power is able to manifest in such ways that humankind cannot but experience it. This happened, for instance, in the days of the prophet Noah. When people had lost faith in God, and no longer believed that God had created them, Noah wept, 'How can this be, oh my God? People do not want to believe that God exists and that He has authority. God answered Noah, saying, 'Do not be sad; do not worry, Noah. God is Mighty.' Soon afterwards the world was overwhelmed by a catastrophe, which came by the power of God, and submerged the world under the waters of the ocean. In this way men were obliged to acknowledge the power of God, whether they liked it or not. And only then did they begin to recognize that Noah's teaching to humankind had indeed come from God.

And it is the same with Subud. If Subud is the work of God within human beings, then God in His power will accomplish this work. And for us in Subud, we can only follow after Him; follow in the footsteps of God, who will prepare us in a way that we cannot understand. We have only to carry it out and follow God, who is going ahead of us. We need only follow in God's footsteps, which we receive within us. For God really knows the present situation of humankind: that, in general, people will not relinquish honor, position and the enjoyment of their desires, heart and thinking mind; and that all this is the work of the low forces, which have taken over within human beings. So, it is these low forces, having taken over within human beings, which have caused their desires to flare up, and caused them to long for honor and for the respect and admiration of other people. Even though all this is wrong, it is not possible for people to admit their faults, because the low forces couldn't possibly be willing to kill themselves - that's obvious.

So if we promote Subud according to our intellect - through propaganda, by influencing various people, by advertising our name in human society - we will meet with many obstacles. It is impossible for people to acknowledge that they are wrong and Subud is right; they are not likely to give up their prestige and transfer it to Subud, even if, let's say, it really is the right way. Of course they won't do that. Therefore, follow in the steps of God; God will lead you by a way that is safe, a way that is peaceful. On this way you cannot know where you will be directed - North, South, East or West - you cannot know. This is the way of God, if He Wills it. Therefore, our aim is only to follow in His footsteps, according to what we have received. We need to walk and work with patience; without haste and free from our desires and thinking minds, but with awareness.

So let us not expect people to call us wise or to acknowledge Subud as number one among human organizations. Oh, no. In Subud we are no different from other people, no different from those who know nothing of God. Just be like that, because it is God who knows. This is why Bapak never claims to be a saint, a prophet, or anything like that - Pak Subuh is only Pak Subuh. For it is God alone who knows how Pak Subuh stands before God, and it is not possible for others to know it. So Bapak doesn't need to say, 'Pak Subuh is the only person who is able to be close to God.' No, no, Bapak never says that. Bapak is a normal person.

For the same reason, Bapak wishes all of you to work for Subud patiently, not being in any hurry to influence other people. No. But nevertheless, insha' Allah (Arab.: God Willing) - as they say in Indonesia, in Islam - we shall naturally be under His protection.



View of Freiburg, Germany World Congress 2018

Coombe before Subud Lambert Hughes - Liverpool Group

The item in the recent Journal, which announced the dismantling of the house at Coombe Springs back in1968 stirred old memories in me, as it must have to those who remember Coombe from long ago. Maybe many have forgotten this was where Subud began in Europe and Bapak opened many people beginning in 1957. When I enquired a little further, with the help of my old friend Tony Bright-Paul, it appears the history is more ancient than I had previously realised. I knew that a 'royal personage' was rumoured to have used it for romantic liaisons but it also appears



that Cardinal Wolsey was a former owner who used the water from the spring to supply the house. This was done by hiring a clever Italian water engineer to convey it up in lead-lined pipes to the main house. The little spring house is to be retained.

My interest is very personal as I made several visits there as a guest from the ages of 20 to 26 years. The journey from Liverpool was eventful as it was done on a dreadful 197cc motorbike taking over eight hours; motorways were then a twinkle in their father's eye.

When I finally arrived I became adopted as a sort of baby of Coombe by the housekeeper Kate Woodward and maybe others too, because of what was looked on as my extreme youth and possibly something to do with the enterprise involved in getting there at all. There were a number of residents at Coombe but I was always just a visitor, which had some advantages.

This was over sixty years ago and I will try to relate why I wanted to go there at all and why I feel this was a significant part of my growing up.

Coombe was then a group who were interested in studying the system of ideas put forward by G Gurdjieff, and also those of P D Ouspensky. It was led by J G Bennett, a physicist and disciple of James Clark Maxwell. There was a code of initials used by group members. The system was called the "Work" and Gurdjieff was known as G. If this seems a little like boy scouts for people involved it was serious and valuable. It needed attention to be focused and self-awareness to become present at all times.

Having taken part in this thought in action (the Work) required actual tasks which were the source material of our observation. It was the precursor of Subud, but strangely it was not completely replaced by it. For me it is a system of thought additional to Subud and still useful, becoming an integral part of my outlook. My first job was to paint wooden window frames – I have had an aversion to paint and painting ever since as wellas most other forms of DIY.

Coming to Coombe as a visitor meant a different perspective and an awareness of comic aspects of the situation. "The Bell", a novel by Iris Murdoch, is about a religious community with its ingrown preoccupations and pretentions. Spiritual pride seems impossible to avoid. This book is not a picture of exactly how things were at Coombe but there was in-talk and a bit of gossip; G knew that putting up with people we didn't like was a rich seedbed for observation. Probably the person most under observation was Mr Bennett or JGB. He could come up with his own vein of witty observations as when he described Coombe as a big "Montessori school for adults".

After boys' clubs and playing football in the park Coombe was a quite new social experience. There were artists, architects, scientists, musicians, but it seemed that I was easily accepted because of my genuine interest in the Work.

It is unfortunate that JGB rather fell out with Bapak in the end and gave Coombe Springs to another organisation to which he was sympathetic. Bennett wanted to pursue his own interests and another centre was formed at Sherborne in Dorset. Although I will always feel gratitude to JGB it was to Bapak that I became attached. Gurdjieff said, when dying, "Look to Dutch India" (Indonesia) which shows the continuity which existed. (How did he know?) The Work produced people who were used to order and discipline of a sort which was useful when an international organisation needed to be created.

When I was opened in August 1957 it was by Bapak and Icksan Achmad. And because Icksan was a tall ex-commando I though he was Bapak...I was soon corrected!

Immediately after my very unremarkable opening I knew that I did not need Coombe any longer. When it was decided to create an international organisation I was at first puzzled and unsympathetic. Much emphasis had been placed on the spontaneous nature of surrender in the Latihan. We appeared to be returning to the time before freedom. In this I came to realise that I was again mistaken and later became myself very involved in the organisation as after seven years as a helper I found what little talent I possessed was of a more worldly nature. Later I saw that there is usually a tension between the spiritual and the structure in religious bodies. Also due to this tension it was possible to be creative and allow growth and development.

There were others who wanted to stress the importance of tradition in ensuring order. It now seems to me that wisdom may consist in being able to balance these views on a personal level and also in the wider community. Lambert Hughes – Liverpool Group



"Has it been two years?" or "How time flies when you are having fun!" by Dave Hitchcock, Western Regional Chair

Do you like deadlines? Or do you prefer to procrastinate and do it when it feels right? I hear some fearful cries of "No", but also sense a few reluctant nods from people, like me, who see a deadline as the push they need to get on with something! In my case I have two deadlines that are very close together – an article for SCAN and a report for the delegates package for Subud Canada's AGM. What an opportunity – "two for the price of one", "kill two birds with one stone"!! Many members won't get to read the delegates package, some won't read SCAN, but between the two I will likely reach quite a few of you. So here goes.

I began my two-year stint as Western Regional Chair in May 2014 at the Subud Canada Congress at Crescent Beach. I remember receiving a clear picture of a building a sandbox for everyone to play in! I really didn't get started on the "construction"until after the World Congress that summer, when I ended my term as Zone 7 Rep. Since then there has been a fairly constant stream of satisfying organizational tasks. I was



recently asked: "Are you still enjoying being Regional Chair?" I have to say that I am although, like most volunteer jobs (particularly in Subud, it seems!), there are highlights as well as some "not so highlights". Fortunately, the former, and the grace that accompanies them, far outweigh the few niggles!

One of the aspects I love about this job is communication. I see it as an important role of the Regional Chair to "connect" members within the region, whether by email "information packages", telephone, inperson gatherings or whatever, so that everyone has a chance to play together in the sandbox! Many of the tasks that I have undertaken in the past year have had this as the focus, although I can't say that I have always thought of this at the outset!

Here is a very brief look at some of the highlights for me over the past year, together with a reminder of what will be happening in the months ahead:

In October 2015, about 30 members attended the Bethlehem Retreat (near Nanaimo). Particularly encouraging was the fact that half of these folks were (isolated) regional members. We were blessed by

the participation of local, regional, national and international helpers, including Rasjad Coleman, valiantly fighting back after his stroke in the previous January, and an example to us all. The overwhelming feeling was that we should do it again the following year, so Bethlehem Retreat Centre is booked for a gathering from October 21 - 23, 2016. Stay tuned for details later in the summer.

Due to the Bethlehem Retreat being in October, there was no Errington gathering last fall. However, by the time you read this, there will have been a Sunday afternoon gathering at Errington in May. These Sunday afternoon gatherings, with latihan, testing and a potluck supper, are well attended and totally informal. The hall is booked and the invitation sent out to members who live on Vancouver island, nearby smaller islands or areclose enough to travel there and back for the afternoon, some even coming from Vancouver, the Fraser Valley and the Sunshine Coast.

From July 22 to 24 we will be back at Alexandra Retreat Centre in Crescent Beach for another Family Gathering. This year it will run from late Friday afternoon until after dinner on Sunday. The centre is set around a central grassy area and surrounded with a fence, making it a safe, relaxed setting for families and children. The beautiful beach, pedestrian footpaths and nearby village are just a few minutes stroll away. Full details are contained in a registration package that has been forwarded to all members. As with all Subud gatherings, there is the ongoing challenge of finding a suitable location, which provides the amenities that Subud members require, at a break-even cost that everyone can afford. If you are reading this and realize that you still need to register, please contact Maemunah Coleman-Doran at maemunahcd@gmail.com

An important change for me this year as Regional Chair, is that I have largely taken over from Lester Sutherland as the person who forwards Subud information to members in the Western Region. Lucida Garneau, our Subud Canada Membership Secretary, Keeper of the Directory and Eastern Regional Helper (to name just some of her Subud roles!), created a Western Region Gmail account (as she had done earlier for the Eastern Region). Using this, I am able to forward material directly to individual members in the region, whether they are isolated or belong to a group. I try to save this up, so that I can send out "information packages" every few weeks, rather than bombarding members with a multitude of individual emails about single topics. I have to say a really "big thank you" to Lester for all of the work that he has done (and continues to do with SCAN, the Subud Vancouver newsletter etc.) in helping to forward information, and to Lucida for setting up the regional Gmail account and providing support to me with the many "challenges" that I constantly run into with this technology!

I also continue to work with Lucida in helping to keep the membership directory current. There are around 80 isolated/non-group members listed in the directory. I'm not sure how many of these still practice the latihan (the Regional Helpers will have a better handle on this), but I periodically ask people to let me know if they want to be taken off the list. Some do, but I have to assume that most of the others want to stay connected with the Subud organization and receive news of Subud events. We all understand how easy it is to change our mailing address, phone number, email address and some even their name(s), and not notify Subud Canada. Then we wonder why we are no longer receiving Subud information, so please let us know!

One way that helps me, and others, to keep in touch with what is happening within the Western Region are the quarterly conference (or Skype) calls of the Regional Council. These provide an opportunity for the Group Chairs, Regional Helpers and Regional Chair to share with each other. During the past year Aisjah Cassidy ended her term as Regional Helper and Rashi/Ramsey Oren and Paul Edwards as Chairs of Subud Vancouver and Subud Fraser Valley respectively. Many thanks to you all; it was great working with you. In April, Lucas Foss and Ramon Kubicek (both from the Sunshine Coast) become Regional Helpers, joining Latif Crowder (Lethbridge), who is convalescing from surgery earlier this year, Adelia MacWilliam (Victoria) and Estella Kuchta (Vancouver). Rasjad Coleman is an Honorary Regional Helper. These Regional Helpers, together with the current Group Chairs of Kumari Beck (Subud Fraser Valley), Sandra Olsen (Subud Vancouver) and Mike Pichichero (Subud Victoria), make a wonderful team and have taken the place of a Regional Committee. I am constantly grateful for the work that they do, not least being the core planning team for this summer's Crescent Beach Gathering.

Overall, I see the role of the Regional Chair as providing organizational support to the members of the region (particularly those who do not belong to a group), as well asto the Regional Helpers. While it feels

good when we work together as a team, that includes both kejiwaan and organization, I believe that it is important to not forget that the organization exists to support the kejiwaan and enable the members to practice the latihan (not the other way round!)

As for the "niggles", let me just say that these are few and far between. Remembering that in Subud we are all different personalities, all volunteers, all seeking harmony and all striving to be better human beings, I think we do reasonably well! What really amazes me is that most of these "challenges" (a polite word for frustrations, annoyances, complaints, problems, difficulties and misunderstandings, etc.) occur whether at the local, regional, national, zonal or international level. We often don't seem to learn from our experiences in other parts of the organization! Are we all doing the best job we can? Not always! Can there be improvements? Of course! Are we trying? Yes, most of the time!

It is so satisfying when, working as a team, a Subud event "comes together". However, I would be remiss if I didn't mention my largest "niggle" for most Subud events. This is the tendency for many Subud members to leave it until the very last minute before they decide to register, genuinely believing that one extra person won't make a difference to the overall planning and organization. I appreciate that circumstances can sometimes mean not knowing until late in the day, but the trouble is that with so many of these "extra persons", it does make it difficult for the organizers, not to mention the concern that we won't have enough registrations to break even!So, please don't be one of those "last-minuters"!

But back to the original question: "Are you still enjoying being Regional Chair?" My answer, in one word, is "Yes". "Will I retest to carry one for another two years?" Not sure at this point, but I would love for others to standfor Western Regional Chair at Crescent Beach in July. Wouldn't it be great if the members present had a slate of suitable candidates to choose from?

So, to misquote President Kennedy (who,it is claimed, actually cribbed it from a former Principal!): "Ask not what the Western Region can do for you, ask what you can do for the Western Region!"

Thanks for reading this and, if it is the second time, a double thank you! As always, I appreciate your feedback and suggestions.

Dave Hitchcock

Western Regional Chair, hitch@shaw.ca



"You May Join Subud"

There was an intellectual, a doctor of philosophy, who said that he did not believe in God because he could neither see nor touch God. "But," he said, "May I join Subud?"

I said, "You may."

"But what about the business of my not believing in God?"

"Never mind, after all, the one who doesn't believe is just your heart, because your heart has been taught on no account to believe in God. You may join Subud."

(66 JOG 1)



Human Force Camps Around the World



Human Force Camp, Cipanas, Indonesia



Human Force Camp, Colombia



Human Force Camp, Puebla, Mexico



Human Force Camp, Puebla, Mexico



Human Force Camp, Usaha Mulia Abadi Right: Human Force Camp Anisha, India, 2012



Human Force: Volunteering for Social Change

The Human Force: Volunteering for Social Change (December 13-22, Kalimantan) is a program that was founded and is directed by New York Subud member Alexandra Woodward. In succesive years, starting in 2009, Human Force organized four camps to assist SD projects. In summer 2009, over 20 volunteers came together to rebuild part of a school for children from disadvantaged socioeconomic backgrounds at Fundación Amanecer in Colombia. In 2010, the Human Force worked at SD project Usaha Mulia Abadi in San Miguel Atlautla, Mexico, and in 2011, twelve volunteers assisted the Cipanas YUM Village (a project of YUM) in Cipanas, Indonesia. Most recently, in July, 2012, a camp of 12 volunteers from around the world was in residence at Anisha, a program designed to assist local farmers in growing organic crops in Karnataka State, India. Among their activities there, they interviewed community members about their farming practices and needs, and also taught English at a local high school.

While the project is directed to Subud members aged 18 - 30 y/o, volunteers of any age as well as friends of Subud members may be included. The purpose of the camps is for the people involved to experience contributing to the social and humanitarian change accomplished by the SD program hosting them. Simultaneously, they are themselves challenged to feel their role as global citizens and agents of change in their own respective communities. In 2013, \$1,500 was granted by SDUSA to Human Force for the purpose of supporting leaders of Human Force to travel to meetings for intensive workshops, where they will be engaged in a long-term visioning process and in designing an action plan for future work. They seek to launch this new plan with a special program for 2014 surrounding the World Congress in Puebla, Mexico. Their hope is to continue to hold yearly camps for volunteers to support social and humanitarian Subud inspired projects around the world.



The Basara International Youth Camp will take place for ten days from December 29th 2016 to January 8th 2017 at Rungan Sari, Kalimantan, Indonesia. The camp is an initiative of the International Youth Team led by George Demers and Davina Flynn, working closely with the Indonesian Subud Youth led by Tauhid.

This will be the third and almost certainly the largest Basara youth event to take place at Rungan Sari with upwards of 100 young Subud members from all over the world expected. Basara is a Dayak word meaning 'gathering'.

There is tremendous support for this event from the WSA, the Rungan Sari residents and all the Rungan Sari welfare projects, the

School and the Kalimantan Meeting Centre. Basara also presents a new challenge to the Yes Quest team and the Wings. This all began at the last WSC meeting in Santiago when Elias Dummit and the WSC asked the Quest Team to work together with the Wings. Basara presented a wonderful opportunity to try out this new approach, especially when the young people asked Peter Jenkins (founder of the Yes Quest) to design the program.

The vision for Basara is to bring young Subud members together from all over the world to connect, share, and discover their collective and individual potential. In this process, they will explore their connection to Kalimantan, the latihan and to those parts of themselves that correspond to the four Wings (Enterprise, Welfare, Culture and Health) and how they might express these aspects within the Subud Organisation and in the world.

To achieve this vision, the program is built around five major workshops, 'My Basara', 'MySubud', 'My Life' and 'My Future' and 'Our Kalimantan'.

These workshops, which take place in the mornings, will be fun, fast paced and interactive. Participants will leave them with a list of ideas, issues and questions.

Now, all the International Wing Chairs, Sebastian Flynn (SICA), Hadrian Fraval (SESI), Maxwell Fraval (SIHA) and Kohar Parra (SDIA) and have agreed to send teams to Rungan Sari to support Basara, and in

the afternoons, the young people can explore all the issues and questions from the morning workshop at 'stations' manned by the wing teams and with a team of International and National Helpers.

The SICA team will also design and coordinate spectacular Opening and Closing Ceremonies and organize a Cultural Exchange Evening with local Dyaks. They will support singing, dancing, drama and craft workshops in the evenings, culminating in performances at the Closing Ceremony.

The Indonesian Youth Team are currently preparing a proposal to SESI for an 'Enterprise Challenge' involving interaction between Kalimatan Businesses and the young entrepreneurs.

Other events and activities will emerge. SDIA will be organising visits and volunteering at a variety of social projects and SIHA will, in Maxwell's words "be exploring what are the elements of wellness that, if well understood, can keep young people young".

The Quest team and some of the Wing teams and 'Human Force' are planning to arrive a week early to train young Subud members to be assistant facilitators and to run as many workshops as possible under supervision.

All in all Basara will see a new approach where all the various aspects of Subud come together to foster the potential of young people to develop Subud and their own lives using all of their potential.

Visit the Facebook pages at: https://www.facebook.com/TheHumanForce/

https://www.facebook.com/permalink.php?story fbid=1170894742945094&id=249274401773804

Also visit Andrew Hall's YouTube video at https://www.youtube.com/watch?v=sHmMo_CBvjo





Excerpts from Bapak's Talks

Comments by Bapak to Women after Latihan, 7th World Congress, England, 1983

Sisters, the mistakes or sins which have accumulated within your being are in fact not all due to you, your actions or your life, but many of them have been handed down to you from your parents, your grandparents and ancestors. So that within your being there is layer upon layer of sin, dirt and mistakes. To clean these out, to correct them through your own will, the effort of your heart and mind is impossible. Why? Because that very heart and mind is in itself full of dirt and has been penetrated by it. That this is so is proven by the fact that parents who outwardly seem to be very good people, with good behavior who seem to know the difference between right and wrong, frequently have children whose behavior is very far from what their parents consider right, or from what they hope for. This shows that actually they have handed down to their children something in their being that they were actually not aware of. So that is why we truly have been given an enormous good fortune because now, through the latihan kejiwaan God has given us something through which our inner nature can gradually, little by little, be put right.

This is something you certainly never experienced before you were opened. God has given us something today, a movement that arises from within us and gradually spreads within our being, gradually correcting, putting right and cleaning all the things that are wrong within us, that we ourselves cannot be aware of, with the result that we end up in a state we truly hoped for, with a clear mind, a clear and brilliant inner feeling, one which can truly understand and grasp things which we were previously totally unaware of and could not understand.

It is a fact that human beings usually do not know and are not aware of their own mistakes and errors. That is why the prophets and the messengers of God have always said that someone who knows and is aware of his or her mistakes, is truly already a member in heaven. Sisters, if you have now received the grace of God, it means that all these mistakes and errors which have been buried within your being will finish with you, meaning that if it is God's Will and if you receive God's grace, your children may already be born clean as a result of the working of the latihan; so that all the things that have been handed down to you by your ancestors will not go on further.

This spiritual training you have received is not really a training, but a receiving from the power of God, which envelops the self of human beings both inwardly and outwardly. It is really not something new. It has existed since human beings were created on this earth.

Why is this? It is because our training is not something we do with our will; rather we are trained once our thinking mind, our desires and our heart have stopped. Then we can receive this contact that we feel within our being. This spiritual training is not something new, nor is it, as some people think, a new religion. It is a receiving from God, so that human beings should not go too far, or go on too long forgetting God's greatness, which envelops the self of human beings both inside and outside; both that which can be seen as well as what cannot be seen by the ordinary eyes.

For those of you who have heard and read the stories in the holy books - in the New Testament and the holy books of Islam and Buddhism - this is not something new and strange. It was received in times long ago when the prophets were still alive. We are told how Jesus was able to cure the sick, raise up the paralyzed man who could not walk, and bring joy to people who were suffering in their lives. It was the same with the other prophets. It was indeed God's Will. The prophets received the power of God, so they were able to do things that, seen from the ordinary point of view, were miraculous.

So those of you, ladies and gentlemen, who have read and heard the Bible, will feel at home with what happens, with what you receive in the latihan. The latihan you receive is indeed nothing new, for it is truly the content towards which all the efforts of human beings, who have tried to find something like this, were directed. It is therefore a blessing and a joy for human beings - especially for all of us - that in this present age, filled with all kinds of things that can bring confusion to our hearts and minds, we are able to receive very easily the power of God that envelops the human self.

Many human beings make efforts with great difficulty, giving up their wishes and their responsibilities as human beings living on this earth, and isolating themselves in lonely places far from society. They do this so that they might receive the voice from the soul - God's power that exists within the human self that can be experienced by humans - and feel the power of God that envelops them within their being. So we obtain in this easy way that which people have so long searched for, with such difficulty.

This is not thanks to Bapak; this is not thanks to any human being; but it is indeed Willed by God, because God is wise and knows how difficult it is for human beings at this time. If human beings were not given something like this, they could not possibly experience it. Hence, this spiritual training of Subud that you receive and follow is entirely a gift from God's power. It is Willed by God. It is not from man's will. And because this is God's work, because this is God's power, we cannot mix our thinking minds and hearts into it.

Extract from a talk given in Singapore in 1967, Code number 58 SIN 1.

EARLY BIRD REGISTRATION DEADLINE FAST APPROACHING FOR SUBUD FAMILY GATHERING IN JULY AT CRESCENT BEACH, B.C.

Have you registered yet?

Did you know that the Early Bird registration deadline is JUNE 8? Do you know how to go about registering for the gathering?

Do you know how it feels if you forget to register and miss out on this gathering?

The weekend begins on Friday, July 22, 2016 at 4 pm and wraps up after supper on Sunday July 24. 2016. The Alexandra Retreat Centre is situated in the beautiful, family-friendly Crescent Beach area just south of Vancouver, BC, Canada. The



centre is set around a central grassy area and surrounded with a fence, making it a safe, relaxed setting for families and children. The beautiful beach, pedestrian footpaths and nearby village are just a few minutes stroll away. Check out the lodges, cabins and beautiful location at: http://www.alexhouse.net/multimedia/photo-galleries/alexandra-retreat-events-centre

JOIN THE FUN!

• There will be opportunities for beach walks, art and sport activities for children, canoeing, excellent meals, workshops, socializing, relaxing, simply hanging out, music, entertainment and, of course, latihan and kejiwaan activities.

REGISTER!

- Final registration deadline is July 8. "Early Bird" rates until June 8.
- Choice of full weekend registration with overnight accommodation, day visitor registration and individual meal selection.
 - Overnight accommodation is "first come, first served!"

PARTICIPATE!

- Offer a workshop.
- Join in the entertainment.
- Volunteer at the gathering. We'd love your help, and encourage everyone to pitch in and help a little. Tasks will be broken into specific time periods to make it easy to pick your spot to contribute.

For full on-line information and registration form, go to:

http://mcdwip.wix.com/crescentbeach

If you still have questions or need further information about registration, such as an emailed copy of the registration package, please contact Maemunah Coleman Doran at maemunahcd@gmail.com or me at dave_hitchcock@shaw.ca

Dave Hitchcock Western Regional Chair



Subud Zone 7 Council Meeting March 4-7, 2016, Veracruz, Mexico

Like many people in Subud, I did not have much understanding about our organization: I knew that Bapak left us an organization that divided the world into three Areas and that the Areas were further divided into Zones. I knew we were members of Zone 7, which included Canada, USA, Mexico, Suriname and Cuba. Until I became International Helper, I didn't pay much attention to this structure or understand why it exists. But now I realize that Bapak knew that this structure was what would guide Subud forward in the world. I think we all realized this as we ventured to Veracruz, Mexico for our first Zone 7 Council meeting on the weekend of March 4-7, 2016.

Below are a few experiences that we felt to share about our meeting. Detailed minutes will be published soon for those who are interested.

What we learn from each other:

Always the strongest feeling I have when I visit other countries is that Bapak received this latihan for All of Humankind. The latihans are strong and wide and filled with understandings of cultures and I realize what a miracle it is to feel so close to people I may have just met from places far from where I grew up. Special thanks to each country in our Zone.

Mexico: Mexico has many young members taking positions of leadership. Their membership has supported helper meetings called Asuhan. They tested the difference between normal helper kedjiwaan meetings and Asuhan meetings. Using this name seemed to deepen the helper meetings.

Cuba: The Cubans were unable to attend due to paperwork not being completed in time. The criteria has changed from the time of the Puebla congress and what once took 3 months now takes 6 months. We spent much time discussing how to involve Cuba and are very hopeful that Cubans will attend the Gathering of the Americas in Cali in August and that we may be able to hold a youth gathering in Cuba in 2017.

Suriname: What a special grace Suriname brings to our zone. They struggle like many of us with membership declining and wonder why. The testing we did helped us all understand that what may appear to be shrinking is in reality a deepening. The nature of Suriname brings a wonderful balance to our zone. Suriname is a small country of two Subud groups, each owning their own Subud house.

Canada: Canada is just very together. They hold area gatherings at the same place each year. This has made it easier for members to attend as there is one in the Eastern part of the country and one in the Western part of the country. They have a good mix of culture and kejiwaan and shared skits and music to the delight of all of us. Hopefully they can share at the Gathering of Americas or we can attend one of their gatherings so we can laugh and enjoy some fun.

Subud Veracruz: My strongest experience came right at the end of our visit. We went to do latihan with the very small Veracruz group. It is made up of one family and one or two members. They, like many of us, have a wish that their group would grow and wonder what could they do to support this growth. They asked us to test the significance of the Veracruz group. For me my receiving was so strong and clear that my concern for the small number of members in my own group just disappeared. I felt it was all part of God's plan, and the latihan being in Veracruz was exactly how it needed to be. The number of members was not important and I remember thinking, "I'm never going to complain again or worry again about how many members we have in my group." It was like God was shoving a lesson inside me with the realization that it's not numbers of members that are needed right now, it's the depth and sincerity of facing God that is important. I felt that God does have a plan and I needed to let go of my worry about the number of members. I felt small in my worry about the growth of Subud and that I wasn't trusting Almighty God. We all had a similar understanding which was such a gift, since this feeling of concern over the growth of Subud had been felt by several of us.

Gathering of the Americas: We did some testing about this gathering and I shared the International Helpers' plan to use this gathering to support national helpers and local helpers as Ibu has asked us to

do. There will be time for helpers meetings as well as activities for members, both kedjiwaan and visits to Amanacer and local tourist attractions.

Love and God Bless,

Myriam Ramsey,

Subud International Helper for Area 3

Bapak on suffering

Indeed, brothers and sisters, no human being can escape suffering. No human being can escape sickness. And you cannot escape the fact that you are sure to die. That is it. It is certain. That is why, if you want to improve your status, if you want to receive a grace from Almighty God, you must be patient, completely accepting and willing to let go.

Bapak has repeatedly said that the Subud latihan is a training given by the power of God. Bapak has proved this, and you can check this against the accounts in the holy books: the Zabur [Arab.]3, the Torah, the Gospels and the Quran. As you know, you are not the only ones to suffer. Even superior human beings, first-class human beings such as Prophet Abraham, Prophet Moses, Prophet Enoch, Prophet David, Prophet Muhammad and even Christ, could not escape suffering. And yet, if you consider and think about it, suffering is necessary for human beings. The greater the suffering, the greater the reward or gift they will receive from God.

There was also what Christ experienced. Christ knew, because God told him, that he would be crucified; he would be taken by people who were against him. He knew that before being crucified, a mob would torment him. But what did Christ do?

'I accept it. This is suffering that I have to go through, so that I can receive a gift – the glory of my soul in heaven.'

Therefore Bapak urges you ... he is not forcing you to suffer, but it would be good if you practised it. Especially if you are already suffering, take and accept your suffering as a test, a test in life. That is what you should do. The story Bapak just told you concerned events that happened long ago. But even Bapak experienced this. For twelve years, God willed he should suffer.

That is why, truly, the fact is that someone – meaning, any person – anyone who endures the tests in their life will receive a reward, a gift from God, regardless of whether they suffered for material or spiritual reasons

There are signs of this in worldly events. Take Rockefeller. Was Rockefeller born rich? No. Before he was wealthy, he suffered. He suffered. He cut back on food, he cut back on sleep and he cut back on his pleasures. He may even have given up all pleasures. As a result of the suffering he imposed on himself he progressed and progressed until he became a multi-millionaire. Napoleon's story was similar. Napoleon, the son of a common man, became Emperor, a great ruler of France. The story goes that he ate only once a day. These are cases of suffering you have probably heard about. That kind of suffering earned a gift for this world.

In your case, you might earn both. If you can practise some suffering you will receive a reward from God, you will receive happiness from God – happiness in this world, happiness in the hereafter. Why did Rockefeller get only worldly happiness? Why did Napoleon get only worldly happiness? Neither Napoleon nor Rockefeller knew about, delved into or received spiritual training as you do. That is why it will do you no harm to do this: reduce your enjoyment of food, reduce your pleasures, sleep less. Not the usual kind of sleep, no. The meaning of sleep in reality is intercourse between a man and a woman. Do not give in to the desires, brothers and sisters. Passion, sexual desire, the longing for sex – do not give in to that. That is one way to practise suffering.

This is why the prophets, the messengers of God, could receive a revelation from God, because they could keep in check all normal human needs in life.

[Section missing] ... as a result, do not give up or despair. Out of despair, some take their own life; they commit suicide. That act is condemned; it is forbidden and completely opposed by God. The reason is that suicide is not the act of a human being; it is the act of a creature lower even than an animal. When it comes to animals, no animal commits suicide. Only matter does. Indeed, matter is not aware of itself, it is satanic5. This is why religious law condemns, forbids and does not permit one to despair. Someone in despair is someone in darkness, someone who has succumbed to low forces; they do not realise and they cannot know that a human being is greater than any other being.

So if in your case you still feel that way, if emotionally you are overwhelmed by the feeling people call despair, Bapak disapproves of that, he absolutely does not want that. Why? The reason is that Bapak opened you ... you were opened by someone who was opened by Bapak, so in effect he opened you. And by opening you Bapak brought you to the power of God. And now the fact is that the power of God occupies you. So if you despair, it means that you do not want, you do not care about, God's love for you, which manifests within you.

That is what was important for Bapak to tell you, as he has heard that many of you are in despair because you are suffering. Brothers and sisters, if you are still in this world, still alive, do not let your circumstances affect you like that. That state shows that you lack faith in Almighty God, you lack patience and you lack acceptance.

What Bapak is saying, is that if you can endure your trials in life, if you accept the suffering you are going through with a feeling of patience and acceptance, it is certain that God will grant you a gift. Do not, after only a month or two, after a year or two, even after three years, feel that you cannot take it. What to do? A person, because they are a human being, can certainly take the trials; they can certainly endure all the tests in their life.

As part of your suffering, eat less and sleep less. Less sleep does not just mean less sleeping, but less sleeping with your wife – or the wife with her husband – the man with the woman. Do it less. Bapak does not forbid it, no. Bapak does not forbid a husband to sleep with his wife, or a wife to sleep with her husband, that is not forbidden. Just reduce it from the normal frequency, so that reduction will be a kind of self-deprivation or test; it will show your ability to endure a test. God will know, God will judge that, as Almighty God is always present inside you.

Bapak. Muhd.— Subuh Sumohadiwidjojo Djakarta, 2nd December 1970

DUTIES AND OBLIGATIONS OF A HELPER

The Duties and Obligations of a helper are:

1. To give explanations about the basis and aim of the latihan kedjiwaan of Subud to those who are interested in joining Subud. It is necessary to explain that the latihan kedjiwaan of Subud cannot be obtained through a teaching or the practice of a theory, but that it is received through the Grace of the One Almighty God and is based on surrender to His Greatness, with complete patience, trustful acceptance and sincere submission. So the basis of the latihan kedjiwaan of Subud is our constant devotion to Almighty God in accordance with His guidance and direction, which manifest in the latihan kedjiwaan of Subud, and the aim is that we may become human beings with characters of fine quality. Such are the explanations that should be given to those wishing to join Subud. Before joining, it is necessary to understand that Subud, or the latihan of Subud, is not a magical practice that will enable a person to make large profits in a commercial enterprise or obtain promotion in his work, or that will hasten recovery from an illness from which he suffers.

Of course, brothers and sisters, everyone wants to have a healthy body and sufficient means in life, but such things are not the objective in Subud. However, so long as we follow the way of the latihan kedjiwaan of Subud, we can always receive purification of the inner-feeling and development of the djiwa, which can really change a fate in life that is bad to one that is good, and can lighten the physical sufferings of the body which can eventually become healthy. But in entering Subud, the basis and aim is devotion, that is, constant devotion to the One Almighty God with patience, trustful acceptance and sincere submission. Whether a bad fate in life eventually becomes a good one and the suffering from a physical illness is cured, depends upon the Will of Almighty God. He is the One Who can decide what is beyond our comprehension. This is what the helpers have to explain to people who are interested in joining Subud. This is necessary so that they will not have any misunderstanding about Subud later on.

- 2. It is the helper's obligation to open people who have completed the period of probation, and to attend their subsequent latihans until they are really able to receive and feel the latihan kedjiwaan of Subud.
- 3. A helper must attend the latihan kedjiwaan whenever there is a latihan and an opening of brothers or sisters who have completed the period of probation, even if other helpers are there. This is indeed an obligation of a helper, so that there will always be a good atmosphere in the group and a deep feeling of brotherhood between the members and the helpers, and so that the members regard the helpers as older brothers who are worthy of respect and whose advice is trusted.

- 4. As far as possible, a helper must watch to see that there is no falling off in the membership so that it remains complete. Thus, if a member does not come to the latihan for some time, the helpers must attend to this and ask why it happens. It is very important for a helper to do this, in order that he can come to know the true situation. If the member does not attend the latihan because he is not yet able to receive and feel what is called the latihan kedjiwaan of Subud, then the helpers must immediately try to help him so that he can really receive and feel it. The way to do this is by having him stand up and close his eyes and not think of anything but just have a feeling of surrender to the One Almighty God with trustful acceptance and sincere submission; and then the helpers do their latihan in front of him. It must be remembered, however, that the helpers should never touch the member nor should they give him any advice when they do the latihan kedjiwaan in front of him, but only surrender everything to the Greatness of Almighty God. If this practice is really followed, both the helpers and the member who is being opened feel content and light, because the person being opened is able to receive and feel the presence of the latihan kedjiwaan of Subud and the helpers also feel progress in the realm of the kedjiwaan. However, brothers and sisters, if the situation is otherwise, for instance, if helpers have made several visits to the member who has not come to the latihan for a long time and it is clear that the member really does not want to be in Subud any longer, then the helpers can discuss this matter with the committee who should send a letter to the member in order to obtain confirmation of his wishes. If it is the person's sincere wish to leave the Spiritual Brotherhood of Subud, his name is to be removed from the members' register immediately. In this way, the helpers and committee members no longer have to give that member any further thought and our Spiritual Brotherhood of Subud is free from responsibility for any of his actions.
- 5. The helpers have no obligation to arrange financial matters. Thus the helpers particular obligation is to take care of matters pertaining to the kedjiwaan. Consequently, the committee must make the preparations and provide for the needs of members who are ill or members who have not attended the latihan for some time.
- 6. There is no chairman, secretary or treasurer in the helpers group. Therefore the helpers can hand over to the committee any necessary correspondence and the committee will attend to it. If the helpers have to make a decision about something, the way to do so is by testing together. This is essential so that decisions of this kind can be reached from within, free from the influence of nafsu.
- 7. If some group needs an additional helper, the helpers have the right to propose to Bapak a member to be appointed as a helper. But it must be remembered that, apart from having experience in the kedjiwaan, the proposed helper must be a person of good behaviour and able to care for the members.
- 8. As the helpers' duties are international in character, a helper's position cannot be the same as that of a committee member. Outside his group he remains a helper, so that if he visits a place that is still without a Subud committee or organization, and if there happen to be some people there who wish to join Subud, he has the right to open them. But in this case he must inform his fellow helpers in his home group.
- 9. Women who wish to join Subud must be opened by women helpers who then continue to attend their latihan. The same applies in the case of men who wish to join Subud. They must be opened by men helpers. So, too, with regard to visiting the sick: if the member is a woman, it is the women helpers who visit her, and if the sick member is a man, the visit is made by men helpers. Also, when testing for answers to questions presented by the members, questions from women members must be dealt with by women helpers and those of men members by men helpers.
 - 10. Helpers are not permitted to mix other theories and practices with the latihan kedjiwaan of Subud.
- 11. A helper who is chosen by the general membership to serve on the committee of the organization must become non-active and be relieved of his helper's duties. He becomes active again and takes up his duties when he is no longer a member of the organizational committee.
- 12. The duties of a helper are not limited in time. A helper can continue to carry out his duties as a helper year after year. He may give up his duties only when he feels that he is no longer capable of fulfilling them, and in that case he himself must send a written statement, endorsed by his fellow helpers, in order to obtain Bapak's approval. Furthermore, a helper can be compelled to resign from his duties as a helper if he deliberately mixes the practices and theories of some teaching with the latihan. Decisions about this are to be made by Bapak on the basis of a report from the local helpers' group.

From BAPAK.















Eastern Regional Gathering, Camp Kawartha, Ontario, Victoria Day Long Weekend Photos: Miranda Jabeen

Gathering at Errington

In what has become a regular annual event on Vancouver Island, Subud members gathered during the afternoon of Sunday May 15 for latihan, testing, sharing, socializing and a potluck supper.

"Where is Errington?" I hear some of you ask. Well, it is located kinda in the middle of Vancouver Island, about a two-hour drive from Victoria, just west of Parksville, close to Coombe, and very near to Englishman River Falls – so now you know!

It always amazes me how far people come for the afternoon; this year from Abbotsford, Vancouver, the Sunshine Coast, Comox, Victoria, Nanaimo, Duncan, Gabriola Island and other parts of Vancouver Island.

The gathering began with a bit of a "hiccup", as we arrived to find the hall being used, unexpectedly, for a church service! We discovered that this was to be followed by their AGM, as they had the hall booked until 2.00 pm, an hour after our rental was supposed to begin! However no worries! Latihan was scheduled for 2.00 pm, so we simply gathered in the small hall for our opening circle, introductions and socializing before latihan, the ladies moving into the large hall when it was vacated.

I can't speak for the ladies, but personally I found the afternoon of latihan, testing, sharing and discussion with the small group of men to be most rewarding. The gatheringalso provided an opportunity for new Western Regional Helpers: Estella Kuchta, Lucas Foss and Ramon Kubicek, along with Adelia MacWilliam and Rasjad Coleman, to meet the members.

Here is a subsequent note from National Helper, Hanafi von Hahn:

"Yesterday Rohana and I attended the Errington Gathering. To me it was a most successful event and I was grateful to have been there. We were 8 men and maybe 16 ladies. Rasjad was also there and took part actively during the men's latihan and testing. This really impressed me. He loves to be involved and his contributions were most valuable. Lucas and Ramon did a great job in conducting the latihan, testing and sharing. I really enjoyed attending".

It seems that an important part of the "Errington experience" is the potluck supper – as always a varied and abundance of tasty food! This gives an opportunity for people to socialize, reconnect, meet new members and make new friends. The rental cost was shared amongst those who attended – amounting to a very reasonable \$7 per head.

Then at 6.00 pm, full of good latihan, good supper and good company, it was time to clear up, leave the hall the way we had found it, including carrying away our garbage, and make our respective ways home. Will it happen again next year? Probably! Please watch for details, as all Subud members are invited – wherever you live!

Dave Hitchcock, Western Regional Chair







Art by Elfrida Schragen

On Being an International Helper Both during and after Bapak's lifetime Kadarijah Gardiner

Subud Journal, Dec. 1992



You asked if I would write a little on my experience of being an International Helper both before Bapak's death and after. Thank goodness for dear Rozak's comment that it is not really possible to do an article on the 'role' as such, I certainly would not like to do that, for the very words 'our role', 'my role' could begin to set off a domino effect (almost an alienation). Whereas what we need as a helper is identification, not separation not a 'them and us' - which is not what it is about, is it?

Let me talk through how it's been with me. I managed to make my 'pilgrimage' to Cilandak in January

1968 – having been in Subud for ten years I thought it time to pay my respects to our beloved Spiritual Guide. I didn't have much idea about helpers - except to say, a little naughtily - 'Help the helpers" when I saw or heard things that were contentious.

Bapak was to give a talk to helpers and my friends Mariam Kibble and Mariamah Wichmann said I should come with them. We sat in a circle on the floor in Bapak's house. Bapak looked around and asked "Is everyone here a helper?"

"No, Bapak, I am not, should I go?" I went. So there was something in being ready to take on that responsibility that could be sensed by Bapak. Interesting, I thought at the time.

Later, when on their tours Bapak's family would ask me to talk to this or that person and I'd say "But I am not a helper", they would say: "Yes, you are. Just answer their questions from your experience". Well, certainly I had a lot of that.

But it was not until 1982 or '83 that felt I could undertake the responsibility. Quickly, due to someone moving town, I was made regional helper. Then Bapak decided it was necessary to make up the numbers of the first International Helpers Dewan after Vanessa Bigwood's death and through testing my name was one of two that went to Bapak. I was appointed.

What did it mean to be an International Helper? Well, Bapak was there and said we were to be Bapak's eyes, often rather dim eyes at that, I think! We "were to bring life to the latihan" we were told, but we were not told how exactly. So slowly we began to pick up clues. It was being – and more importantly, being ready to be used, not so much doing, yet although there were the reports and forms and paper and letters to be dealt with, not to let that trap us into doing, rather than being ready.

Ready for what? Nothing more than being a channel. That takes some trust, I can tell you, when you go into a room full not only of expectant people, but of problems. It was okay when Bapak was alive, we could refer all really tough questions and difficult situations to Bapak.

I remember one time when Ibu Rahayu came to talk with us, and our scientific brother pressed her for more guidance on our work. If you were to listen to a recording we took of this little meeting, you would just hear Ibu Rahayu's voice getting slower and fainter. But what happened? What happened was that she 'took us somewhere else' while she was explaining how you can feel the latihan even when you are cooking. So how can I try to describe in the language of this world what happens when we get 'out of the way' and are sometimes told to be a channel (even a little narrow one) for what is beyond ourselves? When we asked her another time, Ibu Rahayu said 'Just be nothing'.

We all know that Bapak came to give mankind the latihan, which is the greatest gift - and how most of us forget it from time to time, or there would be no problems in Subud. But the latihan is Bapak's legacy, and we are Bapak's heirs, so we all have it in accordance with our capacity to receive with patience, trust, sincerity and submission - those words which Bapak repeated and repeated to us - for there are really no

better words to describe it.

So now we (all of us, you too) - just have to encourage the awareness of surrender within ourselves, and within others. I remember Bapak saying a helper is person who can stand in front of a person and feel how they are. If only there were more of us who allowed ourselves to surrender enough to feel that there could be less trouble and more growth in Subud.

An international helper is supposed to be someone who can feel how a whole country is. If only there were real International Helpers in our governments!

On one visit I was unable to see through the antagonisms and problems the people were making for each other. I just wanted to go away (it was all so sad) but of course I couldn't, so I really asked for help. Months later I was getting ready to leave Cilandak, but my feet took me up to Bapak's house. As Ibu Rahayu was just coming out of the kitchen, we talked a little, and I found the words coming out of my mouth: "Thank you for helping me in....(I mentioned the name of the country) when things had been so difficult".

Looking straight at me, Ibu said: "Ah, yes, good."

So we are not alone, many, many brothers and sisters can confirm that.

As Varindra Vittachi always says: "It's all about something else..." Of course we miss the personal talks and times with Bapak, but as far the work goes, it's the same, and none of us need to be alone.

Editor's Note: Here is an 8-minute video of Kadarijah Gardiner reading Bapak's Talk to Applicants (Singapore 1960) on YouTube at: https://www.youtube.com/watch?v=wCbAqiJRUy0



How to improve the quality of one's latihan



A Subud brother shared that sometime ago he told Ibu Rahayu that he regularly gets into a latihan state when performing the salat, the Muslim prayers. This is Ibu's reply to him, plus her advice on how to improve the quality of his latihan:

'Even though we say that the latihan is not a course of study, yet the latihan is like a teaching which moves stage by stage, going deeper and deeper and spreading further and further over time. As such, sometimes, when required, it comes by itself as if there is no difference between the movements we make in our daily life and those in the latihan.

The example was your experience when you performed the Muslim prayers and your feeling was filled with the latihan; it was to show you that your outer prayer can unite with your latihan. For that reason, if indeed you are a Muslim, even though you do latihan, it is a good thing to also practise the Muslim prayers.'



'There Are No Accidents' From the booklet 'Recollections of Ibu Siti Sumari' by Lusana Faliks



How many people have heard Ibu say, "There are no accidents"? After a while, I used to ask people, "Was Ibu constantly telling you that there are no accidents?" because she was always telling me that. People said they heard her say that from time to time, but not constantly. Because, through the years that I knew Ibu, especially in Jakarta, she was constantly saying to me, 'Lusana, there are no accidents. Lusana, I want you to remember that there are no accidents.'

Once I said to her, "Well, Ibu, I don't understand you sometimes. If I was walking down the street, and a brick fell from the top of a building and hit me on the head and killed me while walking, wouldn't you call that an accident?" She said, 'No accident'.

This left me kind of puzzled. If there were no accidents, what where there then? She explained that the circumstances of our lives are destined. We can't do anything about the circumstances of our lives. So I said to her, "Well, where's our free will, where's our choice? How much free will have we got?" And she said, 'About as much as a violin in a violin case.' And this is one of the pearls of wisdom

that she told me which I can use almost every day. She told me that our free will comes in our choice. We can't change the circusmstances of our lives, but we can change how we react to them. Our reaction to our circumstances is where we have our free will. And this is really one of the most profound things that she ever told me.

And then she added that the 'right' reaction is not always the same for each person! For instance, if someone was very strong and always wanted his own will, the reaction for that person if it was correct was that sometimes they would have to give way. And for someone who always gave in, and always let other people have their way, for that person it would be that they had to assert themselves, that they should have their way too. So it's a different reaction in the same situation for different people. And, that your CHOICE in the circumstance was to look for the right way for you.



"SUBUD is a direct, personal experience of a higher power in our lives, as an everyday reality. At the core of this experience is something we call the latihan – which in practice means that when Subud members, who have asked for and received God's contact with their soul, gather to worship, they stand up, do their best to quieten their hearts and minds, and surrender to the power of Almighty God. What happens then is between each individual member and that higher power, and can take many forms, all of which are leading the person to their own relationship with that power. And as Subud is not a religion - it has no creed, no dogma - many members who do the latihan also fully follow their own religion." (Edward Mackenzie, UK)

SCAN is a quarterly publication of Subud Canada posted to the Subud Canada website (www.subud. ca) and is mailed free of charge to members on the current membership list maintained by the Subud Canada national committee who do not have Internet access. The opinions expressed in SCAN are those of the authors and do not reflect the the views of Subud Canada or those of its constituted membership. Advertising is carried as a service to readers. Articles may be abridged by the editors to conserve space. Material contained in SCAN does not imply an endorsement of any product, system or service. How to contact us: Articles for SCAN or questions about SCAN, its purpose or its editorial policy may be addressed to the editors, Lester Sutherland, lesters1 at shaw dot ca or Valentine Narvey, vnarvey at gmail dot com .

This issue of SCAN has a new look, which is one column per page. Feedback is appreciated.

Eastern Regional Gathering, Camp Kawartha, Ontario, Victoria Day Long Weekend Photos: Maksum Gonzalez



Practicing Stress Management



More Stress Management with Mark, Eliora & Samantha



Outdoor Construction Zone



Indoor Construction Zone



The Canadian Navy Recruiting Office

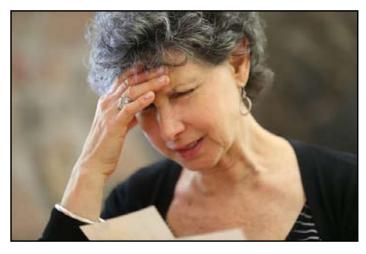


The Canadian Navy Travels the World

Eastern Regional Gathering, Camp Kawartha, Ontario, Victoria Day Long Weekend Photos: Maksum Gonzalez



Mark and Andrew solving the world's problems



Eliora trying to solve a local problem



Raphael and Paul



Raphaelle and Helina



Hamida and Halima



Problem solved.

Eastern Regional Gathering, Camp Kawartha, Ontario, Victoria Day Long Weekend Photos: Maksum Gonzalez



Dachlan, Phenice, Helina, Eliora & Andrew



Ruth and Lucida



Sofia, Valentine, Alexandra and Miranda



Miriam's new daughter, Florence



Florence, Ruth and Grandma Grace



Grandpa, Dad and daughter Florence

World Subud Association Archives in Area III Daniela Moneta, Phoenix, Arizona

The archives began in 1960 when Subud New York started collecting the archives of Subud North America. The records of the first administration, chaired by Erling Mark Week, are complete with minutes, reports, financial records, and correspondence. The subsequent administrations of Oswald Lake, Wilson Sharpen, Peter Lutifi Barrett, and Victor Masters are also complete. Included are some early helper reports about how Subud spread across the Americas. In 1970 under the direction of Bapak, Subud North America split into Canada, United States, and Mexico. Robert Cary and Ruth Jahoda, pioneer Subud members, were the archivists for Subud USA in the early days. Ruth made a concerted effort to collect international archives as well as USA archives. We have her 35 pages of notes from the 4th World Congress in Indonesia in 1974 and her equally extensive notes taken



at the 5th World Congress in Wolfsburg. Her notes give an interesting perspective of the Congresses from a member's point-of-view. There are some correspondence, organizational and kejiwaan reports, helpers' travel, and other papers from the early days of Subud Peru, Ecuador, and Mexico donated by Lance Monnichmeyer. We have publications in Spanish donated by the Subud Mexico archivist, Eliana Hernandez Cardenas. There is a good collection of Canadian records from Lester Sutherland, former ISC Media and Archives Coordinator (1993-2001). The current WSA archivist is working with the Canadian national archivist, Michaele O'Leary and Valentine Narvey, Co-editor, SCAN, on filling in needed records.

Some highlights of the Area III WSA Archives include a large collection of enterprise records for the USA going back to the early 1960s, photo collections from Simon Cherpitel, films and videos from Briarcliff, Skymont, and other Subud gatherings and congresses. There are also digital congress photographs from Rachman Cantrell. We have Zone 7 Committee Councillor files from Julia Hurd and Dave Hitchcock for the years they served in those positions and not much from any Kejiwaan Councillor. Some histories of Canadian, Mexican, Cuban, and the United States groups have been collected. Books by members and publications from national, regional, and local groups are numerous but not complete as well as international publications from the ISC/WSA and Zones and several countries outside Area III.

However since the mid-1990s, the paper archives for all Subud collections have diminished due to our use of electronic communications. Many records have been permanently lost as we have not, and still do not, have good procedures and policies for collecting and preserving electronic records. We need a dedicated Subud server to store these digital records. Archives for some of the more recent SUSA administrations are missing as well as kejiwaan reports. For example, there are few or no papers from the Trisha Bhuie (2004-06), Deliana Fuddy (2006-08), Reynold Bean (2008-10), Rasjidah Franklin (2010-12), or Shoshannah Margolin (2010-2014) administrations. Do any of the officers of these administrations have these papers in their personal collections or on their computers? What about national committee reports from other Area III countries and reports from national and regional helpers? If so, please contact Daniela Moneta, WSA Archives Area III, daniela_wsaarchives@subud.org.

We do however have some electronic records, such as: ten document boxes of printouts of MCI telecommunications for StarNet and SICAnet (equivalent to a modern day message board) from 1986-1992 collected by Melinda Wallis who did an excellent job of transferring SUSA archives to the Phoenix storage facility. The SubudUSAHelper message board, starting in 2010, has been archived by Yahoo as well as Subud Greater Seattle Blog since 2011, archived by the editor. Many current newsletters in electronic format are produced. We need a well thought out plan for preserving these electronic records and photographs as they are susceptible to bit rot and obsoleteness of media, software, and hardware if they are not preserved properly. We need Subud IT specialists to step up and help with this issue. These records give a snapshot of Subud life and the workings of the latihan and provide sources for future researchers writing the history of Subud.

In 1976 Bapak wrote a letter to the International Subud Committee, the Dewan of Helpers, and all Subud National Committees throughout the world announcing the duties and responsibilities of the International Subud Committee and all its assistants. One of the duties was: "to arrange for the preservation of archives and historical material relating to the development of the Spiritual Brotherhood of Subud." (Note: Bapak's reply to reports that reached him from ISC, intended to be an announcement for all. Addressed to Varindra Vittachi,

Dewan of Helpers, ISC Chair, and all Subud National Committees throughout the world, dated 16 November 1976. Copy from WSA Archives Australia)

We are still trying to fulfill our duties in this regard. The current work in the WSAA in Area III is to collect and catalog archives from Canada, USA, and Mexico as well as other important records from countries in the Caribbean, Central and South America for preservation and safekeeping for future generations. Goals for the Area III Archives are to step up communications with the Central and South American groups to collect copies of their important documents and their zonal reports and assist the various countries in Area III to write their history.

You as a Subud member can help this important cause by supporting the WSA Archives and its work. Information on how to support the Archives is here:

http://www.subud.org/start.php?page=donate&detail=How%20to%20donate

If you have archives to donate, please email Daniela Moneta at daniela_wsaarchives@subud.org and tell her what you have before shipping. This way we can discuss the appropriateness of the material and determine if it might be something we already have.

Submitted by Daniela Moneta, Archivist, WSA Archives, Area III, Zones 7, 8, & 9, 2 West Georgia Ave., #5 Phoenix, AZ 85013 USA

Invitation to the Gathering of the Americas, in Cali

Subud Cali, Subud Colombia and the representatives of Zones 7, 8 and 9 of the Americas invite you to the Gathering of the Americas taking place in Cali, Colombia from the 10th-17th of August 2016.

Why you should join us at the Gathering

The main purpose of our gathering is kedjiwaan; it is an opportunity to experience the latihan. "Don't let this contact simply be a contact, but put it into practice, it doesn't make sense to receive the Latihan if you use it lightly, just the way you feel like it, God knows everything" Ibu Rahayu (16SRG. SEMARANG 5 of February 2016).

The fundamental goal of this gathering is to create a space for the Latihan to develop, so that it remains accessible to all and so that we may all share in the Latihan experience that Bapak envisioned.

Activities

- General latihan every day in the mornings and afternoons
- Latihanforhelpers
- Kedjiwaan work for the members with personal testing
- A visit to the International Amanecer Center in La TebaidaQuindio with transportation from the city of Cali, Latihan in the great Salon and return to Cali.
- You will be able to participate in work groups and kedjiwaan work of the Wings. One day each will be dedicated to the work of SICA, Youth, Susila Dharma and Enterprises
- Get to know the World Subud Organization Subud WSA
- Learn more about how the Zones work
- Learnhowto dance salsa
- Enjoy the cultural activities at night at the Cali Subud house
- Meet old friends and make new ones from around the world
- Enjoy tropical fruit and the delicious native cuisine.
- Experience and enjoy the hospitality and happiness of the Colombian and Cali people
- In one word: receive and experience the blessing of God.

Colombia and Cali -- the perfect setting for our Gathering

One of the most biodiverse countries in the world, Colombia connects the northernmost tip of South

America to Central and North America. Its diverse landscapes and cultures leave visitors in awe. Soaring Andean summits, unspoiled Caribbean and Pacific coast, enigmatic Amazon jungle, cryptic archaeological ruins and rustic colonial communities paint the countryside.

A land of colorfully contrasting heritage -- Andean and African, modern and pre-Columbian -- reveals itself daily in the art, music, and food that make up the distinct cultural cocktail of Colombia. You will be received with open arms by Colombia's famously warm and caring people.

We are passionate, happy, sensitive, educated, strong, hard working with a great sense of humor, always in good spirits that make the difference. We have the best coffee in the world, emeralds, famous musicians and writers like Nobel Prize winner Gabriel Garcia Marquez who captured the magical realism of Colombia with his powerful words.

The vibrant city of Cali with its pleasantly tropical climate attracts travelers and Cali's "calenos" alike. The capital of salsa, movement and music defines the caleno lifestyle. The Subud House is located downtown, surrounded by beautiful old architecture spanning centuries. A short walk away you will find San Antonio, dotted with boutiques, local restaurants, and colorful hand-painted murals. Calenos adore swimming in their rivers that flow from the peak of the Cordillera Occidental with its cool waters into the Cauca Valley, attracting groups of friends and families as a favorite weekend pastime. You will try exotic fruits you have never tasted before... chontaduro, lulo, curuba, zapote and many more. Enjoy typical dishes like the sancocho de gallina, pan de bono, cholao and champus.

Web Page

You can find the instructions to register for the eight day event on the web page. Should you have any questions about registration please reach out to Andres Serna: jasear@gmail.com
You will also find detailed information about the gathering (Hotel, program, cultural activities, information about visas, etc)

Welcome! We are looking forward to having you with us at the Gathering of the Americas

Paloma Munoz, Zone 8 Representative, Email: zona8subud@gmail.com

Ibu Rahayu's talk to the international helpers, February 27, 2015

Mon May 23, 2016 8:36 am (PDT)

Posted by: Aliza Albornoz

"...In fact, as Subud spreads, those who are most needed, with the most important role in spreading Subud, are local helpers. You have now become international helpers, but you all started as local helpers. You know what is involved. All that work is training.

So, there is no latihan where we accompany members by a mobile phone or Skype. There is no connection. In fact, what is important, what is needed, is something that creates a connection between one person and another or between many people, and that is a power that is within you. What is that power? It is the power you receive from God; we term it budhi. This is the budhi in Susila Budhi Dharma. So, do not degrade your budhi, which must be active, with a mere mobile phone. Your budhi just goes into the mobile phone. [Ibu laughs.] Your voice at the other end of the line has no content. This is the practice, the technical aspect of the kejiwaan.

This is the answer for our sister from America. But now I want to ask you all. Have you, since becoming a helper, experienced what I have been talking about, namely, in doing this work, it is not only training for the member, but for you too?

Various International Helpers: Yes.

Ibu Rahayu: So, when members ask questions, give [clear and detailed] answers in the way I just did with you. Do not say, 'Do not worry. Keep going. You will eventually understand for yourself or receive it for yourself.' It is not like that. If a human being wants to know something, they have to make an effort. God will not give anything before you have a feeling of effort, of making an effort to understand [through the latihan]."

"...This is why international helpers were formed. Their role is to reactivate things, to make some regulations – even though those exist – so that each helper knows his or her duties. Those must be activated again. It is not just a matter of activating them; helpers must practice their duties as helpers. Of course, we have to make a book for helpers. It is greatly needed, since, in some places, there are no longer books available. Consequently, new helpers do not even know what their duties are, 'What should I do? What are you going to do?' 'Just ask the older helpers.' 'They just say, "Just receive it; it will come by itself."' That is not so. That is why such a book is needed. It is so that helpers understand. And, we, the old helpers, should set the example by following what is in that book. There is a risk in having such a book, but it will help us do things right. So, this must be done.

Now the international helpers' task is to ... [inaudible.] international helper, each group must make a helpers roster detailing their duties, say. And the helpers must not only be aware of those, but also put them into practice. And if helpers do not know what to do, encourage them to read Bapak's talks. Those talks contain explanations about [the process of the latihan], not how to get to heaven. No. They are explanations for people who follow the latihan.

Encourage them to do latihan regularly. Indeed, the latihan requires discipline. Even if we follow a religion, we need discipline. If someone is not disciplined in religion or in the latihan, they will have no faith, no confidence in themselves. They will just do the things they enjoy, whereas things that they enjoy will not necessarily make them improve, but could make them worse. But of course, they give priority to things they enjoy..."

Ibu Rahayu's meeting with International Helpers, Zones 1,2,3,4 Cilandak, Indonesia, February 27, 2015 Final Translation by Raymond Lee, 15 CDK 5

Brothers and sisters, welcome. This is for those of you whom I have not met before today – I already met some of you here – welcome to Indonesia. I really appreciate your visit; you have come so far and were able to take the time to meet me. You have certainly come intending to introduce yourselves and to use this opportunity for us to get to know each other. After all, I could not attend the World Congress where you were appointed and started your duties as new international helpers.

Perhaps some of you do not know me or have never met me before, so this is the best opportunity for us to not just know each other by name, but to talk together. And perhaps you have a wish or hope to get something, material you will need, to be able to carry out your duties. But let us do so in a relaxed manner, so that we can be open and so that you will remember what you need. Who wants to speak?

A: Yes, I have been asked to ask a question. I am A, from Subud [my city]. I have been asked to ask about opening people via Skype and Skype latihans and Skype applicant meetings. It seems to be happening not just in [my country], [but also] in various other locations. And so I have been asked to ask advice on that.

Ibu Rahayu: Now is an era of great advances. Where possible, everything is done ever faster and with a minimum of effort. But we have to remember that Subud is not like anything else. Why is it unlike anything else? The reason is that our connection – our connection in the latihan; not in a normal state, but in the latihan – is a closeness between a human being and the one who made that human being. Who makes human beings? God does.

Of course, you do not know God, but God knows you. You cannot talk to God; you cannot feel it when God touches you. But the truth is God can talk to you and touch you. But for someone who is not alive yet, they cannot feel that touch, that closeness, because the contact is either not there or, if it is, it is still tenuous.

For that reason, for convenience, when giving explanations to candidates or explaining something, you can do so by telephone [or Skype]. In the normal way, you can do so. In truth, you can do it. However, the understanding of God will only reach the [candidate's] mind and will not touch the feeling of the person you give the explanation to.

So, in truth, using a telephone is not in line with what is intended to happen during the candidate period. Even when someone is a candidate, although the candidate period appears to be unnecessary, but starting in a small way, we bring to life or touch the candidate's feeling. But we only touch the feeling; they are not touched in the way they will be when they get opened. It will not be you who opens them; [God will do so]. So, the candidate period is not only training for the person who wishes to be opened, but also for the helper. Therefore, the helper when giving explanations should not do so arbitrarily – all they talk about is their own experience, but they do not have the aim of awakening the candidate's sincerity,

acceptance, and faith.

In truth, this is not training just for candidate helpers, but even for helpers it is training. Training means to practice being able to touch someone to gain their trust, lest you open a candidate but do not touch them in their feelings at all. In fact, a helper must take responsibility for what the candidate receives.

For the candidate too, he or she will realize that they do not need to study anything in Subud, but they feel it. Consequently, the new member will respect and value the helpers; but not out of fear. This is the reality from correspondence – I do not know from whom, and there is no need for me to say – why do letters about very common problems still come to me? The member says, 'I cannot tell this to the helpers. I fear they will not understand what I am asking.' It is as though the helpers have no work to do. In fact, as Subud spreads, those who are most needed, with the most important role in spreading Subud, are local helpers. You have now become international helpers, but you all started as local helpers. You know what is involved. All that work is training.

So, there is no latihan where we accompany members by a mobile phone or Skype. There is no connection. In fact, what is important, what is needed, is something that creates a connection between one person and another or between many people, and that is a power that is within you. What is that power? It is the power you receive from God; we term it budhi. This is the budhi in Susila Budhi Dharma. So, do not degrade your budhi, which must be active, with a mere mobile phone. Your budhi just goes into the mobile phone. [Ibu laughs.] Your voice at the other end of the line has no content. This is the practice, the technical aspect of the kejiwaan.

This is the answer for our sister from America. But now I want to ask you all. Have you, since becoming a helper, experienced what I have been talking about, namely, in doing this work, it is not only training for the member, but for you too?

Various International Helpers: Yes.

Ibu Rahayu: So, when members ask questions, give [clear and detailed] answers in the way I just did with you. Do not say, 'Do not worry. Keep going. You will eventually understand for yourself or receive it for yourself.' It is not like that. If a human being wants to know something, they have to make an effort. God will not give anything before you have a feeling of effort, of making an effort to understand [through the latihan].

What else do you want to ask? Was that all, A?

A: Well, we had one other question from [my country's] National Helpers concerning Bapak's Guidance and Advice for Helpers. From their point of view, what they would really like to see is a new edition that has full talks of guidance from Ibu and from Bapak for duties of helpers. And then they would like to see a section that has procedures like the opening words and how to prepare yourself for an opening. Besides the fact that they cannot use the current edition because of laws in the country, but they feel it is important, especially for new helpers, to have something to refer to besides the Subud library and they would like to encourage new helpers to read Bapak's talks. And so they asked that we talk with the other International Helpers while we meet but also if we saw you they asked for your advice on this.

Ibu Rahayu: Certainly, guidance concerning the kejiwaan is not found elsewhere. So far, only Subud deals with the jiwa, the true human soul. When people talk about the inner, 'inner' covers many things. The inner is not just the jiwa. In the jiwa or true human soul – when I say 'inner' I mean what is inside us. This is the outer, and there is the inner [Ibu gestures] – inside us is not just the jiwa, but many things. That is because, as human beings, to be able to live like this we have used a great many different life forces; they enable you to live.

Anyone not in Subud will not understand this. There is no need to talk about it. There is not need to say this to people who do not understand. Just tell them there is 'inner guidance' and there are things that we carry out with the mind.

When we explain to someone who is new to the kejiwaan, we have to adjust to what they can grasp with the mind or 'solve' with thought. There is no need to tell them about the kejiwaan. [In Indonesia] people know of the jiwa, only in relation to mental illness; they call it having a sick jiwa. But the part that is sick is not the soul, but the mind. One can only know the jiwa if one does latihan.

It is okay to do this. We have just started working to replace what is unnecessary without losing the content of the latihan. But you must work on this together and agree on it together. Subud does want not to see America make its version and Indonesia its version. We will end up with an Indonesian Subud, an American Subud, and this and that Subud. Ultimately, each will claim to have their God. They will have their own gods. Then there will be no unity anymore. There will be no meeting, no unity in the kejiwaan. Are you able to understand my explanation or not? Well, this is the answer I can give you. Of course, it is a long answer. If it were short, it would not touch you. I would not reach the target.

A: So to put together a new Bapak's Advice and Guidance for Helpers, is that something that we should work on as the international helpers?

Ibu Rahayu: In fact, now we are amending, but not discarding, the guidance of Bapak. We will not throw out its content. We can change what will be included; it is okay. But we cannot change the content. And, of course, this should be done by those who can feel this – well, hopefully, some can feel this – who can feel which guidance is going to be acceptable to people who do not do latihan. If the United States proposes one thing and UK proposes another, agree on it together. Agree on it together. And, hopefully, a lawyer – who will be willing to work free of charge – will study the legal aspects to ensure it will be acceptable in all countries. We might simplify, but we will not discard Bapak's guidelines.

To give one example of Bapak's guidelines: Subud is not a religion. If we were to say it was a religion, it would just be a religion, a new religion. But, in fact, it was never foretold that there would be another religion. It was foretold that there would be something new, but not a religion. So, this is one example. So, do not say that Subud is a religion. Subud is not a religion. But why do we say it is not a religion? Otherwise people would think that Subud is a new religion. People who already follow a religion would not be able to join Subud if we said it was a new religion.

I left something out: Subud is not a religion, but its members follow their own religion.

Sanderson Topham: I am Sanderson Topham from London in England. And I wanted to ask Ibu's advice re: our job as international helpers. We have situations now in groups where helpers do not have any training. Basically, people are being opened and leave maybe after a few months. The helpers, because they have not had any training, are not attending to those problems. Also there are many latihans where the helpers are not even [conducting] them properly, not saying "begin" or receiving how to do that because there is no guidance. So, as a result, the depth of the latihan, I do not feel, is what it was. So very much it is coming from the mind and the heart. And also from that situation you have people then wanting to say, 'Well, we do not need to wait three months to open people. We do not need to do this. We want to change what Bapak said.' Now, as international helpers, I see our job as being we have to go down to the foundations, down through the national helpers, down to the local helpers and the members and we have to work with them trying to lift their latihan to another depth, basically. And this is possible. One has experienced it with a few people but I think it needs to be our policy to do that so that people are feeling the kejiwaan from their jiwa. And it really is not happening very much and thus people are leaving very quickly. So that is it.

Ibu Rahayu: I said earlier that the most important of the helper positions is that of local helpers. The question now is how to upgrade helpers? Of course, I hope all you international helpers have more experience – or so I hope – than other helpers. That is why, even though helpers are appointed or chosen in each country, yet, the biggest concern is their lack of understanding of what a helper is. They are pleased to be called helper, but not pleased if they have to care for someone who needs help.

This is why international helpers were formed. Their role is to reactivate things, to make some regulations – even though those exist – so that each helper knows his or her duties. Those must be activated again. It is not just a matter of activating them; helpers must practice their duties as helpers.

Of course, we have to make a book for helpers. It is greatly needed, since, in some places, there are no longer books available. Consequently, new helpers do not even know what their duties are, 'What should I do? What are you going to do?' 'Just ask the older helpers.' 'They just say, "Just receive it; it will come by itself."' That is not so. That is why such a book is needed. It is so that helpers understand. And, we, the old helpers, should set the example by following what is in that book. There is a risk in having such a book, but it will help us do things right. So, this must be done.

Now the international helpers' task is to ... [inaudible.] international helper, each group must make a helpers roster detailing their duties, say. And the helpers must not only be aware of those, but also put them into practice. And if helpers do not know what to do, encourage them to read Bapak's talks. Those talks contain explanations about [the process of the latihan], not how to get to heaven. No. They are explanations for people who follow the latihan.

Encourage them to do latihan regularly. Indeed, the latihan requires discipline. Even if we follow a religion, we need discipline. If someone is not disciplined in religion or in the latihan, they will have no faith, no confidence in themselves. They will just do the things they enjoy, whereas things that they enjoy will not necessarily make them improve, but could make them worse. But of course, they give priority to things they enjoy.

Indeed, in latihan, we do not always feel a vibration. No. And yet, if we make ourselves do latihan, it will come spontaneously. So, we train ourselves. Do not give into lethargy. You must discard, set aside lethargy; you must! Do latihan. Even if you do not feel anything, your heart will face God. Even if you do not move, but here... [Ibu gestures] knows. Your soul knows.

For instance, when people say, 'Oh, my latihan is not going anywhere,' where do they want to go? Whether you progress or regress rests within you. God cannot make you progress. It depends on your efforts and willingness. The helpers cannot make someone want to do latihan. Whether someone wants to do latihan or not depends on the individual; they have to make themselves be disciplined. That is why international helpers, when travelling, must carefully examine the growth in the groups. For instance, if there are not enough helpers, more must be added. If something is not right, it must be put right. Consider countries that are far from any large groups. Often, because the members there lack patience, they look for ways to accelerate the process of the latihan. They start looking for ways to do that and thus give rise to mixing. Some kinds of mixing have a good effect, such as yoga or martial arts, because one's health or physical condition improves. But mixing can lead people into difficulty if they take those practices too far or go into them too deeply while still following Subud. If someone is doing that, they must be advised that if they want to be in Subud, they should stop using methods or other ways, in order to avoid an inner confrontation. The international helpers need to advise on that too, since all the things Bapak talked about in his talks are truth.

That is why Bapak hoped that all of you would really feel that Subud is a way to God. We do not claim Subud is the only way. That is up to Almighty God. However, we are obligated to explain to members who join Subud to carry out what is advised in Subud. The reason is that there are risks in everything with consequences for the future. Even though everything comes spontaneously in Subud, all the same, we still need to know which path to take.

If I may say this, even though I am Bapak's daughter, I never thought of myself as being anything other than an ordinary person. I went to school, I was a teacher; I did all kinds of things. But I kept having this thought: 'I am Bapak's daughter, but I do not know what this latihan is.'

Then the time came – it was when Ibu Siti Sumari died – I received that I had to go with Ibu when she passed away and thereafter I received I would accompany Bapak in spreading Subud.

At that time, we, Ibu and I, lived far apart. I lived in Semarang and Ibu lived in Jakarta with Bapak. When Ibu fell ill, my experience began, 'You have to be prepared; Ibu is ill and might not have long to live.' It began. Whereas before I did not understand what this latihan is, but now, even though I already did latihan, suddenly I could see everything. Every person I saw, I could see if that person was clean, a human being, or if they were still influenced. It was a witnessing whereby [I saw that] what Bapak talked about was indeed true.

Then I continued... When I got up there, I sat down. Oh, I sat on... You can believe this or not, but I experienced it; it was God's grace. I sat on the Earth. This planet! 'What's happening to me? How come I am sitting on the planet? Oh, it means that it is indeed God's will that Ibu would only live this long.' While I sat on the planet, on top, 'I am on top of the planet. Since I am here, I can look for Bapak.' Then, in a state of latihan, I continued up until a voice called my name. I knew it was Bapak's voice. It clearly was his voice. Hearing it made me feel happy, since then I knew that I had not got lost or gone astray. 'Who are you looking for?' He called me by my name, Rahayu. 'Who are you looking for?' I said, 'I am looking for Bapak, because I want to know who Bapak really is.'

And there, I saw something like [translucent] porcelain, like a light. 'Come here!' When I approached, I was told to drink. It was like drinking milk. After I drank that milk, I looked at myself, 'How come I am made of light now?' Then I was told, 'It is not the time for you to meet Bapak. You should go home.' Even there I was trained, like in latihan. That is why I can tell you that you do not just do latihan here; you will do latihan there too. And when you do latihan there, it will be with your soul. You will not take this... [Ibu gestures]. You will not take your mind either. This was one experience. I had many others. I experienced them for a hundred days. They ended when Ibu's one hundred day selamatan was over. I was told, 'That is all; go home now!' Well, I headed home. I did not have a mind. It had stopped functioning. All I could see was a kind of ocean. It was an ocean with no horizon; like this... [Ibu gestures.] Then I said, 'I cannot get home!' 'Use your nafsu. It is the nafsu that you have to use.' 'I do not understand what the nafsu are.' Then I simply surrendered. Only then did I understand what it means to surrender to God. So, it is not certain that surrender in this world, 'I surrender...', is a true state of surrender. Do not get the wrong idea; Bapak's advice that we have to surrender does not mean we give up in despair. It means that we leave it to God, because only God can provide the way.

So, this is a little bit about my experience. From that I was sure that in truth God's contact with God's creatures is always close. If we feel distant from it, it is because our nafsu still block us.

So, once you become a helper, do not be ambitious: 'Oh, I am right; I must get my way.' No. Everything comes from God, who fills you with a power adjusted to your state. If you are ready, and God fills you, ah, then you will be able to feel it and be able to put it into practice in whatever you do.

I never used to do this; I could not speak like this before. 'How does Ibu know all this?' It comes from

within. I never prepare a draft for a talk. If I am asked, 'What are you going to talk about?' 'I do not know.' That is why sometimes a question will awaken me. If you did not ask anything, we would just sit here saying nothing. But, once someone asks a question, it comes by itself; I spontaneously start talking. I did not intend to give a talk today. I just came to say hello. If none of you had asked, that would be it. We would simply say hello and goodbye.

So, that was a little story that what I say is not baseless; it is based on reality.

When it was time for the world congress, I was not able to go. Yet I felt that during such a congress, a large congress, a world congress, a power is needed; a greater intensity of God's power. I felt, 'Is there anyone? Are any of the members able to bring about a congress atmosphere that will make members who attend feel secure and peaceful and give them spirit? Is there anyone who can lift them during testing?' Then from within, 'Use the testing you did.' This too was a test for me. At first, I did not dare do so. Finally, I told Muti to send the recording of my testing. They used that recorded testing to test the members there. Naturally, I was thankful. And the members too could feel that testing was alive. It was yet another witnessing that everything rests on our faith.

So, as international helpers, when you need something, never forget your faith in God. After I have gone – I am eighty-seven years old now; I could leave you at anytime – we have to be united in our worship of God. Let no one feel that one helper is higher than others, or more capable than others. No. We are all the same. We are all in the process of preparing ourselves, as well as purifying and refining our faith in God. This is just an interlude. If you encounter difficulties, do not be at a loss. For us in Subud, it is essential to be in a state of harmony and openness.

This is my answer to the member from England. Therefore, the task of keeping Subud safe is in your hands as international helpers. It means you must build the helpers so that they can become helpers who are really able to help the members.

Well, it is your task now. It does not mean that you long to always be in this role. Whether you will or not, we leave that to God. But for now this is your duty, namely, to accompany the vessel – this vessel in which Subud members do latihan and worship God. Therefore, manage it! Do not feel it is the committee's responsibility: we just work on the kejiwaan side. Do not think like that. If the committee want to find the right way, it is best you participate and balance the needs of the committee, which is involved in so many worldly activities.

This is too long. [Laughter.] Is there some... Are there any more? No, the other...

B: My name is B. I am from [city], [my country] – Area X. And the first thing I wanted to say is that I wanted to express my gratitude to Ibu Rahayu for everything I gain from her work for us. I also then wanted to say that a particular difficulty that I find is... Obviously, I read Bapak's talks and try to relate this to my experience. And here and there are things that I experience that I cannot find [in those talks]. Now, one approach is to say, 'Okay, just wait patiently. One day you will understand.' But that does not... and even if I finally do get some sort of an understanding, I am never entirely sure of this because I do not have that sense of inner authority that, 'Yes, that was it'.

So, for instance, I will share a couple of things that I know I am not the only one to have felt them so they might have some...it is not just personal stuff. One is: very soon after my opening in [city], where I was opened, Ibu came to visit and I remember just coming into the hall. I suddenly felt, just opening the door into the hall, the air became dense; there was some sort of a density there. You could feel it. Now, I do not know to give it a name until today. I know the experience; I know that other people have experienced it. But there is no way for me to say 'Okay, this is what Bapak said, I know what it is.'

Or another one: when talking – like, for instance, when I talk now – I feel a sort of, like a sort of electricity, like a sort of a buzz. I know this is a shared experience, but I do not know which force is it, if it is any particular force. So, these sort of things, I do not...there's a lack of confidence basically. Yes. Ibu Rahayu: Well, that is because, within him, B does not possess acceptance yet. Normally, being a witness: he experienced something, what he was hoping for. But now he is hoping to receive more than that. In fact, he is not ready to receive more yet. Well, it is all up to God. If he does not feel confident yet, he will witness it for himself in the next world. This is why we say it is a grace from God if we can witness Bapak while we are still in this world. Then we believe. Because of his thinking, he is not able to be accepting yet. Earlier I said that we do not become accepting by thinking or saying we are, but by experiencing reality through God's grace, or by stating it, but with an intention that is real. In reality, his confidence is not there yet. Well, we cannot force it. When the time comes, he will understand.

Take the experience that Hassan Bustillo said he had. He too had never received an experience in the latihan. But one day he saw the roof open up and he could see. All he could see was a light, but he knew that light was Bapak. All he could do was weep. He cried and asked for forgiveness. That was it. Indeed, he had a witnessing, he witnessed.

B: I just wanted to say thank you and also, before I forget, [name] wishes to say hello and sends his love.

Ibu Rahayu: Any more? Are you from [country]?

C: From [my country].

Ibu Rahayu: Do you have anything to say? [Laughter]

C: Ibu already answered all of my questions.

Ibu Rahayu: I am not saying you have to believe me. Concerning all this, you will believe it when you witness it yourself. So, it does not matter if he, B, does not feel that confidence yet. It is okay; there is nothing wrong in that. It does not mean B is against, but he should just accept it. Perhaps, it is not the time yet.

I want to add to something I said earlier; do not think that, because I ascended, I could see God. That is not so. No one can see God. God envelops everything; envelops one's eyes. How can you see God if God envelops your eyes; the eyes of your soul? It is not possible. We are enclosed, so we cannot see everything. God encompasses everything.

In fact, I was summoned to go up twice. The second time was when the hundred- day selamatan of Ibu Siti Sumari's passing was over. At night, I was told that I must not sleep. 'At midnight, you will be summoned.' I would be summoned to go up. It added, 'At midnight, a great light will come to collect you. Then you must release your light.' So, clearly, we can ascend if we have already obtained that light. It was true. At midnight, a light came. At first, I still wondered, 'Do I have a light?' 'You do.' Then I remembered the first time when I was told to drink that milk and I saw I was light. So, when that light arrived, my own light appeared, and it went up too.

Well, it is what we call a grace from God, that... Normally, to make that journey takes years. When someone dies, they could take fifty... I forget how long. Does it take fifty or a hundred years to ascend? But I only took a few hours.

Then, when I got there, I was told to look far into the distance – I could see it as though it were close, in fact it was very far – to the place where Bapak was. 'That is your father.' I could see him from far; that was it. But I did not get a chance to speak to him. After that, I went back. Indeed, I had wanted to meet Bapak. So, I saw him there.

Then I came home; I came via here, via Jakarta, this very house. I saw Bapak sitting here wearing Javanese clothes. But his hat, his head band, was like a... Santa Claus, what do you call it...? [asks Raymond and Muti] ... a crown. He was wearing a crown.

I knew then that the Bapak who was there was different from the Bapak who was here, yet it was the same person. Bapak was there, even though he was still alive in this world. Then I told Bapak, 'I saw Bapak here and he was wearing this.' He just said, 'yes'. That was all. I did not ask anything else. There Bapak wore... They all did, there were many there, not just Bapak. There were huge beings; they all wore robes. Later, Bapak [here] asked me, 'Did you see one of them wearing a brown robe, a kind of reddish-brown colour?' I said, 'Yes, I did.' 'Well, that was Bapak.' Bapak only said that.

That is the story. But you do not have to put it in the book; there is no need to include this in the 'Guidelines.' It is not necessary. [Laughter.] This was my witnessing for myself. Of course, Bapak hoped you would be able to witness this too.

Well, perhaps others will witness it; we will witness it when we are no longer here. [Ibu laughs.] That is because, when we die, we do not stay dead. It is like we make a leap: thereafter we live with our soul. This is why we need to do latihan while we are here, so that we can still cleanse and upgrade ourselves here.

This is another story. A member wrote to me; a man. He asked me to describe what happens when a person dies; who will we meet and what will we become? That is what he asked. I answered that I have never experienced death. Therefore, I do not know what happens when a person dies. What I received was a grace from God, whereby I was summoned. If we are summoned, we are taken there by the power of God.

Perhaps, in the normal course of events, it would take us thousands and thousands of years to get there. But by God's grace, after only a few hours, I could return to this world. I left late at night and was back by dawn, at five in the morning. There lies the difference; it is the 'science' of the soul. It is a technique, but it is God's technique. Human beings are not the only ones who have techniques. God has techniques too. And I am sure that God's techniques are more incredible than any techniques that humans possess.

That is all. [Ibu laughs] That is my story. But, if others have experiences they want to ask about, go ahead.

Sanderson Topham: I have never shared these experiences before, one of them ... [inaudible] One I had here in Ramadan in 1974, just down there. And it was I think on the 27th night while I was saying my prayers. I was told that I should stop breathing and I struggled with that. And basically, I thought I was going to die and I kept saying "Allah, Allah" and then my breathing became very quiet and then I went into... it was like a battle of years ago with horses and spears and people. And then again I was saying "Allah, Allah" throughout. And the second part of it was going through a very rough sea. And, when I got through the sea, I felt myself go up. Up and up and up until I came to the top of the world again and when I got to the top of the world I experienced... it's very difficult to explain... the experience was of the word 'Allah' that continued non-stop around the whole of the world in every way and that was actually a sound. So I experienced a sound that was around the planet all the time. Then I came down.

And then a number of years ago, I suppose about ten years ago, again on the 27th night of Ramadan I did a latihan – this was at Loudwater – and I had an extraordinary experience with the latihan where I was taken up through all of the seven levels: the material level, the vegetable level, the animal level and then the human level, and then to taste the upper human level. And when I...the latihan was so quick I went back and thought "Oh well, that's it then. I'll watch a film" which I shouldn't have done really because it was Ramadan. But I did watch a bit of a film. It was actually naughty really; I shouldn't have done it. And I went to bed and it started again. And I was... I actually didn't breathe for the whole night. My breathing stopped. And I only know that because I was so cold when I was woken up by the alarm for breakfast in Ramadan.

But the end of that experience was I met Jesus. And I was asking all the time, where was Bapak? And he said Bapak's not here. And then at the end of that I saw the underside of Muhammad and actually I felt very frightened at that point. I think because I felt that I was actually going to... I was going. And Bapak didn't appear to me. And I was actually slightly disappointed at that. But after that my life for six months was awful. It was terrible. I was ill, I was in a crisis for about six months, it was. But I think my life changed probably. So that's it.

Ibu Rahayu: When it comes to an experience, an experience is also training. So, when I had my experience, I went through the different heavens, step by step. We pass through that. Arifin also had an experience. Arifin, you have an experience also?

Arifin Konrad: Yes.

Ibu Rahayu: Well, Arifin had an experience. He also had an experience but he only got as far as the moon. Raymond Lee: Did you get beyond the moon, Arifin?

Arifin Konrad: Yes, I did. Ibu Rahayu: He did not go any farther? Raymond Lee: He said he went farther than that. Ibu Rahayu: Oh, okay.

Sjarifuddin Harris: Do we have time for one more experience? When I was first opened a message came to me: 'Who will take a message to the king?' Nobody answered so I said, 'Okay, I will take the message. What is it?' 'Well, you will know when the time is right.'

So, twenty years later I was in this vision, where I was in the village in desperate poverty and they called a meeting and said, 'If somebody could just get a message to the king, he would help remove this poverty.' And I was young, but I volunteered. And they laughed and said, 'Don't be silly. The man won't go. You can't think of that.'

But an older lady in the village came to me with a backpack full of food. She said, 'You're right. You're supposed to go to take the message. So take this food and leave before anybody knows. It will be too late when they go looking for you.'

So, I went. I had no idea where the king was but on my journey I saw a wolf and I thought maybe he was going to eat me. But I remembered that I had some food so I threw some food out and the wolf came over and ate the food. And then he came over and sat down next to me. I thought, 'Well maybe he is my friend.' So, we travelled together looking for the king.

And one time we came over a hill and we saw lots of campfires. It was the first time we saw any humans. And I said, 'Let's go find out. Maybe someone knows where the king is.'

We went down to these camps and they were all looking for the king. And basically a message came. 'The king knows that you're looking for him, so he is going to send a messenger to guide you to the kingdom.' Of course, when this messenger arrived, it was Bapak. So, I knew who Bapak was.

He just said, 'Come!' So I followed him down the path. He came to a big building and opened the door and said, 'Come in!' I said, 'Bapak, but there are many more people that want to come.' He said, 'Don't worry, they'll go on another trip.' And so as soon as we went in the building he closed the door and he said, 'begin!' So, I knew what latihan was.

But I saw that there were women and children in there. I said, 'Bapak, what's this?' He said, 'Ya, ya, just surrender.' So I closed my eyes and after a while I felt something change and I opened my eyes and

they were in latihan, they were leaping into the air and I looked for Bapak. He was also leaping in the air. But then I said, 'Bapak, what's this?'

He said, 'Ya, ya, just surrender.'

So I closed my eyes. And I felt a change later and I opened my eyes and the building had disappeared and we were just latihaning out in nature. And, 'Bapak what's this?' And he said, 'Ya, ya just surrender.' So, I closed my eyes again and then soon I felt another change and I opened my eyes. The Earth had disappeared. We were latihaning in the stars. And I thought 'Oh my God! Bapak, what's up?' 'Ya, ya just surrender.'

So I closed my eyes and the latihan was getting stronger and stronger and then I opened my eyes again. The stars had disappeared. There were no stars, just total blackness. I worried, 'How am I going to get back?' So, I looked for Bapak. But when I saw Bapak he was transparent. He was clear. He was like light or glass or... I could see right through him. And I knew at that point I had just been given the most fantastic gift I could ever get. And that, actually, Bapak was not only the guide; he was the king. So, he had taken me to see the king. And then I think the last time he said, 'Just surrender,' I passed out. But then after a while I realised I was drifting back down to Earth and I remembered that I forgot to tell the king about my village. Instantly, I knew. Before I finished the thought, 'The king knows more about your village than you do.' 'Oh, thank God.'

But then I was drifting down farther. I thought, 'What will I tell them? When I come back to the village, what will I tell them? I had this fantastic experience.'

And so the minute I had the question – 'What to tell them?' – the answer was immediate. 'The only poverty they have is the poverty they are hanging on to. God's abundance is all around them but they cannot see it because they are hanging on to their poverty.'

And so I told that story to Ibu on Bapak's hundredth birthday celebration. You were sitting out on your patio and I asked if I could tell you and you said yes. And I said that message that the only poverty they have is the poverty they are hanging on to. And Ibu looked at me and said, 'That's right.' I thanked her for listening and then went on.

Ibu Rahayu: In reality, the power of God is very close to people who sincerely dedicate themselves to God. In fact, many people are able to feel or experience it. However, they do not realize that. These days, it seems to be even closer. I do not know why. Perhaps, it is God's will.

As such, here in Indonesia, many people know about Subud now. They have a picture of what it is. But, mostly, people cling to what they experienced elsewhere. Well, if they are not in Subud, they will not have experienced the kejiwaan to this level. These days, to give an example – this was Emmanuel's story – suppose it is raining. We do not need to test. A feeling comes spontaneously, 'Oh God, please grant that the rain will stop so that I can get home.' How come the rain stops! It is a grace from God. It means the contact is close.

There are all kinds of happenings. Emmanuel [from Subud USA] said that he felt he knew things, but why did Bapak never teach us about those things in his talks? Well, this is not a teaching. If indeed the time comes, one can do it. So, in truth, when one can do that, there is no need to test things. And if that happens to you, we cannot speak any lies. God hears everything we say and knows everything we do and happens to us. So, knowing that leads us to become good people as God intends.

So, I replied to Emmanuel by saying that the power he had is not his power. God gave him that power to make things easier for him.

Well, it is getting late, I will end this now.

Sarita Rodriguez: My name is Sarita. I am from Cali, Colombia. [Speaks in Spanish] [Interpreter]: First of all she wants to send greetings from all the members in Colombia to thank you, Ibu, for all your help and love. And also they want to give you their love for everything that you have done for them too. The only question that she has is if Ibu Rahayu can maybe explain to us, as international helpers, how we go about giving names to people? When members ask for a new name, how do we go about it?

Ibu Rahayu: Well, the truth is not everyone can do that; not everyone can give a name. The right way, for those who are able to give a name, we give a name that matches the state of the person. By using that name, that person will not emulate his or her father or mother, but will emulate his or her true self. There is no method. There is no way to study or learn how to do this. It is not possible. That is because, in truth, the ability to do this relates to one's soul. Not everyone knows their own soul; they might not know their own soul, [let alone someone else's soul]. Therefore, not everyone can do this. But, since we do latihan, if you want to try, it is okay to do so. Whether the name you get will be right or not, even I do not know. I cannot guarantee it. Some names will be wrong, some will be right. In truth, there is no method.

So, after I am no longer here, look for your name by feeling your inner self. If the person can receive that, be grateful. But I cannot, I have no way to teach someone how to do that.

Sarita Rodriguez: [Speaks in Spanish.] [Interpreter] She is not talking about technique. She is talking

about that sometimes the members feel that they can receive for themselves the name. But the question comes: Is it correct that the members receive the name? Is it the helpers or will it be Ibu?

Ibu Rahayu: I will not be here forever. I do not know either. In fact, not everyone needs one. Not everyone has to have a change of name. There is no need. It is only needed if there is a problem. If there is a problem with the name – people do this because Bapak had his name changed – such as, one is always getting sick, if one's child is often ill or misbehaving or not normal, then it is needed. But normally, it is not a must. As for the name of the soul, God will give that there. Perhaps, even without that name, you will still be called. If everyone asks for a new name, I am tired now. [Ibu laughs; laughter]

C: I have a short experience to ask Ibu Rahayu about. I had a dream, I think two or three times, and I remember very clearly in the dream I was a Hindu priest and I meditated in a cave. And then I had too many students and I preached to them. But I told them that, 'In this life I could not give you the way to worship God and the next life I would promise you like that.' Then in this life, I introduced a lot of people – some people I remember from the dream – introducing them to Subud. I do not know if this experience is related to my past life, and with the people that I introduced them to Subud?

Ibu Rahayu: Well, it happens. He tends to get influenced; his ancestors influence him. In fact, in Subud, reincarnation does not apply. But there are spirits that have not been accepted [by God] yet. In most cases, if someone is in Subud, purification will suffice. They will not have to live again or come back again. No.

B: A quick one about the names again, because in the recording of testing sessions that we received from Ibu Rahayu to do at congresses and zone gatherings, there is actually in the first one, the one from 2013, there was a question that took me by surprise when I first did it at the [national] congress. It was: 'Receive your name.' Now, first of all, a personal thing, I received something very faint that I am totally unsure of. Obviously I would like to find out about that. But, also right after that question, Ibu was laughing and saying. "Well, if you do not know your name, how will you know when God calls you?" So, that sounds a little more serious than, a little more of consequence than to say, oh you know... So I am not sure how consequential it is. In any case, I also wanted to find out specifically in my case, can I test what I receive, what I think I received, with my brothers here or shall I ask Ibu? I do not want to tire her further.

Ibu Rahayu: Well, I said earlier... People assume that, when I give a name, it is the name of the soul. But I have said many times: do not call it the name of the soul – it is a Subud name. The reason for saying that is I find it through the latihan. God does not tell me that so-and-so's name is this. That is not so. The soul needs a name that lasts forever, because its life has no end. We will simply change our state; if we live on with the soul, we will not be dead. So, in fact, it is not us who has to give a name, God will give it. When I help with a name, I just try get close to what that person needs. It is not the name of the soul – it is a Subud name. That is why I often correct people and tell them it is not the name of the soul. Many people ask, 'What is the name of my soul?' I dare not give the soul a name. Only God can give the soul a name. The way I do it is like doing latihan; I match the state of that person. So, I only get close to or approximate the name. As for its truth, I leave that to God.

But a person must have a name. Then, if they are called, they will know. If we do latihan, our name becomes alive. Then, the moment we hear it, we know it is our name. That is why, when someone gets a name, for example, from me, the important thing is to love that name, to be happy with it. If the person does not like it, do not use it. They will end up confused.

Even if it is not the right name, provided he loves his name – he loves his name, because it is his name and he feels it is his name – that name will come to life, that name will be one with him. Even when someone gets a name from me, if they are not happy with it, there is no point in using it. But if he likes the name and calls his name often, when he hears that name, he will know it is his.

Raymond Lee: Ibu once told us that we do not need to ask for a Subud name, because during Ibu's experience, Ibu was called by the name 'Yu.' Ibu Rahayu: Yes, it is short for Rahayu.

Raymond Lee: And Ibu said that on hearing that Ibu felt pleased.

Ibu Rahayu: That was because Bapak gave me that name, and he was calling me by my name.

C: When Ibu is no longer with us, who will give the Subud name?

Ibu Rahayu: Well, now people can learn how to do that for themselves by testing. I do it in the same way, by testing. But for me it has become... For someone who does not feel it, it seems easy to do. But when I test for someone's name, I have to become that person, and it feels very heavy for me. But perhaps for people who do not feel that, it is not heavy.

That is why I just give something to go by. Usually, I tell people to test for the initial first. Then they can look up in a book for names beginning with 'L', say, and feel which name touches their feeling. The name should touch them. If they ask me to test, I have to become that person. That is the heavy part. I feel that person. That is hard for me. But go ahead if you want to try it yourselves. Choose the name that touches one's feeling. But now, many people keep changing their name up to three or four times. That is not good. It means that person never feels happy with their name.

That is enough. We will stop, because the food is ready.