

issue 3  
13 aug 97

on the beat of the X SUBUD world congress

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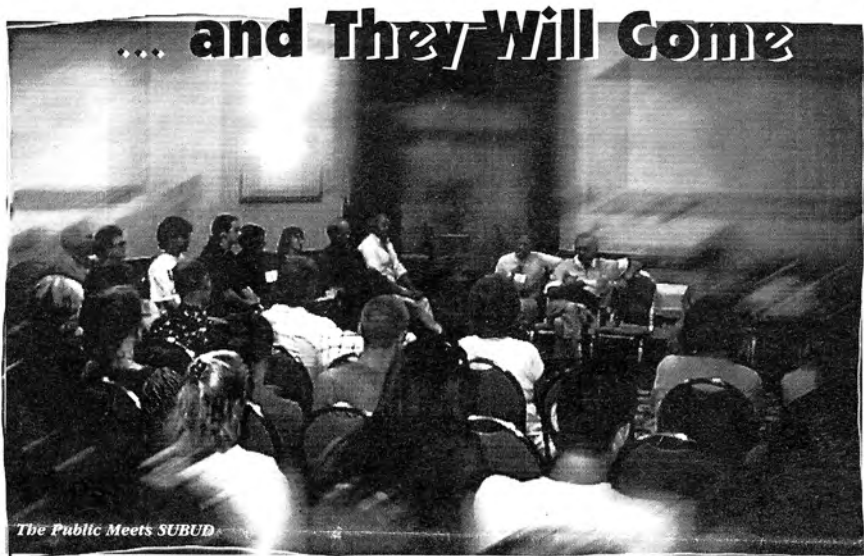
# Build A Congress ...



by Gaye Thavsin

The X congress is generating a lot of energy. Over 40 people have been opened during the congress so far with five more openings scheduled for Monday. Many children of SUBUD members, lapsed members and friends of SUBUD members are motivated to join now or come back to latihan. And there is also interest from the local Spokane community.

see story page 4



## Who's on First ? What's on Second?

by Illaine Lennard

(No! What's on third !!)

**T**he day we asked where will the executive of SUBUD's organization worldwide be located next time round.

Everyone filed into the Opera House and sat very quietly. The Plenary this day had some special business—deciding the location of the next International SUBUD Committee (ISC). It's one of our most important decisions, as ISC is the executive arm of the World SUBUD Association. During the last four years the ISC office has been run with great frugality by Harun Murray (ISC Chair) and his small team in Washington, USA.

On stage all the International Helpers sat on each side of WSA chair Muchtar Martins. No doubt, because of the time it had taken at the last World Congress at Amanecer, a whole morning had

been set aside for this question, and following it, the testing of the new chair for Susila Dharma International and MSF.

There was no discussion—this had been done previously. All that remained was the testing. Just one question—to be tested by all the present International Helpers. This was: "Is it best for the development of SUBUD that ISC be in (X) country for the next term?"

Candidates for new ISC were: Holland, France, Spain and Indonesia.

INDONESIA was chosen!

During the testing, the International Helpers also felt that Holland might have a special role in working with Indonesia. Afterwards all delegates indicated by a show of hands whether they were in agreement that the next ISC be located in Indonesia—almost all were in favor. There were a handful of dissenters.

It was interesting that the day before, Pak Harjono, chair of SUBUD Indonesia had told the delegates that Indonesia needed more involvement in SUBUD internationally, and having ISC located there could be very

## Valiant Spirit in Vietnam

by Mansur P.M. Amir Sultan

**Vietnam...** The word "Vietnam" stirs deep emotions in generations who are between their forties and eighties. It evokes the memories of a saga of courage, valor, peace, defiance, cultural fusion, fear, life and death, sacrifice, patriotism—a kaleidoscopic upheaval of sorts. The events of Vietnam seeded and crystallized convictions for peace and serenity of humankind. It made heroes out of people like Cassius Clay, Jane Fonda, The Beatles. When the war was all over, it phased out the age of brute force, and brought in the age of diplomacy and dialogue. Vietnam dug deep into the psyche and conscience of humankind and evoked an introspection and a renewal of the principles of co-existence, much more than what even the great wars did.

If Vietnam did all that to the world at large between the sixties and the eighties, it contributed to as much or even more to the SUBUD world. How many of us know that in 1972, Vietnam had an active, dedicated membership of over 2000

[www.subud.org/congress/](http://www.subud.org/congress/)

**geewa**  
on the best of the 21st century

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that which does not die

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helpful in opening it up to the rest of the SUBUD world. Pak Harjono had also spoken of the great economic growth Indonesia has experienced over the last few years. He said there is now a good communications system and that banking money there presents no problems.

Normally the country for the next ISC is tested four years in advance, but at the last world congress (Amanecer) this had not been possible, and we are four years late. So at this congress there will also be testing as to which country should be considered for the following four year term—that is, after the year 2001.

Who will replace Harun Murray as ISC Chair?

At present there is only one candidate for the new ISC Chair in Indonesia—Pak Muninjaya from Bali. This is scheduled to be tested Monday 11 AUG afternoon.

#### OTHER APPOINTMENTS

Testing for the new Chair for Susila Dharma International indicated that Rosanna Hille, SDIA's chair for the last four years, should re-appointed.

New chair for the MUHAMMAD SUBUH FOUNDATION (MSF): Markus Hoff Berge resigned after serving as chair for the last four years. He has now been replaced by Rahman Connelly, already a Board member. Rahman was the only candidate and his testing as the new chair seemed very positive.

On MSF's Board there are also some other changes: Rozak Tatebe, and Hartati Horthy resigned, and their places have been taken by Peter Phillipelli (who, was MSF's Secretary), Pak Kuswanda and Ibu Hardijati. The other members of the Board remain. These are Simon Guerrand, Rohana Mitchell and Leonard van Hien.

#### NEW ZONE REPRESENTATIVES

The new Zone Representatives have also now been tested. They are:

- Zones 1 and 2 (Asia):  
Mansur Sultan (India)
- Zone 3 (West Europe):  
Lambert Trevidic (France)
- Zone 4 (East Europe):  
Michael Sold (Israel)
- Zone 5 and 6 (Africa):  
Fatidjah Murton (South Africa)
- Zone 7 (North America):



The Mughtar and delegates deliberating!

Rochana Weissinger (USA)

Zone 8 (S. America):  
Machmud Gomez (Colombia)

Zone 9 (S. America):  
Paulo Egedy (Brazil).

The Zones' discussions so far. Some main points of interest:

#### NEXT WORLD CONGRESS

Zone 1 (Asia) supports the proposal to hold the next World Congress in Indonesia. Either Kalimantan or Bali were the preferred places. Both South American Zones were also in favor of Indonesia. Zone 7: Cuba had stressed the need to hold the next World Congress in a country with easy access to all members around the world. Mexico apparently fulfills this criteria and would also be willing to host the next World Congress. Mexico also proposed a big Area Gathering for both North and South America, to be held in Mexico in 1999.

#### TOP ZONE PRIORITIES

In considering top priorities at this time, the zone discussions often stressed the importance of more SUBUD Houses at group level everywhere. Some countries saw these as even more important than national or international centres. They also put the translation of Bapak's talks very high on their list—especially translation into Spanish.

World SUBUD Association Chair: Some of the candidates are: Leonard Lassalle

(France), Marzuki Andujar and Hameed Francis (Colombia), Murray Clapham (Singapore), Edward Mackenzie (UK), and Rifka Bullen and Garrett Thomson (USA). Mughtar Martins is also willing to stand again.

There are two candidates for SICA Chair: Luqman Clark and Mikail David. And for SUBUD Youth Association: Lucian Mc. Fadden, Fredrik Lloyd, Hari Rahardjo, Henry Horthy, Akiko, Martim Martins, Arifin Neira and Rifai Aristizabal.

#### A BIG THANK YOU!

Zone 5 and 6 AFRICA especially wish to thank all SUBUD members for their financial support in enabling members to come to World Congress. For the future they suggest that all donations to African countries be converted into loans, as this would help foster a responsible attitude in the membership as to how the money is used.

#### Delegates deliberate

Monday 11 Aug—The WSA (World Subud Association) gathered in the Opera House to consider the recommendations of Working Parties and turn some of them into Resolutions. Many had worked with their Zones till very late the night before, trying to reach consensus.

Such democracy necessitates hours of tedious deliberation and there seems to be no way of avoiding it. Nevertheless the day had a few memorable highlights and by

## 2001 PRIORITIES

Ilaine Lennard asks -

"What theme, and what do we most want when choosing the site?"

The congress working party listed all the things it felt were important in order of priority and gave them a point rating. The most points (26) went to making Bapak's hundredth birthday a main theme.

The other main points listed in order of priority were:

- That it must be at a reasonable cost. (23)
- That testing was basic to the choice of the Congress site. (17)
- That accommodation should be as near

as possible to the Congress site. (14)

- That the place where Congress is held should have a quality capable of enhancing its spiritual content. (14)
- That it should be comfortable for older members (11).

Many more points were made and will also be taken into consideration in the coming days.

Speaking from his experience of organising the world congress at Amanecer (Colombia) when ISC was

based in Japan, Marzuki Andujar said he felt that whilst it was easier for the congress to be in the same country as ISC, it was also feasible to have it somewhere else. The decision as to the specific Indonesian site to hold the next congress now has a year for detailed consideration before a final choice is made.

According to Luqman McKingley, one might be to use a training centre that it is hoped can be built at Tengkilang if we decide to hold it in Kalimantan. This training centre will amongst other things focus on environmental concerns and tropical forestry. It also might be possible to get outside funding for this type of project. Facilities there might include three hotels, accommodation at various price ranges, large halls, air

good fortune—if you resisted a strong urge to opt for coffee on the terrace instead, you might be rewarded with one of these—such as when the representatives of the Subud Youth Association put forward their recommendations.

Some months before, there had been suggestions that the Youth Wing be disbanded. But at this Congress it seems the Youth are becoming very strong—in fact often showing themselves to be more organized than the rest of us. Since they themselves will write more fully later, here's just a little from their written papers.

**SUBUD Youth Association Working Party**

They proposed testing how it would be to have a Youth Congress or Gathering in Kalimantan in 1999. And also testing how it would be for Kalimantan if they did not.

There was a general emphasis on testing—even on what should be one's attitude to financing projects in Kalimantan. And they wanted testing sessions at group level and more personal contact with helpers, and time set aside for their needs.

The Youth proposed having two representatives, not one as before—both on the World Subud Council and at national level. Each rep would have a secretary and treasurer, and a supporting team designated to improving youth communications and other special areas relevant to youth.

**Should helpers resign?**

The difficult issue of whether helpers not doing their job properly should be asked to resign, was discussed from every angle during the workshop, and by the plenary a compromise had been reached. As follows:

Bapak's guidance: there should be no change to the guidelines as laid out in the "Helpers Handbook" about the appointment and removal of helpers.

Member/helper relationships: helpers need the courage to test, as a routine procedure, how they do/should do their work.

They should also make opportunities for members to comment on how they perform their duties.

How to use Bapak's guidance: Some felt it very important that Bapak's guidance be followed to the letter according to the Handbook. Others, like former international helper Hernando Cacho (Spain), feel "The handbook is here (pointing to his chest). It's what we receive. Unless what we do comes from that source it is a bureaucracy of the kejiwaan." This must have touched a chord with many, for there was much applause. Bachtiar Cloete (S. Africa) wanted the Handbook to be given to all new members. This also got a round of applause.

Another suggestion was that to lighten the work of the international helpers, more use could be made of the national helpers in their Areas.

To be tested on Tuesday morning:

The last part of the afternoon was spent listening to presentations from the many candidates for the SYA (Subud Youth Association) chair, the new SICA chair, and then for the Chair of the World Subud Association. Muchar Martins is willing to stand again, and there were eight others. Bapak's son Mas Harjono was one who had been proposed, but as he is one of the new international helpers, he withdrew.

**Valiant Spirit**

.... continued from page 1

brothers and sisters. And, after surviving three decades of isolation from the rest of the world, the membership now stands at about 80. One of their most courageous members, Halimah X from Ho-Chi-Minh City [She requested that her last name not be printed for fear of government reprisals back home—ed.], is attending the world congress in Spokane.

SUBUD Vietnam was seeded in history 1961, when Swedish traveler Fred Tellander casually mentioned SUBUD to his friend French expatriot Roosman Manti during a visit to Saigon. Roosman enthusiastically shared this with his lawyer friend, Vu Hug Hien and learned that Vu already knew about SUBUD from French newspapers narrating the Eva Bartok story [Bartok is a film star who was opened in SUBUD in the fifties]. Vu became Viet Nam's first SUBUD member. Through sincerity and dedication typical of the Vietnamese that brought more and more

members into SUBUD. Halimah X's father was one of the early members.

When everything looked bright and rosy for SUBUD Vietnam, the war came and with it a mistrust and the suspicion about anything spiritual. The practice of SUBUD was banned and the practice of latihan came an abrupt end. For the sincere SUBUD members, it was like severing their lifeline. They kept up the latihan in their homes and occasionally in small groups without causing visible disharmony with the administration. To several, the conditions of war was too harsh. Many started leaving the country. They went to Australia, Germany, France, USA, Canada, Austria.

Those who remained managed to find ways of doing latihan. Some managed to build a latihan room out of tin sheets in their backyard. They had their own system of being in touch with each other. During these troubled times, Halimah's mother, brother and sister migrated to Canada. But she preferred to stay behind. Halimah

received that she was destined to protect SUBUD Vietnam and started all alone.

The weariness caused by the massive efforts involved in doing latihan disappeared with the occasional visits of Ramdhan Simpson that began in 1982. Simpson carried with him the hope of SUBUD. Fortunately, the situations eased for the better. The members felt connected to the world of SUBUD through him. Then came the welcome visits of Murray, Saoda, Ibu Yati and Hadrian Fraval. This has helped Halimah to sustain her SUBUD work including translating Bapak's talks and circulating them to her brothers and sisters. She has hand written hundreds of pages of translation in impeccably neat handwriting. This simple task has helped her and others to stay in touch with the latihan. It required a lot of courage to do this simple task.

Talk to Halimah and you will feel the courage in her. Your encouragement and support for her work would be greatly appreciated.



SUBUD Group "Vietnam Style"

**HARYANTO TRUONG**

by **Gaye Thavisin**

Haryanto has come a long way to be at Congress with no job.

I met him twenty years ago in a refugee camp in Songkhla in the south of Thailand. He was behind a tall wire fence on the edge of the Gulf of Thailand. He and a group of some 25 Subud refugees had just made a precarious journey over the Gulf after the fall of Saigon. I was on the other side. Just opened in Bangkok, young and wide-eyed, I was able to be involved in the effort to assist them in finding a new home.

This Congress I met him for the first time in the outside world. It was a meeting of great joy. Austria had accepted the whole group. When they left the camp, it was a concern that they were going to such a different country from their own, one which could add further burdens to their difficult situation. Many have in fact

stayed, but Haryanto left for the USA to be with other family members.

He told me a remarkable story of the preparation of his final architecture thesis in the last days of Saigon, and his serendipitous selection of a building method for an indoor fish market. Later Bapak advised him that he continue to work with the method he had inadvertently chosen. But, he says, many of the directions in his life have been just as remarkable.

What makes him assess a huge project and by 'chance' discover areas which which need further work? Offer himself for many Subud posts, helpers jobs and to take on the role of US Kedjiwaan Councillor for two terms? What makes him hold so closely, to the very small act that fell in my path to complete so many years ago?

Haryanto says that it comes down to the latihan, and his faith in it. His gratitude to the members who have helped him at the time of his greatest need has been evident through his work for SUBUD USA. Now he's finding time for himself and his young family. I look forward to meeting him again in four years.

**SUBUD SURVIVAL GUIDE**

by *Harry Armytage*

"Everything you wanted to know about Subud but were too afraid to ask"

But also

**Good practical explanations from Bapak - for example:**

*Daydreams & Imagination*

"Really work in line with what you are, and not with your imagination, because if you build with your imagination, what you produce will also be imaginary."

**ON SALE NOW**

**In the Congress Gift Shop at the Double Tree Hotel and at SPI Subud Book Room at the Cavanaugh Inn on the Park**

**WARNING!**

Though mainstream religions, i.e. Buddhism, Christianity, Islam and Judaism are permitted in Vietnam, the practice of **SUBUD is banned** by the government.



# What is SUBUD?

Interviews by Murwani Combs; Photos by Hari Rahardjo

It is a spiritual group that I'm involved in. We do a type of exercise which we feel develops our awareness of our own lives. It looks a bit like meditation, but it's quite different.



*Frances Browne, Australia*

I think SUBUD is a personal experience for my inner and it's a way to receive the power of God without an [intermediary] between. It's a direct connection between me and the Big Power



God, and Allah. It's my personal way, and nobody is influencing that way. That's the latihan for me.

*Leopold Wolf, Germany*

SUBUD is a gift that you receive in your own self from the power of God, that you really can feel and that you never could expect, or think about or imagine. It's a new experience and one in which you start to get



to know the innermost part of you that you never knew existed. Then it starts working with you in the world and becomes part of your whole life.

*Laila Dempster, Indonesia*

I would say [SUBUD] is a way of life; it's a way to truly find who you are and where you're going.

*Salamah Stewart, Australia*  
(no photo available)

SUBUD is something that can help people to make life much better and make you peaceful in the heart. You can find that only in SUBUD. It is not a religion; anyone can come to SUBUD. It's from Indonesia and I'm so proud, because I see people from all over the world [doing it].



*Anton Subroto, Indonesia*

SUBUD is an association of men and women, young and old, poor and rich, who get together to worship God, in accordance with whatever they receive about it. The organization has all sorts of aspects in



the world having to do with how we live together as humans—art, business, charity, youth, community. And then there's the inner part.

*Manuel Oliver, USA*

It's a way of getting in touch with yourself and the entire universe, really.



*Hartley Holmberg, Canada*

SUBUD is a spiritual organization. It is meant to enlighten people [to] the right way of life.



*David Babatunji Oguntominiyi, Nigeria*

I would describe SUBUD as the organization which serves the needs of the people who practice the latihan, and I would describe the latihan as connecting my piece of the universal to the source of the universe.

*Michal Brownell, USA*  
(no photo available)

It's a silent and aesthetic contact with reality.

*Hans Cavins, USA*

It's a spiritual group; it's about bringing your human forces out, instead of letting the material and plant and animal forces control you. It's about receiving about what God wants you to do, and whatever God wants you to do is the right thing.

*Pavita Fleischer, USA*

[SUBUD] is a kind of organization, connected in a certain way with religion. It is supposed to bring much happiness, and everything that is good for the whole world — but it's not easy, of course. You see, I'm an old man of 86 years, and it's not so easy to bring it, all of a sudden.

*Leonhard (last name withheld). Opened in 1958, Germany*  
(no photo available)

## Build A Congress

(continued from cover)

On Sunday evening, the meeting for applicants and others interested in SUBUD was attended by over 40 people. In front of this huge array of faces sat three helpers, Elisa Sunflower, Maurice McCreight and Halstein Stralberg. They invited people to ask questions as the best means of finding out more.

Interestingly the first question asked was about charitable projects in SUBUD and the enterprises which support them. People were invited to look at the Susila Dharma displays of these projects in the Cavanaugh's Inn in the Park. Other questions included; why do some SUBUD members change their names? Why do men and women separate for the latihan?

What is the latihan and is it always successful? Why haven't we heard of SUBUD before? Is it a cult or a religion? Why doesn't it have a dogma or a leader? What is the purpose of our congress?

A local Spokane resident asked how can anything like SUBUD be wrong if it has a diverse membership of different races and religions and is engaged in activities from cultural to economic. He also explained how wonderful it was to have the whole world at the doorstep of predominately white Spokane.

All kinds of people have expressed interest. A person working on construction sites read an article in the local paper and wanted to know more. Others came along to the opening ceremony and were moved to attend a meeting—a child care worker and a couple who run a piano bar here in

Spokane. And there were others. One woman had approached Sunflower earlier in the day and said "Hello! I'm 81 and I want to be opened." Her wish was soon fulfilled. People over the age of 65 don't have to wait to be opened. People wanting to make further contact left their names and addresses, and the meeting closed well over time.

Sunflower, who has been involved from the beginning in meeting with the public, strongly believes that the latihan is a gift for humankind that must be shared. No, we don't proselytize, but that does not mean we should keep the latihan to ourselves. We should not be afraid of speaking about it, even testing for ourselves how we are when talking about SUBUD. "Both members and helpers should have the courage to talk about

## JERRY GEEWA

by Dirk Campbell and Marcus Bolt



① WE HAVE TO PASS THROUGH MANY TESTING EXPERIENCES IN LIFE



② EXPERIENCES THAT WILL, IF WE ARE ATTENTIVE, GIVE US AN INSIGHT INTO OUR OWN PROGRESS



③ AND WHEN THE LATIHAN HAS TRULY PENETRATED AND PERMEATED OUR INNER UNDERSTANDING WE WILL BE READY FOR THE MOST EXACTING AND PAINFUL TEST OF ALL



④ TRYING TO EXPLAIN SUBUD



## The Content of SUBUD Ibu Rahayu's Opening Plenary Address

Official Translation by Sharif & Tuti Horthy. Photo courtesy of SUBUD Voice.

Subud brothers and sisters whom I respect and love, on the occasion of the opening of this tenth Subud world congress I will say a few words which express the content of Subud.

We start from the beginning, when each of us was decreed by God to become a human being. A human being is one kind of entity (sifat) created by God. I say one kind of entity, because the power of God envelops every entity that He has created. And every entity that has come into being or been created by God lives, works and moves.

And by God's grace everything that He has created is accompanied by the essence of God, which exists within each creature. And we all know that every religion certainly has within it or acknowledges the existence of this essence of God, although they call it by many different names. In Islam - because I happen to be familiar with Islam - it is called khatir ilham. And this essence of God is connected to a human being by way of his human soul (jiwa), and that is the reason why we call this Subud training we receive the 'training of the soul' [latihan kejiwaan].

As the latihan makes progress in the soul of each one of us, it will give rise to something new, leading to the arising of human culture. That is why we have established an organization for this development in Subud, which we call SICA (Subud International Cultural Association), which will later become a vessel for whatever develops by way of our soul that has the character of culture. This development will be very broad because it embraces every kind of talent that exists within our membership. So, for example, one who is a dancer will become a beautiful dancer, a singer will become a beautiful singer, and if this flowering takes place in the human intellect it will lead such a person to excel in medicine, architecture or some other discipline.

Apart from that, as people who enjoy God's grace and God's love of humankind, we must in return express our gratitude by

demonstrating our worship of God through loving each other. We have an obligation to love our fellow human beings and help them with their needs. That is why in Subud we have Susila Dharma for our social and charitable activities.

And in order to put this social work into practice and to prepare ourselves to help our fellow human beings, we need to become strong and ready to shoulder the burden so that, if possible, we don't have to rely on others. That is why Bapak always used to say, that before we can help others we first have to be strong. That is why he advised us to start enterprises and implement enterprises in Subud. And that is why in Subud we are urged not to neglect enterprises besides deepening the life of our soul.

Besides that we are all aware that we will not live in this world for ever, the young will become old, and therefore it is essential that we are always preparing the next generation to be ready to continue the development and challenge of Subud. Therefore in Subud it is very necessary to train and direct the young generation who are our hope. That is why we have an organization for young people known as Subud Youth.

And I know that you have already started all this to take care of all that is needed in Subud now and in the future. For it is our duty to thank God and not forget what Bapak received, which is God's grace. You are witnesses of what Bapak received and passed on to each one of you. As a Subud member you have a responsibility and duty to continue what Bapak received.

Actually what we have to do is not so overwhelming. If we can just do the things I have talked about, if we can really put them into practice in our lives, then what we have set out to do in Subud can materialize and succeed.

I believe that I do not need to say more in this opening and in the next few days there will be opportunities for me to talk more about spiritual matters.

Thank you, until we meet again.

## Deeper and Deeper

A Talk by Ibu Rahayu Sat 9 Aug

Notes by Soraya Newell from the provisional translation by Sharif Horthy

Brothers and sisters whom I love and whom I respect, latihan starts at the material level, with the body, which is close to the material world, and that is why the opening begins with movement. Our latihan will gradually become deeper and we will begin to experience a movement of our feelings, of our emotions. There will come a time when you will be able to receive a feeling in your wisdom and it will eventually reach your consciousness, or self-awareness. So latihan requires patience and surrender in accordance with your own inner nature. Even though you have been opened and started to do the latihan, because there are stages or phases in the development of your inner self, your ability to receive differs.

So as your latihan gets deeper, at the point you receive in your consciousness, you will not need to ask anyone else what is the significance of it. But of course we can't postpone all our decisions until then, so we have testing, and we try to receive together and weigh up the meaning of what we receive. This is important because I know there are many of you who would like everyone to agree with what you receive. That is why it is important to have a helpers' group, helpers who can sort out these differences of opinion, these receivings which are not unanimous. And we have to admit that this happens because we are not yet perfect human beings. So in our present state we can not be certain that what we have received is true. Truth is with God, and when we test together we are trying to approach that truth. So it is very important that the helpers should not have a wish to be right, but have a feeling of openness, a feeling to surrender and give way, so they will be in a state this is clean, that is free from their own self-interest, an attitude of wishing to help each other and cooperate.

Why is it that we are always preoccupied with our own self-interest? It is because God gave us lower forces to be companions, which we rely on for our life in this world. If they make our life so difficult, why did God give us these lower forces? Of course the reason is that we would not be able to live here without them. We need them, but they are lower than the level of the human force, and they can be described as the material, vegetable and animal force. They have been part of your being from the first moment of your existence in this world, and from the moment you are opened, when you reestablished contact, your own inner being has started to grow, and your inner forces as well. All your being grows together. Each of these forces has their own characteristics which act on you - those that hold you back, those that give energy, those that push you to work - and because your being can be compared to a house, God expects you as master of the house to organize or arrange all those that live with you. And if you do this latihan with really full surrender, it won't be you that has to sort out all these forces.

It will happen spontaneously, by the power of God, and you won't be trapped in one of the lower worlds. But if the human force is not able to take charge, the lower forces will. The strength that comes from these lower forces will give rise to a particular kind of self will, nafsu, which will be an obstacle to your progress.

continued on next page

## MIND YOUR OWN BUSINESS!

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## Deeper and deeper

continued from page 5

These nafs, these desires that come from the lower forces, can take you to a point where you are no longer aware of where your actions are coming from.

This is why it is extremely important for you to do your latihan in the way it was received and pioneered by Bapak. This does not mean you have to be like Bapak, but the process has been explained by him. So it is really important for you, in addition to doing the latihan, to read or listen to Bapak's talks, so you will not misunderstand and think God is telling you what you have to do. On the contrary, it is a long process. Do not think of Bapak's explanations as a teaching. Even if you read something you will not be able to understand it unless it is shown to you within your own understanding or consciousness. That is why you can read something Bapak said three or four times and not understand it, but when you can quieten yourself you will understand it and never forget it as long as you live. Some of you may experience a block. You get bored and say, "It's just that stuff again," but it may be you haven't understood anything he is saying. You have heard Bapak explain many times what Subud is, and then someone asks you what Subud is and you can't explain. You don't yet understand the path that you are following. Every Subud member ought to be able to explain what Subud is and yet many can not. This is just a little example to try and illustrate the fact that in the life of the soul it is hard to measure how far we have come, how far we have to go.

Do not have the feeling we should be able to be good at it quickly, or that we have already arrived and should be very good at the kejiwaan. This is because it all depends on the greatness and will of Almighty God. It can happen that someone recently opened can right away be able to bear witness to the greatness of God. It is a sign that God willed that that person should be a witness to God's power. In another case, it may take a long time and a true inner development before that takes place. I believe there are today many members who are able to bear witness because they have achieved their own conviction of the truth of Subud and received God's grace to be able to witness it. And this kind of witnessing can take many forms, in accordance with the state of each one of you. Therefore, if somebody tells you his experience as a result of doing the latihan, it's fine to listen but don't try to follow it. Each of you will receive your own experience in accordance with your inner nature. But each of these experiences is the same. For the same reason, your receiving will not be the same as Bapak's. Do not easily claim, "Oh yes, I have received what Bapak received." I am saying all this to help you not to get tied up in your own interpretations of what you experience. Because I've read and heard of Subud members who say they have received the same as Bapak, but who then go on to do things which are contrary to what is required in the spiritual life.

Brothers and sisters, I actually feel I've said everything I need to say to you tonight. This is enough. Our purpose here is also to make decisions that are needed for the next phase of the development of Subud. I would like to end my talk tonight and ask your forgiveness if anything I have said offends you in relation to the kejiwaan or anything else. Thank you.

## EARLY OPENING

by Suzanne Heathcote

Being a SUBUD child, I was always aware that I would be opened at some point in my life: when I was twenty-five, or maybe even thirty, I would be mature enough and responsible enough to appreciate the latihan, allowing it to enrich my life as well as guide me through the many obstacles presented to me as a person. I had planned everything in my mind and weighed up every reason for not being opened before I was in my mid-twenties.

It came as a bit of a shock when it was made clear to me that I should be opened younger. Much younger. Leading up to my seventeenth birthday I knew it was right for me to be opened. I couldn't believe it! The part of me that decided I was not wise enough, nor prepared enough to perform the latihan was completely overwhelmed. I found I was trying to dissuade myself, and yet deep down I couldn't. It was what I was meant to do. I soon realized that it was the 'rational' part of me that wanted to run from it.

As a teenager I found myself mocking SUBUD and other SUBUD children. At fifteen you just want to be 'normal', and having a SUBUD family didn't always coincide with that. It was this huge secret, something I only discussed with SUBUD family and friends. When asked where my parents were every Monday and Friday, I would mumble something about a meeting, or seeing friends. I somehow couldn't bring myself to explain in full. This was where another of my fears originated: when I was opened, what would I tell people? Would I tell anyone? What would my friends say? Would they laugh at me, think I was weird or even part of a cult? These questions continued to circulate in my mind.

Once I was opened I realized that this problem is only as big as I made it. I told my close friends about SUBUD. People who I knew were open minded, and would be more curious than condemning. Not telling everyone I know about SUBUD hasn't bothered or affected me. In a perfect world everyone would be able to accept SUBUD, but the way things are at the moment, I know who I can talk to about it, and who I can't. I don't feel I'm hiding anything, I'm just being discreet. At the age of eighteen it isn't always easy to explain why you run around a room with your eyes closed and your hands in the air for half an hour. I just follow my instincts. I'll tell people about SUBUD when I want to, and that is as far as the problem goes.

**From the  
SPOKESMAN REVIEW  
5 Aug 1997**

"As near as I can figure, SUBUD is like a furnace which can be fueled by coal, wood, gas, oil or electricity. Whatever faith you bring with you, SUBUD is just a mechanism to help it burn hotter."

*William Berry, "SUBUD Finds Spirituality in Art, Culture"*



## Sometimes Gifts Are Free: An Opening Experience

by Rico Reed/7 Aug 1997

I met two local and one international helper at a hotel during the Tenth SUBUD World Congress at the arranged time. We were assigned a quiet room. While the helpers performed a five-minute latihan to prepare, I did a bit of yoga in the hallway to relax. When I was called into the room, I stood in the middle facing one helper, with another at either side. An opening statement was read and I was told to close my eyes.

Almost as soon as my eyes were closed it seemed the helpers were transformed from normal-looking men into several wild shamans chanting, yelping and dancing around me. I was not judgmental about their behavior because I'd been told all people do latihan in their own way, and I was prepared to be open and accepting no matter what. My conscious mind was staying out of it, but was observing. I felt a wave of energy wash over me. I began to shake. Before the helpers had completed one circle, cleansing tears were streaming from my eyes.

I started to sway and bob with the rhythm of the chanting. I was partially disorientated and there were more voices and ever-changing rhythms than three helpers could make, but that didn't matter. I joined in with a low, slow tone of my own. We were all in harmony, but individually unique. Then I found I was soaring. This brought a smile to my face and an exclamation from my mind, "But I didn't even ask to fly!" This was immediately answered by, "Sometimes you get free gifts!" The pleasure of this made me laugh out loud, which was soon followed by an even stronger energy flow.

Next, words began to form on my lips. They were not mine, but I had to let them out. Over and over, I mouthed the words but my voice wouldn't work and tears were streaming from my eyes again. The dancing and chanting, mumbling and singing wound down to stillness. Finally a shudder ran through me and in a hoarse whisper I said, "I love you ALL."

My hands rose in a globe-encircling gesture, then fanned out to the cosmos. At that moment I knew I was included in the "you ALL" and those words were not from me but through me!

Soon one of the helpers said "Let us finish." I realized we were all back in about the same positions we'd started from, except my feet didn't seem to be quite on the ground. It took several minutes before the vibrating quieted enough and I was able to hug the helpers.

I'm writing this in the middle of the night because after a couple of hours' sleep I woke up reliving the whole event and knowing I wanted to write it all down while the details were fresh. But I also know that even if I did not, I will remember this night the rest of my life in my mind, my heart, my body and my soul. I know I have a greater connections to ALL and easier access to extending this first lesson, thanks to the latihan.

## Through The Veil: In Remembrance of Mardiningsih Arquette

by Henrietta Music



The moment is frozen in technicolor for me. I was holding the handle on my coffee machine early one November morning six and a half years ago when the phone rang. I gave the handle a twist and moved to pick up the receiver. I knew it was Mardiningsih. We often talked first thing in the morning. "Well, my friend, you'll never guess. I've got a lump in my breast and they're pretty sure it's cancer." Everything came to a standstill in my being and for a flash I knew it was true and that it meant the worst. I remembered another room, her bedroom upstairs in the house on Mt. Washington years ago. We were both twenty-eight. "How old do you think you'll be when you die," she asked me? "I've always thought I'd live to be eighty-seven," I answered. "How about you?" "Fifty-six," she replied. You can pack a lot of knowing-ness into one flash of truth.

We both switched gears. Maybe it wasn't cancer, and even if it were, there were options, there were new treatments, and always there was the latihan and testing. If anyone could fight cancer and win, it was Mardiningsih. I hoped for that until this morning 6 August, 1997 at eight o'clock, when she slipped through the veil to the other side, just fifteen days shy of her fifty-eighth birthday.

In some crazy way all her friends and family thought she would win her fight with cancer for no other reason than because she was Mardiningsih. And what does that mean to those brothers and sisters who didn't know her? It's hard to convey.

Well, for starters she was gifted with extraordinary intelligence, intuition, a willingness to work hard, loyalty above and beyond the usual, deep faith in God, a great sense of humor, and a big heart

full of compassion, and she used those gifts with reckless generosity.

She was also late for everything, could never find her keys, filed her most important papers in the most unlikely places, sometimes left the house with her dress on inside out, navigated without any coherent sense of direction, yet her feet always took her to exactly the right place at the right time. You could never criticize her. It was all part of her charm.

And charm she had. She could charm the kopeks out of your pocket if she was raising money for SUBUD. She could say just the right words to you when were in need of advice or simple kindness. She listened when you spoke, and understood what you meant. She had a talent for intimacy.

She wrote excellent well crafted poetry and was published, but I think her most important talent was for research of all kinds. In the last six years she researched into alternative ways of treating cancer, and impressed her medical doctors with the depth and breadth of her knowledge. She networked widely and passed on her findings to many many others who were looking for alternatives to traditional medical treatment. Even though her disease was in quite a late stage when it was discovered, she lived a normal life and felt quite well up until the past three months.

But the last three months were hard. We watched her turn from robust to fragile. We knew she suffered pain. We all lost faith in her fight, one at a time, as we struggled to imagine life without her and faced our own grief. In the end it was a solitary journey. Her five children and her friends could only provide physical comfort and wait on the will of heaven.

More than anything she wanted to come to this congress, and by the grace of God she will be here in spirit. I'm glad for her. She belongs to the angels now. As for those of us she has left behind, we will tell stories about her, we will quote her, we will laugh at her unique foibles, but we will never forget how she enriched us with her presence and we will miss her every day for the rest of our lives.

### Seeking Memories of Mardi

Stories, memories, anecdotes, poems and reminiscences are being collected by Lael Belove and Lusana Stokes. The collection will be sold and all profits donated to the Project Quest Mardiningsih Arquette fund, or used to complete Jerry Chalem's Subud documentary, "Memories of Bapak and Ibu," both projects dear to Mardi's heart.

Please send submissions to Lael Belove, 1518 Harvard, #3, Santa Monica, CA 90404, USA (e:wholeself@newciv.org). Thank you.

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## Does Carre Really See?

by Roseanna M. Boyd

"Looking at art work, maybe we can learn to LOOK at art work...Look, look again and see."

This was the topic and a highly polished admonition by Rashid Carre in his talk "The Art of Really Seeing" Wednesday night, 7 Aug at the Chase Gallery auditorium. Using slides to illustrate, Carre lectured about the commercialization of art, which uses art as images. Using art for ads causes people to begin to not really LOOK at the works as and for what they are but to process them through our minds, categorized simply, as images. Carre suggests we reprogram ourselves to SEE by really LOOKING. As we look we are to ask ourselves questions about the work we see, studying it to see if the artist is offering an insight into human nature, the nature of life or the meaning of life.

We are at a time of history when art has been reduced to a commercial message or a means deliver the message for commerce, Carre reports. The advertising business is personification of objects "...giving human values to material objects, nothing less! What is the value of a culture that attributes human values to objects? Isn't this like a culture that worships IDOLS as humans or gods?" He illustrated his point with the story of two photographers who got together for a visit. One of their little daughters came by, "Oh my, you have such a nice little girl," he exclaimed. "Oh that's nothing," replied the other, "you should see her photograph."

Carre calls ads of disturbing sexual innuendoes "...the imagery of our instincts, not human, at best animal. People flesh out these fantasies and photograph them, give material shape to these fantasies that were never meant to be solidified. These become the norm for our children and us. We are back to violence and pornography. This is post modernism." Art as commercial images, can be destructive he suggests but also can be perceived as a mirror of ourselves which serves to give insight.

Carre went on to emphasize that children are attracted to images but are not naively critical, their usual response to all images is "cool." Children retain 30 to 40% of images in their memories compared to the 10% remembered by adults. This makes them vulnerable to being manipulated now that communication is no longer based on books but is a commodity which is market driven and the consumers are regarded as objects also. He enjoined parents and society to teach youth the beauty of critical thinking, "It is a rich activity". Carre asked them to also reacquire them with the world of art.

## Israeli Gears.

by Miriam Strassberg

If you attended the SICA entertainment late Sunday night, you heard the beautiful Israeli duo Shuly Nathan (known in Subud as Miriam Weiss) and Nechama Hendel (whose Subud name is Helena Regnier). Or if you happened to tune in Spokane Public Radio Station KPBX on Saturday, August 9,

you heard the duo with the broadcaster and ethno-musicologist Yisrael Daliot (known in Subud as Lavan Daliot). The three Israeli Subud members were the guests of Michael Patoray on "Saturday Cafe," a program of traditional and popular music from around the world.

During the program, Weiss and Regnier introduced some of their recordings of Hebrew folk songs along with contemporary songs. They talked about their many years of close co-operation. It was Daliot's idea in 1968 that these two distinguished and quite individual artists appear together in concerts, singing both as soloists and as a duo. In addition to their concerts in Israel, they sang at the Cilandak Congress in 1971. Recently, when Regnier was settled again in Israel after a long period in Australia, they recommenced giving concerts together in Israel, where they are famous and beloved.

They also talked about SUBUD, the congress in Spokane and how much they are enjoying Spokane.

Host Michael Patoray, was very receptive and friendly. He asked Daliot about his work in the field of folk music and his program on Israeli radio. To conclude the program, Daliot played Javanese gamelan music, a new CD which he happened to pick up here at the Congress. Patoray who had done his homework, introduced the recording, mentioning that, after all, SUBUD began in Indonesia. Praise GOD.

## Susila Budhi Diet

by Roseanna M. Boyd

Ever thought of reading Susila Budhi Dharma as a diet book? Rohanna Salom told her workshop group that she does. She pointed out that vegetables nourish the feelings of humans while meat builds muscle and gives us work energy. We must honor the animals we consume, even though these are usually "slave animals," on our soul level, as that is where these matters are communicated.

Rohanna Salom is a Peruvian who practices acupuncture in Los Angeles. She is passionate regarding the need for clean unmanipulated foods. She informed the group that many vitamin C products are made of tar. Today's wheat is often blasted apart to create flour, not ground by mills. In fact she takes many of her patients off of products made from flour.

Salom believes that a proper meal consists of about half protein, a much lesser amount of carbohydrates and a little fat. She is quite happy to recommend the drinking of wheat grass juice as it contains so many helpful enzymes.

Salom told the workshop that colds often occur when a person is resisting a change. She recommends lemon juice in hot water with a little honey and plenty of rest so one can build up to make the necessary change. Salom also uses a holistic idea in putting a sip of water under her tongue and holding it there. She says it quenches thirst without drinking too much water.

When asked how she likes the food provided at the congress, Rohanna answered that it did not meet her needs.

## Colombia's Fundación Amor Reveals Secrets

by Rinna Evelyn Wolfe/USA

On 6 August, over 75 people listened to Monica Ramirez recall how and why Colombia's Fundación Amor—a school for street children—grew from a small beginning to its present size. If a picture is worth 1,000 words, the 20-minute film that followed represented a library that deepened our souls.

Ramirez and her staff have seemingly developed a simple policy applicable to all projects, in any field, at any time, and her "semi-rules" elicited laughter and smiles. The school began through a receiving in 1983. Opened in one city, it was moved four years later to its present site with support from Susila Dharma International (SDI).

From the beginning, Ramirez knew some people would always support the school, while others would work against it, but they decided to "ignore the forces," and "continue to work." Here are some of their secrets of success:

Every day begins with "Allah", Allah, Allah.

In moments of crisis, she surrenders, receives guidance and knows where to go. She emphasizes, "I never felt this is MY project." Her latihan revealed that the school is for the children and their parents. Today at Fundación Amor, 35 people guide projects in science, drama, dance, art, health, theater, cooking, business practices, and other subjects

Another essential: latihan, latihan, latihan. But "we're not saints," Monica says, "so sometimes we need to fight, fight fight." Another "semi-rule": "We do not take credit. It is not ours. Through the latihan growth takes place. The latihan leads the way." And, "We need to keep the latihan going (in our actions) with teachers, friends, parents, professionals doing latihan." Ramirez remembers Bapak said "Hang professions. We are like oceans, and children are like strong rivers that flow into the ocean. If the ocean is tranquil the river takes the shape of the ocean."

She advises us to work with the latihan and learn to take the latihan into real life. No matter how difficult life seems to be, always try to be like the ocean; take the work beyond personal difficulties and BE.

Fundación Amor is the life of its community. Its families, teachers, and children have all changed. In 1996, 500 high school students graduated. Again quoting Bapak, Ramirez said, "It is internal poverty, and not physical poverty that destroys."

The new Fundación Amor film may be shown again in a few days. Look for it! The beaming faces of children, staff, parents and community elders celebrate more than a school and buildings — they celebrate this amazing foundation of love.

The Fundación has a goal — one more building with eight classrooms. Each room will cost approximately \$25,000. Do you think eight sources — a city, state or country — could each sponsor the building of one room? Ramirez says that "Money is important. More important is courage and God. Show honest work and the money will come."



## Changing of the guard. Who's new?

Testing took place on Tuesday for candidates for the chairs of SICA (Subud International Cultural Association) SYA (Subud Youth Association), ISC (International Subud Committee), and for the new WSA (World Subud Association) Chair.

Each candidate tested one question and shared their receiving. Then the international helpers (IHs) gave their receivings, and all were asked if they agreed. Mainly they agreed, but sometimes the IHs were asked to explain more about why they had selected this one candidate from so many who seemed positive.

### SICA CHAIR

*"How was it for the development of SICA if (X) were Chairman for the next four years?"*

Out of five candidates Bachtiar Lorot (France) was chosen.

"It felt so peaceful", he said.

The day before, when presenting himself as candidate, he had spoken about the development of non-Western cultures. Now he said, "I love you all so much. This was kind of unexpected. ... I feel blessed by the trust you give me and pray that all together for the welfare of mankind, we can develop SICA."

### SYA REPRESENTATIVE

The Youth proposed two representatives—a man and a woman, but among their 12 candidates only two were women. As only one representative can sit on the World Subud Council, they will choose which it will be.

*"Show by the movements of your latihan and your surrender to Almighty God whether you are the right person to take on the role of co-chair for SYA?"*

Henry Horthy (Australia) was chosen, and will appoint his own co-chair and board. He said, "It's not a job for one person but for all of us, not only the young but also for the old and experienced members."

### ISC CHAIR

Pak Muninjaya from Bali was the only candidate that tested positive. "I feel the guidance of God. I feel pleased."

Muchtar Martins told us that Pak Muninjaya had co-ordinated the building of the exceptionally beautiful Subud House for Bali.

"He is someone who can really follow the guidance he receives from Almighty God."

### WHO WILL SUCCEED MUCHTAR MARTINS?

This was the biggest moment of the session—testing the new Chair of the World Subud Association.

*"How is it for the development of Subud over the next four years if (X) is Chairman of WSA?"*

There were nine candidates and for the first time one was a woman—Rifka Bullen, site manager of this world

congress. We all stood and applauded her.

The testing of all the candidates—Muchtar himself was one—seemed good, but when the IHs sat quietly together afterwards they soon decided that Sharif Horthy was the most suitable.

The day before, when the candidates presented themselves, Sharif had said, "I was opened at seventeen, and have been doing latihan for 39 years. When I was 21, I became the first secretary of Subud Britain. Later I worked in Indonesia for 22 years, interpreting Bapak and building up my own enterprise. I am surprised to be sitting here, but God will choose. It's not a job you can want, you can't do it with your heart and mind. The WSA chair needs a global vision about where Subud is and also where it needs to go. The WSA Chair is the servant not only of Subud members but of all those waiting to join one day. I am not afraid, I have the courage to do it."

"I did not foresee this moment.."

When he was appointed, Sharif said, "Dear brothers and sisters, I haven't thought about this moment at all because I didn't foresee it. ...however I believe that Almighty God gives something when we take on such a job. I think we're coming down to earth. I sense a new reality, that our visions are beginning to take root. Over the next four years we could do amazing things.."

"Don't call me, I'll call you!"

Later Sharif spoke again. "When our father Bapak passed away in 1987 my sister Muti called me in the middle of the night to tell me. I did a latihan in my room right away, and apart from seeing how Bapak left this world, I asked, "Do I now have a special responsibility to carry out?" The answer seemed to be 'No, not now. Don't call me, I'll call you!' It looks like he called now!"

"I have a very clear picture from Ibu Rahayu's words at the opening of the WSC meeting, when she asked everyone retiring to help not only with the hand-over, but also in showing the new team how to go forward. That is the most important thing in the days we have left. I think there must be a handover budget. I don't think we can say goodbye to the old team yet.

In the old days the new ISC used to start at zero every four years, but this time we have to hand over every little bit of it and be on call for a year. We must have continuity or we'll lose 50% of what we have gained. I ask all of you to get very close to your successors, really communicate. Make absolutely sure they are walking before you take your holiday—especially ISC which has set a new standard. We must make sure this is maintained. I have tremendous confidence in our new ISC Chair Pak Muninjaya, but he cannot start with nothing."

by Ilaire Lennard



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## people's page

### openings

How wonderful that God is opening up SUBUD people here. Of course they need to be looked after after their opening. Often there is a gift in the opening that can be destroyed by having sex afterward. New people should be warned, so they don't have regrets later on. Members should be able to participate in openings - everyone needs to witness the special event of the opening. It renews faith. Just have a rule; you must be there fifteen minutes before the opening and show respect. Also, wear something clean and take a shower first. Pick someone who actually cares about people to look after each new member for the first year or two; they will have questions. Remember, that if we, their parents, are not there to answer their questions, someone else will.

Rachman L.

### night moves

After an hour in the youth lounge, preventing jigsaw puzzle fights and sofa jumping contests, I sat through an SUBUD Youth Association (SYA) meeting where the younger people's latihan was re-announced. At 8:30 PM, I wandered over to the helpers suite to check that helpers were available (none were) and the signs directing people to Skyline were up (they weren't). Quick panic. I "rush up" to anyone. "Are you a helper?" "Fancy a latihan?" I go to Skyline. A young man is introduced to me; he wants to be opened this evening. He is a son of a member. I take him to the helper's suite. Still no helpers. I grab a young member, who it turns out hasn't done latihan for four years, and sit them together for a chat. Younger members are arriving and wandering everywhere, along landings and riding the lifts. I do my shepherding bit, and point at the correct lift, press S for SUBUD; it takes you right there. Seventy young people for latihan, I go to join them and discover the ladies room has been taken over by three older ladies. Testing, not to be disturbed. I get them disturbed, and run back down stairs for another round-up and to check on my patient applicant. On route, I meet another young man, "latihan that way," I gesture. "Latihan? What's that," he says, waving a local paper. "I've come to join you." Back to the helpers suite. Still no helpers and no booklets. I send out a woman helper for help. I've missed the young people's latihan, but go up to check that all is clear. Four young men are asleep on the floor. I try to wake them gently. I pat them, I prod them, I talk to them, but they are gone. I get a bit tougher. I sit them up. They lie back down. I stand one up, he doesn't know where he is. He panics. With arms flying, he shouts, "What are you doing in my bedroom." I give him a hug. Eventually, they all join the conscious and

wander off. Right. Back to the suite. One helper and a young member are talking to the Applicant and Inquirer. The Inquirer leaves, satisfied. I find another helper to sit with the Applicant while the three of us go off to do a quick cleansing in preparation to open the Applicant. After the opening, clearance, and a chat, I look at my watch. It's 1:45 AM. So, helpers, you are needed. Please come and volunteer for a couple of hours, day or night. The unexpected is here. It's the place to be. Night, night.

Paul.



### charity begins at home

Each time I return from a world congress I am struck by the same realization. At the congress we come together from around the world; we latihan together, we eat together, we engage in numerous activities together. There is no high or low, east or west. Here we are all SUBUD, equal in our submission before God. There is, however, one problem with this sunny picture. When the congress ends, the illusion of equality ends with it.

Perhaps we spent a month's income coming to the congress. For some, coming to the congress took the equivalent of more than a year's income. Many of us return to good jobs and comfortable homes, picking up our lives where we left off; others return to lives characterized by poverty and hopelessness. As we bid our newly acquainted brothers and sisters farewell until the next congress, do we have any idea of the lives they are returning to?

Each time I attend a World Congress, this realization grows stronger. We talk constantly about social undertakings in the service of mankind, but what of our own SUBUD brothers and sisters? Of course, we do have such things as the Almoners Fund, to aid our SUBUD family members in need. To get a small amount of this money, all you need to do is lay out the details of your life before an unknown number helpers, and allow them to test whether this gift would be "good for you" and your family. Must non-SUBUD recipients of our charitable good will pass this test?

The reality is that many SUBUD members and their families live far below the poverty line, without ample housing, food, medical attention or educational opportunities. When they return to homes, all that is left of the equality we experienced together, is the memory.

I'm not suggesting that we ignore the suffering we see in the world around us or cease our efforts to help other people in need, but I am raising a question about our priorities as a brotherhood. Susila Dharma is SUBUD; it bears the name of our brotherhood. It is vehicle for expressing our will to do good in this world and of our worship toward Almighty God. We need to feel and consider how to best use this vehicle.

I believe that if Susila Dharma is to become strong, and receive our unreserved support - it must reflect the concerns and needs of SUBUD members worldwide, at the grass roots.

We could start by asking ourselves a few questions: Does Susila Dharma reflect our views? How do we feel about donating to Susila Dharma? What kind of activities are we willing to support - if we are not currently supporters of Susila Dharma?

If you have any thoughts, feelings, please make them known at this world congress. If you would like to discuss the views presented here with me, I am about or can be reached locally at: 443-9134

Hamid Kaber

### one bit

Rohan to Edward, having met each other with much delight after a 10-12 year gap:

"Edward, you should do more Latihan."

"Er, why is that? (somewhat thrown)"

"Because—you haven't changed on bit!"

Manuela Mackenzie

### geo-diversity

It's true! The Australians do walk counter-clockwise during latihan!

### a new age of share experiences

I am writing an article about SUBUD to be published in the "New Age Journal" (circulation 250,000), and am seeking interesting stories or experiences from members. If you would like to share your stories or have any ideas about what to include, contact me at the congress by bringing written info or a message to the newspaper office, Attn: Debra Pearlstein; or leave a message at Town Center Inn, Room 214 (747-1041). Home address: 51 Winshaw Rd., Swampscott, MA 01907, USA. Thank you!

### digitize 4 archives

Do you have historical photos that should be included in the SUBUD International Archives, but you don't want them to leave your hands? Jeff Polk can scan them on the spot (in his room at Cavanaugh's Inn at the Park), and have them stored in computer files! Just call Jeff for an appointment: 326-8000, room 5071, or call his cell-phone number 994-7626 (wait for a tone, then

dial 503-789-9688). Thanks!

### what light from yonder window breaks

The national helpers of SUBUD USA have taken the time and effort to reprint "The Light of the Inner Self," a romance written by Bapak over 30 years ago. It was originally published as a series in 14 issues of the early pewartas (over a five-year period). The final chapter was then delayed and not printed until two years later. Many members considered it lost and have never read the ending of the romance. The story has now been reprinted in its entirety and is on sale for \$9. You will find it in the gift store, as well as other world congress locations.

### catch the fever

"The Fever," by Wallace Shawn, will feature Lucas Foss (Canada) at the MET Theater, August 13th, at 10:00 p.m. This one-person play (95 minutes) is about a man traveling in poor countries, struggling with memories of a privileged past contrasted against the poverty and political corruption he observes. "The Fever" speaks to issues of inequality which form a barrier to global sustainability. Warning — the play deals with disturbing material and images — NO CHILDREN, PLEASE.

### credit where credit is due

Customer Wiluya Graham of Victoria, B.C. Canada (not Portland as reported in the review of Lucky and Rose!) would like to thank all those who contributed so much to the success of the costume aspect of the show; Hadijah O'Bar, David and Louise Anderson, Renata Robb, Michael O'Leary and her daughter Christine, Esther White, Roanda Kubicek. Thank you to the performers - the bee bop dancers in black, the Hollywood and vine dance foursome and esp. Peter who showed a flair for choosing their own costumes with only a little consultation from the costumers. Thanks again to everyone.

Please note that Canadian content was a big aspect of the show. Lawrence Pevec, Dave Hitchcock, Lucas Cooper, Michael Irwin, Wiluya Graham, Delia Brett, Roanda Kubicek, Dachlan Isaac, David Ander, Stephanie Louise, Adriana Pevec, Suzanne Brett, Julia von Hahn, Hamilton Pevec, Maga Duniewicz, Lucien Pevec, Latifah Brett, Patrice Brett, Geraldus Formosa and Lukman Penseny all worked on the show making it a real collaboration between American and Canadian Subud members. We can work together!

Wiluya Graham

### wanna be heard?

come to gee wa and surrender your story, you'll be glad that you did.

# Guerrand-Hermes Foundation for Peace

## Projects

The translation of Bapak's Talks is one of several projects. This was inspired by the talks that Bapak gave to Subud members explaining what they had to do if the latihan was to bring about an improvement in human life. So the Foundation's first project, which will continue for many years, is to assist with the work to ensure that clear and accurate translations of Bapak's talks are available to Subud members. The Foundation has supported the translation of Volume 2 of Bapak's Talks (available at Congress from Subud Publications International) into English, Spanish and Russian, with a French version to follow.

Our focus this year has been on Congress, one project being the sponsoring of twelve young Indonesians. As one of the young people, Daniel Talib explains;

"Hi - we are Subud Youth from Indonesia. We arrived in Spokane with our mission to learn about a world congress and to know our brothers and sisters who come from all over the world. Our project is a Kalimantan gathering in 1999. We have brought some pictures of our activities in Indonesia and handicrafts which you can find in the gift shop. We need your help to teach us to improve our English."

The Foundation ran a competition for young people with outstanding practical projects to have the opportunity to attend the Congress to present their ideas. 16 fellowships were awarded for projects whose aims corresponded with those of the Foundation - from performances to enterprise proposals to welfare projects. Some of the winning entries are:

### Project for Youth at Risk by Foundation Amanecer

This project was born out of the request of the communities with which Amanecer has worked with, through different programs such as "Little



*Sri Lastari from Indonesia*

Seeds of Amanecer" (Daycare program for children aged 2-6), FAMI mothers program, ICDP program in La Tebaida and Jamundi - The request was to have a program to help young teenagers, who may be at risk of falling into problems such as: delinquency, gangs, violence, drugs etc., specially children who

have dropped out of school.

The program would consist of working with teenagers from the communities already related to the work of Amanecer, offering them activities of orientation toward the search for talent, focused into practical and real life experiences that would allow them to feel the trades that may be related to their individual talents or skills.



*Nirmala Muninjaya from Indonesia*

The program would also contemplate other workshops of sensitivity such as: alternative solutions before choosing violence, what is done in other countries in this respect etc.

The hope is to develop a program in which many youngsters at risk could participate, the result being a change in their lives, by "moving them from their line of fate to their line of destiny" (Bapak during a conversation with Varindra Vittachi).

At this moment the program is at a stage of getting enriched through the work of a core on interested volunteers.

### Career Orientation Program

The Foundation Amanecer, with the backing of the Guerrand-Hermes Foundation, developed a Career



*Hari Rahadjo from Indonesia*

## Mission

The Foundation exists to foster understanding and experience of humanity's common and constant links to a divine life force. Its aim is to help relieve hopelessness and suffering through undertakings that sustain spiritual growth. In particular, the Foundation works to develop and promote:

- approaches to communal decision-making which respond to the increasing complexity of human systems and lead to accountable, just and peaceful societies;
- communities which provide for the inner needs of each generation and value their interdependence;
- educational practices which recognize and cultivate each person's unique talents and encourage ongoing commitment and self-development;
- better understanding of the relationship between work, culture and spiritual fulfillment;
- harmony through individual, social and global awareness and respect for diversity in human identity and behavior;
- health care efforts which help the sick stimulate their inner healing powers; and
- interfaith understanding through dialogue and the deepening of individual religious experience.

## In pursuing these aims the Foundation:

- acts as a clearing-house for information;
- cooperates with organizations which have similar aims;
- emphasizes a process of human interaction rooted in mutual respect and flexibility;
- encourages sustainable leadership;
- combats intolerance and exclusivity;
- promotes harmony and human self-responsibility.

orientation program with very positive results, aimed at young people, with ages 14 - 20, who are looking to decide about their professional future.

The program is designed with a series of workshops during which the youngsters can become aware of their natural skills and talents, through practical exercises in the different areas of human culture.

The workshops take the participants through activities where they can feel through action, how it is for them to be working in a specific field of activity, not by receiving information, but by placing themselves in each workshop in a real life situation.

For example, in small groups, they are led by the coordinators, to set up a small enterprise, do a market study, design the publicity, obtain the finance, produce an actual product, sell it, make the accounting and divide the profits among the investors, after paying back any loan and interest.

In a similar way they go through the main areas of culture such as human health, humanities, natural sciences and environment.

Also during the three days of the gathering, the youngsters go through exercises in arts and crafts, recreational dynamics, games for interaction, music, singing and a night time bonfire in a pleasant and fun environment.

We have carried out three gatherings, two as trials, and one already open for the general public, and the results obtained have been excellent, in the sense that the great majority of the participants have been very happy to have participated, and for many of them, they have attained a clarity of what they want to do in the future with their lives. For some it has been a reaffirmation of what they had in mind, but with a conviction that their choice is correct, and for others it has been a new field they had not contemplated before.

We are planning to hold a gathering in July 1988, in English, in a two week program, adding tourism around the coffee growing region of Colombia.

*Oliverio Jimenez*



*Oliverio Jimenez from Amanecer*

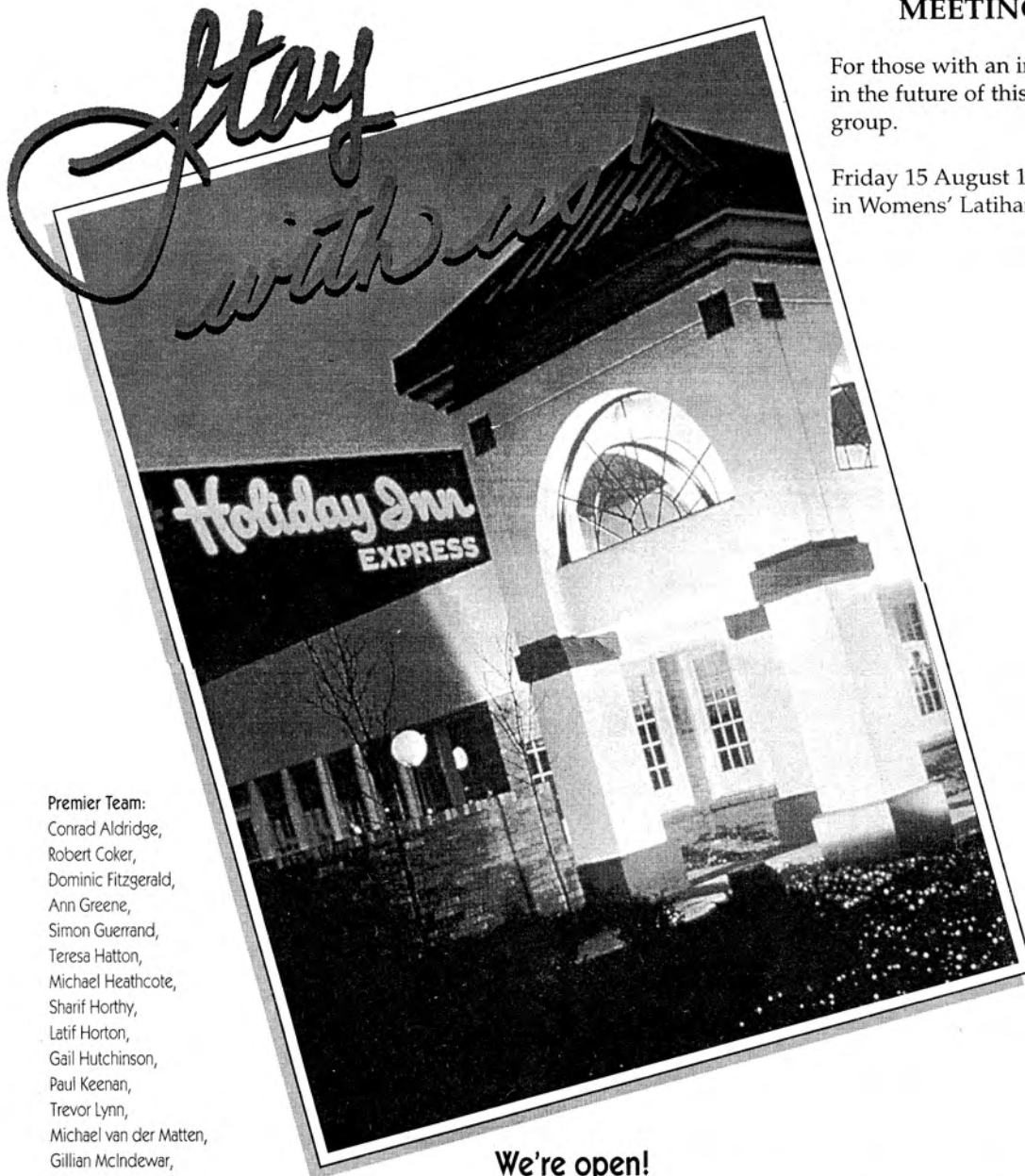
## The Work of the Foundation

The Guerrand-Hermes Foundation for Peace is a private foundation started by two Subud members, Simon Guerrand-Hermes and Sharif Horthy. One of its primary aims is to foster a better understanding of spiritual reality through projects that demonstrate the working of the latihan in a practical way.

The work of the Foundation provides a bridge between the Subud and non-Subud world; it intends to complement and not compete with the many activities of the World Subud Association and its several wings. The Guerrand-Hermes Foundation welcomes the participation of Subud members through suggestions,

*This page was sponsored by:  
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