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Daily Bapak/Ibu Talks

Did you know that Subud Indonesia presents Bapak/Ibu talks twice daily, every day throughout the year?



Daylight savings time
(West Coast): 6 am and 6 pm
(East Coast): 9 am and 9 pm
Jakarta time: 8:00 pm and 8:00 am.

Join the call
Meeting ID: 6464478692
Password: subud
Use this Zoom link:
https://us02web.zoom.us/j/6464478692?pwd=c1YxZElkek1ZSUpiUlM1SkhiM292UT09

With thanks to:
Weekly Update Subud USA and Mhd Isman Kanafsky.



Ibu Siti Rahayu Wiryohudoyo, the daughter of Subud founder Bapak Muhammad Subuh, was born in 1928. Her 98th birthday celebration was on March 13, 2026.



Talk to men and women

Vancouver, Canada
September 18, 1963

Talk # 4 From "Bapak's Talks Volume 11", The Complete Recorded Talks Of Bapak Muhammad Subuh Sumohadiwidjojo Copyright © 2007 the World Subud Association. All rights reserved. Published By Subud Publications International 2004 Code Number : 63 YVR 1 Authorized Translation For Subud Members Only

Ladies and gentlemen, first of all Bapak would like to greet you. Bapak was here four years ago, but it is only now that God has granted him the opportunity to be with you all once again.

Brothers and sisters, as you have discovered, the latihan – the spiritual training of Subud that you have received – is a training that comes whenever the influence of your desires,2 heart1 and thinking is stopped. So it is clear that the Subud latihan comes through the grace of God by way of your own individual being. It can give you an experience of reality, and it does not go against anything that is within you or that you possess.

To verify what Bapak just said – that the latihan comes by the greatness of God or by God's grace – you can experience for yourself that the latihan you receive is truly not influenced by your heart, thinking or desires. You have been able to confirm for yourselves that, if you think about something in the latihan, your latihan will stop by itself. It is evident from this that the movements you receive and follow are moved from within by the grace of God, by God's power that envelops you inwardly and outwardly.

This is just the same as the experience of those who make an effort to reduce their desires and wishes and live in a simple way. They do that in the hope that the influence of the desires residing in their heart and mind will not disturb them too much in their worship of God, thereby enabling them to discover the whisper of their soul, the whisper of their individuality, in a similar state to the one you are in when you do the latihan.

So it is a boundless good fortune for all of us that we have received a contact from the greatness of God that has awakened our human soul, which has long been buried and covered up by the low forces that are always inside us – for indeed they accompany our life.

As you know, the low forces – which perhaps you worry about in case they disturb or obstruct you – in fact reside in your heart and mind. And they reside there by making use of your own desires; that is, the desires of ruthlessness, greed and wanting. With the awakening of your human soul, which through God's grace has been touched by the contact from the greatness of God, the low forces that reside in your heart and mind will eventually return to their respective places and no longer disturb you. This is the reason why it is very important that, whenever you do the latihan, your heart and thinking – the influence of your heart and thinking – are separated from your feeling. So, your heart and thinking are just spectators whenever you do the latihan.

It is not that you no longer need to use your heart and thinking that have been put aside during your latihan. You always need to use your heart and thinking, and they are really useful for your life. It is only when you do the latihan – which in fact is your worship of God – that your heart and mind need not to interfere.

And the reason why this is so is that in the beginning, when human beings are first created, the human soul comes first. And at that time the human soul – your soul – is still closely connected with the power of God that always envelops it. This is told in the story of Adam when he was still in heaven, before he was sent down from heaven to earth, to this world.

When God willed that this human soul should be sent down – that Adam should be sent down to earth – God equipped Adam with a heart and thinking mind, so that he would be able to live in this world.

So, the heart and thinking mind are your equipment to be able to fulfil your needs and provide for your life while you are in this world. But for becoming aware of and returning to your original life, like Adam when he was living in heaven, you need to let go of your worldly equipment – your heart and your thinking – so that you can really receive, feel and experience your true state before you came down to this world.

That is why, whenever you worship God, whenever you do the Subud latihan, do not think about or pay attention to anything. That means do not daydream, fantasise or brood about anything, or have all sorts of wishes in your heart; because that kind of state will not speed up what you need to receive, but instead will block and obstruct your receiving when you do the latihan.

Indeed it is very hard to put aside or stop the influence of the desires, heart and thinking. Bapak is explaining this because there are many people, who are not in Subud, who make an effort to quieten their heart and thinking, and with absolute determination avoid human society and live in the forest or on a mountain. And yet, even with all that effort and all the suffering they go through, it is not certain that they will be able to find the contact with the greatness of God. But we, who have not made great efforts to put aside, quieten or extinguish the influence of our desires, heart and thinking, have been able to receive that contact easily. That is why Bapak said we are really very fortunate that God has given us His grace, enabling us to receive the contact with God's greatness in this easy way.

In reality, brothers and sisters, when we worship God in this way, not only have we been given the grace of having found this contact, we have also received the greatest possible relief; because with the putting aside and stilling of the influence of our heart and mind we will feel that we are no longer weighed down, that we no longer feel heavy within our body. Those of you who have been receiving the latihan for some time are certainly able to feel that whenever you do latihan you feel light, as if you are no longer burdened, as if a heavy burden that has always been there has disappeared.

As another proof, many of you have said that when you have a lot on your mind because you have to think a lot about your work, if you do the latihan this heavy burden in your mind disappears. However, do not expect to be in this state all the time; meaning, being in latihan continuously. Don't do that, because the time has not yet come for you to receive the latihan without limit, a latihan that never stops. There is still a lot of desire, there is still a thick layer of dirt within your feeling, and that needs to be cleaned first. The desires that always influence your heart and thinking, and bring dirt into your feeling, first need to be cleaned.

When they have been cleaned you will know by yourself, without Bapak telling you, that whatever you do in this world is already filled with the latihan, is already filled with the guidance and the contact with the greatness of God, which shepherds you wherever you go and whatever you do.

When what Bapak has just described is complete, you will know and become aware that your being has become a symbol or example of Susila Budhi Dharma. This means that your actions – in fact your every action – will not fall short of what is good; meaning that in all things you will act in a humane way.

What is it that will enable you to act in that way? The fact that you are guided by God's power, which envelops your being both inwardly and outwardly. This is described as having susila and budhi. And what do you need to do in order to discover it, and become like that? To surrender. And you will not be able either to surrender or behave morally if you do not receive God's grace. Thus in everything it is God who has authority. Therefore, it is normally said that there is no human being who can have knowledge or understanding of God's power, unless it is given by God.

That is why Subud or Susila Budhi Dharma is not a religion; nor is it a spiritual teaching; and there are no methods in it that use mantras or any kind of worship that uses words. Why is that? It is because Susila Budhi Dharma is a symbol of human attributes: the attributes of human beings who have obtained the guidance of God, enabling them to act in a humane way. Their heart and feeling have been filled with inner strength, patience, acceptance, a willingness to let go and a huge faith in God's greatness.

So Subud is not something in Indonesia or anywhere else; it exists within the being of each one of you. It is meaningless to say, for example, that you quit Subud or leave Subud or don't like Subud. Those statements really don't have any meaning, because Subud is you yourself.

The proof? That when you are opened you receive for yourself. You are not told by the person who opens you that you are going to receive this or that; you receive for yourself. So it is clear that after you are opened you will find your own teacher within you. The disciple is you and the teacher is you, a teacher who is always with you, always protects you, shepherds you and looks after you, whether you are asleep or awake. This is true wherever you go and whatever you do, all the way to the world after death.

An example is Jesus Christ. Jesus Christ's teacher was within his own self. When it came to what is usually called death, Jesus did not die. He went on living, but not as a man. He returned to live in the noble world, the realm of perfect human beings.

That is why it is said in religion – in Christianity, Islam and others – that God always accompanies you. Yes, that really is true; but your thinking and your heart will not believe it just like that, or it is rare that they want to believe it. This is because, as Bapak was saying, they are your tools for looking after your life in this world, the life of this physical body, which can live if you eat and if you drink. It can live if it has everything that people need in order to live here.

But this physical body of ours can easily break, can easily die and can easily be destroyed. Once it is destroyed it is finished; our desires and our mind are powerless, because the heart and the mind are the essence of this physical body. Whereas the soul – your soul – is not like that. Your soul, as Bapak said, was what started your existence, the existence of your individuality before it had the visible body you have now.

Eventually you will really be able to feel that the working of your heart, and the thinking of your brain, are outside the individuality of your soul. Then you will spontaneously be able to watch over and correct your thinking. You will also be able to watch over and correct your state every day and at every moment. As Bapak just explained, the soul came first, so it is able to know, to feel and to be aware of the working of your thoughts and your heart.

That is how it is. So it is clear that the heart and thinking cannot be used to know, let alone to change, your soul that is still not right, that has gone astray or is out of place. You need the help of God, because it is God who can change and repair things that are wrong within your individuality.

And all that, brothers and sisters, will proceed and work by itself within your being. Do not think of it as something strange. Do not feel surprised that it works by itself, without your wanting it. That is the nature of God's power and God's grace. The human individuality reverts to its true position as God's creature, and assumes its high and noble destiny in life.

Since all of this lies within your own being, your progress depends on your own individuality. So if you do not do your latihan sincerely – if you feel indifferent about it – of course you will not receive much and will not progress. It is as if you do not care about your own self. In the same way, you cannot blame Subud, because Subud is you yourself. Subud, as Bapak said, is the symbol of a human nature that has been able to receive the contact of God's greatness based on genuine surrender – that is, accompanied by acceptance, submission and patience – as with all of you here. And if you are not like that you will not be able to receive the latihan.

So through surrender, by not thinking about anything, you are able to receive a vibration in your body, a vibration of life that you can feel in your body, which will become stronger and stronger and become movement or energy. That energy will eventually spread throughout your body. The energy in your eyes will enable you to see; the energy in your ears will eventually enable you to hear; the energy in your legs will eventually enable you to walk; the energy in your hands will eventually enable you to wave, write and so on. In short, this movement of human life is what we call the contact from God's greatness.

And, when you receive this, your being is represented as Susila Budhi Dharma. So when you blame Subud you are blaming yourself, because Subud is neither a sect nor a religion. Subud does not contain theories or methods. It is the symbol of a human being who has received the contact from God's greatness.

So, each one of you is Subud, and has been able to receive that. And suppose there is someone who has not joined our group, but who has received the contact from the greatness of God: it means they too will be Subud.

Also, Bapak never says to you that you have to do this and this and this. No. What he continually says to you is this: 'Do your latihan with surrender; surrender to the greatness of God. And you very much need to have a feeling of patience. Patience, brothers and sisters. The meaning of patience is that you are willing to wait several years if necessary.' That is all Bapak says to you. But for those of you who are able to understand, even though this is all that he says, you are able to receive satisfaction in your latihan. That is because, even though the latihan is so simple and Bapak says only this much, eventually you are able to receive what you wish for.

Bapak does not tell you that you have to stand on one leg for so many days or so many months. Nor does he say that you should twist your legs and put them back here, or put your head down here and your legs on top. Bapak never tells you such things, because you will receive and carry out your movements in accordance with your own measure.

If all of you were required to put your legs up … that would be all right if you all had the same dimensions. But what if you don't? Those who don't would damage their bodies and their individuality. That is why the Subud latihan moves according to the measure of each one of you; because it is God who is leading and guiding. God is All-knowing, God is All-powerful, and can therefore lead and guide each human being, even though they are all different.

As for these talks that Bapak gives you, they are not a theory or a method. They are explanations that he has received about the process of the soul, the path of the soul. So they are explanations about what Bapak has experienced. If you didn't have these explanations, maybe your intellect would still be searching and searching: 'Is Subud like this? Or is it like that? Doesn't it come from satanic3 forces? Isn't it the same as hypnotism, or the same as something else?'

If Bapak did not explain, it is certain that some of you would be thinking those things. That is why Bapak has to explain that Subud is as he has been describing to you, so that you can then feel and receive for yourselves what Subud is.

You do not need to feel doubtful or worried that the Subud latihan might be from a satanic source; or that it is affected by the low forces, and that you won't know which part is right and not from the low forces. Brothers and sisters, you will not be able to distinguish what is low from what is not. Bapak can tell you that even with the very lowest force, the satanic – you certainly do not know its extent or what it is like. I can tell you that a satanic being can assume your own form. Just imagine! It can appear as your own self in front of you. Of course you would trust it, because it looks like you, whereas in fact it is a devil.

So, a person's thinking mind and their awareness will not be able to reject, avoid or get rid of the influence of low forces, except with God's help. And if you were to ask, 'What is God's help like? When does it come? And how do I know that it is God's help?' Bapak will explain briefly. When you are no longer influenced by your desires, heart and thinking, it means that you are surrendering to God, and that is when God's power works within you.

That is why this is the absolute requirement. Not just for people today; in the past, in the times of the prophets, Adam, Abraham, Moses, Jesus and Muhammad had no resource other than surrender to God. If people really surrender to God, which implies that they are inwardly pure and clean, not tempted by the mind and the desires, the low forces will be powerless to manipulate their individuality and will automatically get out of the way. Such human beings will spontaneously become aware of and understand how God's power is protecting them.

Therefore Bapak simply asks that you do your Subud latihan – which is you yourself – with patience and full faith in the greatness of God; do not think too much, and do not continue to use your mind when you do the latihan.

Brothers and sisters, this is the end of Bapak's talk to you tonight. He will continue it later, on days that will be decided. Bapak wishes you goodnight and thanks you.

Thank you.

NOTES

1. Heart: the word hati, which is usually translated as heart, is the feeling that is limited to our mortal nature. Literally, hati means 'the liver' and is considered to be the seat of the feelings, emotions and desires. 'Heart' is not a perfect fit however, for in Bapak's usage it is also the place where imagining and daydreaming take place. Therefore in some places the word 'imagination' has been considered to be a more appropriate translation.

The content of the human heart is the images of all that a person has experienced from childhood, throughout their life and into old age.

Bapak, Paris 1959. [Vol. 6, 59 PAR3 p239]

2. Desires: the word nafsu, which is usually translated as 'desires' or 'passions' depending on the context, refers to the motivations within a person that originate from the low life forces.

The content of the desires is the wish to be capable, the wish to be good, the wish to receive more quickly, the wish to be cleverer than others, not wanting to give in, not wanting to be called stupid, and so on.

Bapak, Paris 1959. [Vol. 6, 59 PAR3 p239]

3. Translated literally, Bapak's word setan corresponds to 'satan' or 'devil', and syaitoniah to 'satanic'. Generally Bapak uses these words to describe entities on the material level. So in some cases, to avoid the more sinister connotation that these words carry in English, the translators have used the word 'material' instead of 'satanic'.



Question & Answers With International Helpers



WSC Gathering
Bangalore, India, 6 August, 2006
Final Translation by Raymond Lee
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06 BLR 2 For Subud Members Only

Question: I would like to ask something of Ibu. I know that Ibu is doing the names for Subud members, Subud names, and I heard that Ibu asked the International Helpers to do this duty, but I really don't feel prepared and I would like to ask Ibu if we can do something, prihatin or something to be trained for this, or maybe I misunderstood.

Ibu Rahayu: Well, I never said that I am not willing to give Subud names anymore; I have not said that. However, I still get many letters asking about personal problems, which I think can be answered by the international helpers. So, as I want to cut back on that kind work, in some instances I forwarded the letters to the international helpers. In some cases the international helpers could give the member the answer they needed, but in other cases, according to the members concerned, the international helpers could not help.

For that reason, as well as the fact that there have not been hard-to-answer-letters lately, or when there have been letters like that, I felt that I had to answer them myself. The reason for that is many members ask about their spiritual progress now. In those cases I still answer the letters myself.

So, until now I still handle requests for a new name.

The letters that I do not answer now, or I that answer in a different way, are those asking about talents. Many young people finish high school and do not know what to do next. Many of them want to know what their talent is. I find that very hard to answer now. And I do not think that the international helpers would find it any easier to answer.

The truth is the reason Bapak wanted young people to do latihan was so that in the latihan they would feel for themselves what they wanted to do and what their talent was; that they would feel it for themselves. Then each child would know his or her direction. But, it seems that they still do not know. So, are the international helpers capable or willing to help these young people?

The way I reply to young people now is to tell them that I am not able help; I cannot help them find their talent. And I recommend that they choose or feel for themselves about the subjects that they have studied – which ones they were good at, or enjoyed doing. That can be an indicator to help them choose what to study next. That is how I reply to questions about talents.

Coming back to the question of giving names, indeed Bapak gave me the job of choosing names for Subud members who want to have a Subud name. But that does not mean that every Subud member has to get a new name. There is no need to force members or to tell them that they have to have a Subud name. Usually, the person concerned will feel if their name is not right for them anymore as a result of their inner development from doing latihan. So, I ask the helpers not to keep telling members to get a Subud name.

As for who will give the names when I have gone, I cannot comment, because in fact you can – helped by the helpers if needed – find a name that is right for you. So in the future, I hope that members will not ask someone else for a Subud name, but they will try to find, or choose their Subud names themselves.

Question: I would like to ask Ibu if it is possible for Ibu to clarify a passage from one of Bapak's talks. So maybe I can read it, it is only a little paragraph. It was a talk which was given by Bapak at Briarcliff College in 1963 and it says, (Note: The talk was given at Briarcliff during the World Subud Congress on July 25, 1963, recording 63 BCL 10, available in print in Volume 10 on Bapak's Talk page 128)

"There can be no disagreements amongst us because what has been received in a latihan is a flow of spiritual power from God to man, not to Mr. A, Mr. B or Mrs. C but to man. Thus if you are in the latihan, you are not in it as brother A. No. You are there as man, one mankind. If you are still like a separate individual in the latihan you will not be able to receive rightly. Your nature in the latihan should be that of man, in general. It is essential that your inner feelings be as wide as this world so that you can receive various things which are for man, not just for yourself. In this way you can know the secrets of anywhere and anyone."

I wonder if Ibu could say something on this please.

Ibu Rahayu: Well, even though that talk was meant for everyone, everyone understands it differently. Each person has a different understanding. It is true that when we do latihan we face the power of God and the purpose of the latihan is for a person to receive directly from the power of God. After that, it depends on the individual.

People vary greatly because of their individual circumstances. For instance, one person can neutralise the effects of their desires and all they feel is that they turn everything over to God. But someone else is still affected, or easily influenced by desire. What is more, there are many kinds of desires. One person may still have very dense material desires, while someone else has strong desires that come from the vegetable forces, and so on. Naturally, the different situations people have with respect to their lower forces create different reactions. This is what causes the differences between one person's receiving and another.

So, how should we go about resolving problems? Helpers' groups – the dewan of international helpers and so on – were set up for this purpose. They were set up so that you would do latihan together and resolve problems together. You do that to get a common receiving – well, that is not essential because everyone receives differently – but so that your receiving will be balanced. Then you will feel more or less what is right and what is not.

Of course, we cannot say who is right and who is wrong, because only God knows the truth. All we can do is try to get close to the truth. We try to approach the truth so that if we go wrong, we will not go too far wrong. We will just be off by a little bit and we still have a chance to put it right.

Is that what you were asking?

Question: Ibu please can you give us some advice about people who have been opened, received the latihan and then left Subud and we don't see them anymore. Sometimes we feel them in the latihan when we do the latihan, although they are not present. Can you tell something or give some advice about these people, which are quite a number. Thank you.

Ibu Rahayu: Naturally, anyone who comes to latihan but who does not feel anything or feel a benefit from the latihan will quickly leave the latihan hall. If you just let them go, they will never get to feel the latihan. So, if you can, you should hold meetings between the helpers and the members.

At such a meeting, the helpers can advise members about the need to be patient in the latihan, because the latihan does not start right away. It can take a while to start. In fact, the latihan is waiting for that person to reach a quiet state and to quieten their thinking. The truth is the fault lies with that person, but of course, they blame Subud or blame God.

For instance, in the first ten minutes of someone's latihan – particularly for a new member – ten minutes is not long enough to reach the part of that person that has to be touched, if that person is to feel the latihan properly. That is why that person leaves the latihan hall – they did not feel anything. Well, what can you do? They do not think it is their fault; they got bored having to stay there with other people doing latihan.

It needs to be explained in meetings between members and helpers that a member should become really calm and let go, because the contact is between the individual and the power of God. So, if the person is not ready, or seems to be unwilling, naturally the connection between their being and the power of God will not function; the connection they need to make has been cut off by that person.

This means that the helpers need to have the patience to do latihan with a new member until he or she can really feel the latihan. For instance, you can do latihan separately with that member until the member experiences being touched from within and experiences the movements they need.

Sharif: Ibu asked if you ever tried to do this? These members who have left, have you ever tried to help them feel the latihan?

Question/continued: Yes, this particularly happened when we were in Bosnia. There was this opening of more than 30 people at that time and then, after that, some of them continued doing the latihan, but some simply dropped out and we haven't seen them. And that's why we are going there regularly to see what's happening, and maybe they might come back, we don't know exactly. But then we did a latihan together and we could feel that they were close to us, even if we didn't see them physically. So, we could feel there was something.

Ibu Rahayu: Well, that was an unusual situation, it was unexpected. We were unprepared. In the case of Bosnia – I heard about this problem at the time – there were no men helpers, so there was no opportunity to arrange candidate meetings for people who wanted to become members, who wanted to join Subud. So, they did not go through a preparation by listening to explanations.

Well, going through a period of listening to explanations is really necessary, particularly now. Bapak said the reason a long candidate period is needed is to allow a connection to develop between the candidate and the helpers, with Subud members who have received this contact from God. The candidate needs enough time to get prepared and to get sufficient explanations about what they will need to do in Subud, what Subud is, and so on.

But in that case, there was no time for that and there were no helpers, so the international helpers were called in. Of course, the international helpers could not stay long. They were only there for a short time. So, before being opened, the people who wanted to join Subud did not get a good understanding, or a feeling of closeness to us, the people who were going to open them.

That happened due to the pressure of the situation; the people (in Bosnia) wanted to know what Subud was like. People join Subud with varying goals. Some are just curious; others really want to experience and understand Subud, and so on. Perhaps in that case the people who did not find what they were looking for stopped coming to latihan. And the people who really want to follow the latihan will of course keep coming and follow the Subud spiritual path.

Question: In the last maybe 15 years of my Subud life I've had this really tremendous urge to share the latihan with everybody. And I find that this is true with a lot of other people who have done latihan for a long long time. I myself have written an introduction to Subud and even given a newspaper interview and it has had its rewards. I re-read the talk that Bapak gave in 1981 in Sri Lanka and he clearly says it is our duty that we should do this, and he explains the consequences of not doing that. My question now is: how far should we go? I am happy with what I am doing and I will continue to do this. But as a body, as a Subud Association or the

international helpers, how far can we go with this? Do we really need to make an effort, or do we leave everything as it is? I would like Ibu Rahayu to give us advice.

Ibu Rahayu: When we talk about letting go or surrendering, it means that we only need to surrender to God. What is needed is an opportunity. Even if we surrender to God, but we do not have the opportunity we will not succeed. So, if there is no opportunity right now, but the need exists... well you need to surrender for longer. It depends on the situation and the need.

When you talk about 1981, the situation those days and now is different, meaning that society has changed. There are now so many groups or movements that aim for or whose aim is to worship God. Whether those movements really lead people to God or not, only God knows.

Today, it is as if people are competing with each other as to which movement will be the most popular, or which one will give people what they need, and so on. For Subud, a time like this when so many people need to find the right way to worship God presents an opportunity.

But is there an opportunity to do something there in Sri Lanka, or not? If there is an opportunity there, of course you should take advantage of it with a concrete initiative. What kind of concrete initiative? Well, the kind that already exists under SDI or SICA, an initiative by which Subud can become known and someone who is not in Subud can be touched.

If people see Subud doing something concrete, it will create an opportunity for people who truly want to dedicate themselves to God.

Question: Ibu, I would like to say thank you very much for agreeing to meet with us. It's a real privilege. For myself my question is how to be a wider channel in this role? We have all felt tremendous growth within ourselves since we have been doing this job, but I am very aware that there is plenty more room for growth. And that is my question – whether there is anything we can do, any advice Ibu has, or any testing that we can do?

Ibu Rahayu: As we know, in Subud there is nothing to study, there is no method, there is no teaching I can give. I cannot teach you how to be good international helpers, to be competent international helpers. As I said yesterday, Subud is Susila Budhi Dharma. Susila Budhi Dharma means that you have received something from God, a contact, and that you have been doing latihan for a long time, so naturally, I would expect, your souls have grown.

But, it is natural for you to feel sometimes that you have not made progress, or that you are incapable of doing your job. But in Subud you are on a spiritual path where you simply make yourself available, you prepare yourself. Then God will give you the guidance you need. All you need to do is carry it out.

How do you do this? Well, through letting go!

How do you surrender or let go? Maybe you do not really understand what it means to surrender or to let go. When you face a situation, do not put your self first. Turn the problem over to God. Then a feeling will arise in you as to what you should do and how you should be.

But if, for instance, you try to copy me, Subud will turn into the teachings of Ibu Rahayu. That is not permitted. The teaching we get comes from God. We should never think that we are taught by another person. You receive through your own surrender, so that what you feel comes from Almighty God. If what you feel comes from your soul, it will have an impact, it will influence the situation – for instance, when you give someone advice, that person will feel happy and satisfied after listening to you.

So, what I want to say is do not put yourself forward. We surrender; we receive whatever comes from or originates from your soul, which comes via your soul.

So do not worry about making your work more useful to other people. Surrender is what is needed. If you can do that, what you do and what you say will be useful to the people who listen to you. That is your duty as a helper. You do not need to be an international helper; every helper needs to do that.

It is not easy to be a helper now. These days, as I just said, everyone wants to claim that their way is true. What about Subud? How can we demonstrate the truth of our way? Well, we have to do something that is different from other people. We have to do something that is God's will.

If you ask what is God's will? Well, I just told you. We surrender and we take an initiative. A real initiative based on acceptance and surrender, so that all your behaviour, all your actions will be protected by the power of God.

Question: Ibu, we are aware, some of us are aware, that in my country and in other countries, on occasion the members like to criticize other Subud members, and that sometimes they even like to think that Subud members are less able to work and do projects together than other people outside of Subud. And that this is holding us back in our ability to grow. I wonder if you would like to say something about this?

Ibu Rahayu: Concerning the state of Subud where people still criticise one another, as I said earlier, every individual, even though we are all in Subud, is different. Especially when it comes to making one's living. Members can only unite in the latihan when we worship God, because we all face that way (Ibu points upwards). We are all in the same position. But, when we come back down into this world, (Ibu gestures from up to down) everyone has their own way of thinking. That is why we do not get along when we work together.

This is not only a problem in your country; it is the general situation in Subud. Until today, we do not have a strong Subud enterprise that we can be proud of, an enterprise that is proof of what God wants us to do.

Why? The fault lies with us, with Subud members. When someone thinks that they are good, they think that they are the best. Others feel the same. When someone makes progress, they think they have progressed further than anyone else. So we cannot unite when we try to implement or do what God wants. Most of us are still influenced by our desires, our thoughts, and emotions.

If we can reduce those influences – do not stop them completely, because if you stop them completely you will die – just reduce them. You should reduce those feelings by giving part of those feelings of being right to others. If you think, as I just said, that you have progressed further than anyone else, you should give that feeling to others. In other words, to some extent you should support other people's opinions. If you support other people's opinions, then the decision you reach will be a collective one which is free of the feeling that someone won and someone lost. And the same applies when you have other feelings of this nature. That way you will not be carried away by feelings that make you follow your low forces, because doing an enterprise is like doing latihan.

Well, when members do individual enterprises it is different. You use your mind to think only about the business and you do not have to care or worry about other people. In those cases, many members have succeeded.

But, when you think you are doing something for Subud, many problems arise. That is the reality. How will we ever be an example to other people, if in Subud we cannot establish something that brings harmony and peace to the world?

When you do business, use your heart, mind and desires in a sensible way. Take into account the reality of developments and events around you. Do not mix business with the spiritual, for

instance by testing. When we use our heart and mind we tend to forget how far we can go in our attitudes and behaviour before straying from what is right. Furthermore, an enterprise involves many individuals with different ways of thinking and whose lower forces vary in size or strength.

But, as Subud members, our hearts and minds are supposed to have been touched by the power of God. As such, if we can, we should reduce the action of our heart, mind and desires by lending support to other people's opinions, by working together and acting responsibly. If you do that, your work will produce a good result and you will be free of feelings of winning or losing. The link is the latihan; as Subud members we should never be far from the latihan, because by doing latihan we prepare ourselves to become a fertile field ready to be planted with something that will bear a beneficial fruit.

Question: I wonder if Ibu would like to give us some advice to all of us please, how we could perhaps do our work better?

Ibu Rahayu: Well, I cannot tell you how to do your job better. As I just said, it depends on your own preparation. You have been appointed to act as international helpers and every problem will end up with the international helpers. So, you have to prepare yourselves.

To prepare yourself means that you need to do latihan regularly and you should constantly ask God to receive the guidance you need in your work. In truth, we do not need to ask for anything in latihan; if you are in a state of surrender and you feel close to God, it will work by itself.

That will be the case if you are ready. Then you will find that everything you do will feel light. Do not think of your work as an international helper as a burden. By doing this work, you may find you are given an opportunity to make greater progress yourself.

For example, if a group has problems and you are asked to help resolve those problems, you should resolve those problems in a real way by working together. Your ability to work together is the necessary basis to avoid working at cross purposes when we help others, or resolve problems. If we work together when we help others, it will help us resolve the problem. But, if you all have different opinions when you work, the results of your work will not be satisfactory.

Even though there are women and men international helpers, you should always discuss your receiving together so that you will find the proof of your receiving in the results of your work.

As for making spiritual progress, from long ago Bapak told us that in latihan there is nothing to study; we cannot study how to do it. Even though Bapak said that, many people still look for ways to make helpers smarter, or make people's souls develop quicker, by doing this or that. If we believe we have found a way to make our soul smarter, it only goes to show that we are not being guided by God – it is a human effort. The reason is only God can touch your soul.

So, this is why each of you needs self honesty. Self honesty means that you need to be ready, ready in every respect. You must be a good example, a good example in all respects – in your behaviour, in the way you help other people, in everything that you do, so that people will trust you. If people do not trust you, they will not listen to you.

Is that all? So, work well. Do not think too much; just do your jobs well. Behave like someone who has the qualities of susila, budhi and dharma. So, then whatever we do we serve God, we are guided by God. God willing!



- PASSAGES -

Mila Elizabeth Kowalewska's Passing

Posted by Karen Gamblin

Sep 15, 2026, 10:01 AM (1 day ago)

Mila Kowalewska was opened in the 90's in Subud Ottawa. She discovered Subud from a friend, John Max of Subud Montreal.

She passed away on August 17, 2026, at age 78. She suffered from dementia and complications from a recent fall. All her life she was passionate about photography, poetry and art.

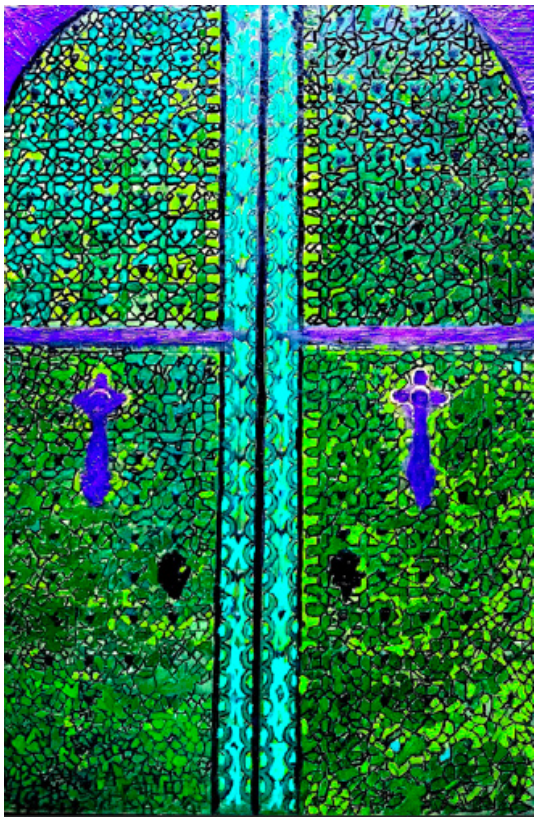
Over the years Mila very generously offered her Barry's Bay lake house for women's weekend retreats in September.

As participation grew we then rented a larger cottage. The region was well represented with ladies from Montreal, Ottawa, Toronto and regional members.

We did kedjiwan activities but found a good balance with hiking, swimming, enjoying good food and became closer.

Mila will be remembered for sense of humor, openness and 'bohemian vibe'.

God bless her on her journey.



Painting by Ramon Kubicek: Door to Mystery

Photo taken at an Eastern Regional Meeting in Toronto approx. 1974 at 1189 Woodbine Subud Toronto Hall

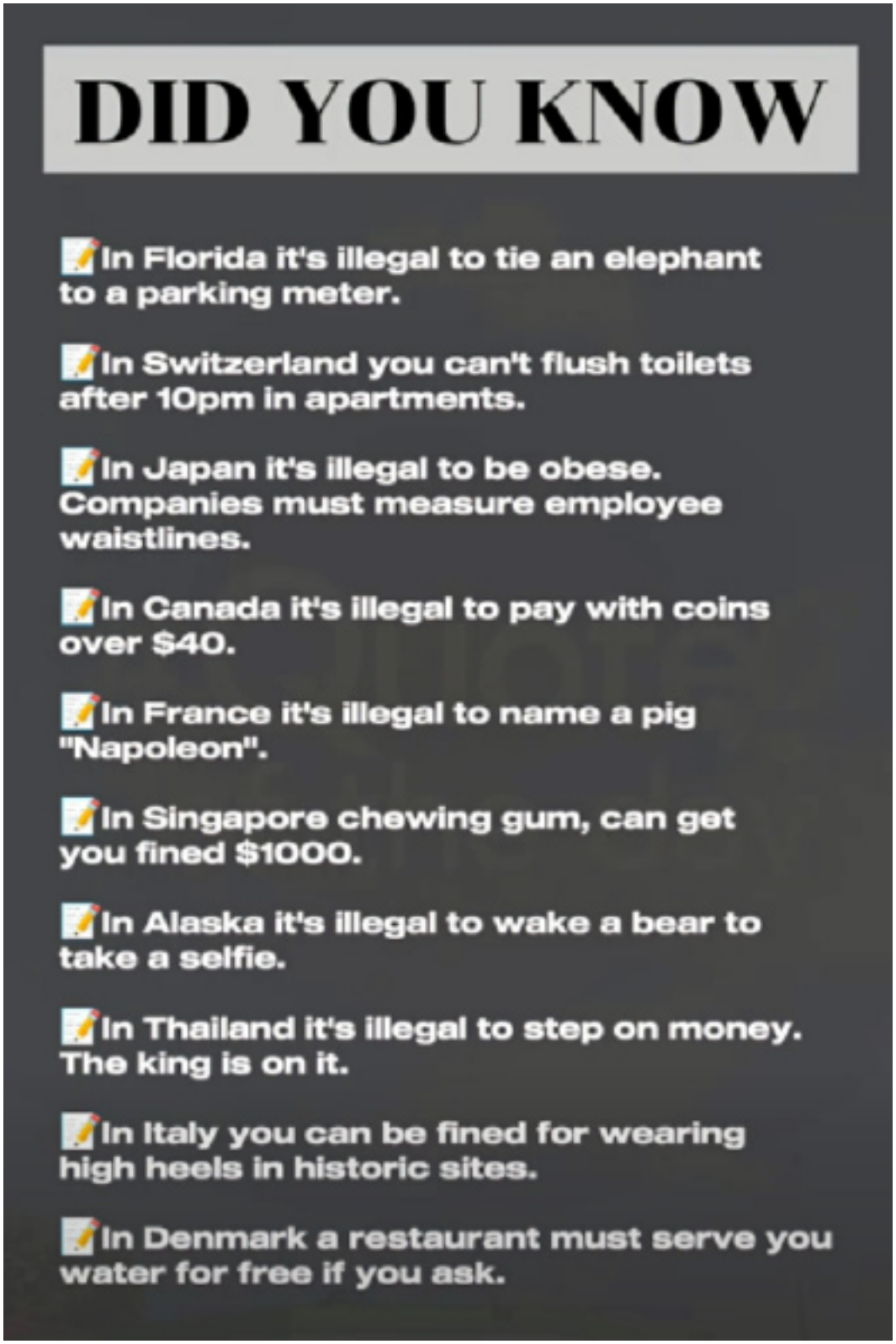


Back to Front: Rpbert Cather, Robert Nimchuk, Raymond Grad, Isman Pufta, George Prentice, Herbert Stewart, Hardy Hirsh, Yong Houw Kwek, Helina (van Zeggelen) and Michael Greenstein, Ted Duffy, Raymond North, Indumati Conway, Lucas Birk, Lydia Burton, Rosetta Jayatilleke, ? ?
Next Row, Evan Gamblin, Joharia Gamblin, Latif Crowder, Rolphe Wilson, ? Ottawa members, David Ziolkowski, Michaele and Raphael O'Leary, Roseanna Wilson? Isabel Prentice, Harris Morrison, Don Wolfraim, Rohana & Valentine Rose, Mathew Templer
Next Row: Suzanne Friesen, ?, Ruth Birk & Gershom Birk, Diane Cather, Helena Hart, Michael Thomas, Rohana Marks, Ronald Jayatilleke, Dan Wilson, ? ? ? Marianne Marple, Paul Rose, Stella Duffy, Bill Prentice (sorry, there were many names not recalled after 50 years!

Photo taken at Camp Alexandra Western Regional Meeting 2026



From Facebook, August 16, 2026



Humour
Dept. 2026

Daniela Moneta Replies to John Tjia

Hi John,

Whenever I have something about the archives to share, I send it to Subud Voice. Harris Smart is very good about supporting our efforts. Write to subudvoice@gmail.com. I also send things to Marcus Bolt in the UK for their newsletter. His email is: marcusbolt240@gmail.com. Viktot Bohem in Germany is always willing to share ideas like yours. His email is viktorboehm@t-online.de. The Canadian newsletter only comes out four times a year but they would publish your article. Write to Valentine Narvey vnarvey1@yahoo.com
Much love,
Daniela

On Sun, Dec 14, 2025 at 6:53 PM John Tjia <johntjia@gmail.com> wrote:
Daniela:

Thanks for your kind comments to my piece in the Subud USA newsletter.

I have this in the third "door" of the Subud write up: "Others experience [the latihan] as a way of being awakened to and in contact with a higher power, or God as one understands Him. Those who are religious often find that the practice of the latihan deepens their faith. …We welcome people of all faiths, or none, and from all backgrounds." but I suppose it would not hurt to expand that in follow-up conversations with the wording you suggest.

I have not submitted the piece elsewhere. Do you have contacts for other Subud publications in the US and elsewhere?

I wonder if I should post it in some of the Subud Facebook groups (!)?
From what I gather, helpers and members rarely quote Bapak; the occasion rarely demands it. If a quote is raised, often the "Bapak says" comes across as a cudgel to stop a counter argument about something! However, this is not to say that the work of archiving and preserving Bapak's work is not valuable. The avenues you mentioned for getting Subud more well known—more translations from the Indonesian, an a documentary—will no doubt rely on the fruits of your labor.
John

From: Daniela Moneta <daniela_wsaarchives@subud.org>
Sent: Sunday, December 14, 2025 1:03 PM

Wow, John, I loved your article that I just read Friday. I have read other things you have written but this is the BEST. I love the three versions of what we might say to people about Subud.

I have a minor suggestion for the third one or to keep your article short, it could be mentioned later when talking to potential members. Maybe mentioning that we are a non-denominational spiritual organization and that all beliefs are welcomed would be good information to share. I know you want to keep what you wrote short but those that have an established religion (those in your 3rd group) might appreciate knowing that Subud has been known to enhance and deepen our understanding of religious beliefs.

Anyway, I hope all helpers can benefit from what you wrote. I hope this article gets published in Subud Voice and other Subud country newsletters. Have you submitted it elsewhere? What do you see as the next step? This kind of outreach has to do with what some of our older members were not trained to do, which was to advertise Subud or overtly recruit members when we talk about Subud but that might change.

This kind of outreach has to do with what some of our older members were not trained to do, which was to advertise Subud or overtly recruit members when we talk about Subud but that might change.

There are two statements by Bapak that I have found that changed what he originally said about bringing people to Subud. I haven't heard much mention of it when this subject comes up. Maybe people don't know about it.

1) Earlier, Bapak told us that his writings were for members only but he later said that the English version of All of Mankind (17 talks given on Bapak's World Tour in 1981 from 10 April to 29 July) could be publicly made available in English for anyone to read, not just Subud members. I don't know if a reprint of All of Mankind has been made or if Sharif and Tuti have been able to correct some of the versions of these talks.

If you are a librarian or archivist like me, you see that a lot of Subud books, and the recently republished/revised Bapak's Talk series, are out there in many major research libraries. Something called WorldCat shows where all of these publications are in libraries around the world. So, despite the cautions we were asked to take, Subud books are out there everywhere for anyone.

One way we know this happens is that as members pass on, their non-Subud member children donate their book collections to used book stores and that is how these books get out in the public and in libraries and archives as non Subud people buy them up or libraries buy them in the used book market.

2) In 1986, Bapak said, as quoted in a newsletter article by some prominent members, that we could make a film about Subud for the public. He is clear about how it might be. He said that it could be half propaganda ..... (sorry, I don't have the article handy. It is in the Amani Archives on my desk but I am writing this from home. I will send a copy this coming week, it is snowing now and I won't be going into the archives.)

So, we are at a midpoint and there are changes in Subud going on that we have little control over. However, we did have control over putting the 20+ videos made at Fatima of our Subud meetings which were published on public YouTube. At first, I thought it was an error or an accident that they all appeared on public YouTube. Then I found out that it was intentional.

So, this is one category of material - Subud meetings - should they be public or private? - seems to be quietly decided. No one seems to complain or object. As an archivist, I don't have any particular say one way or the other on this. I just think that if our Subud meetings should be made available to the public, they should be discussed and we need to be sure that we are all on the same page about their accessibility. That part seems to have been skipped.

The WSA Translation team has a more controlled view when it comes to quoting any words spoken by Bapak or Ibu Rahayu. They have strict guidelines, well thought out, about how Bapak and Ibu Rahayu's words can be referenced in a quote. They touch on the issues of sensitivity and copyright. They have written disclaimers for when Bapak or Ibu Rahayu's talks are quoted. See attached for their paper.

As we know, Subud members tend to freely quote words they seem to remember Bapak saying. They usually don't have a source for the citation and where it came from or when. This falls into the "hearsay" category and we should have some guidelines about that. Otherwise, no one knows what to believe or what can be trusted as the true words of Bapak or Ibu Rahayu.

I guess it is a delicate balancing act but I hope that we can be professional about it and not copy or share things for which we do not have a source citation. So, what I am bringing up might be a little different than what you are talking about. When we are talking to applicants, we can't give a source, it is more necessary when we are writing about Subud.
Many thanks for all you do for Subud,
Daniela
Many thanks for all you do for Subud,
Daniela

WSA Connect # V

April 2026
WSA Services

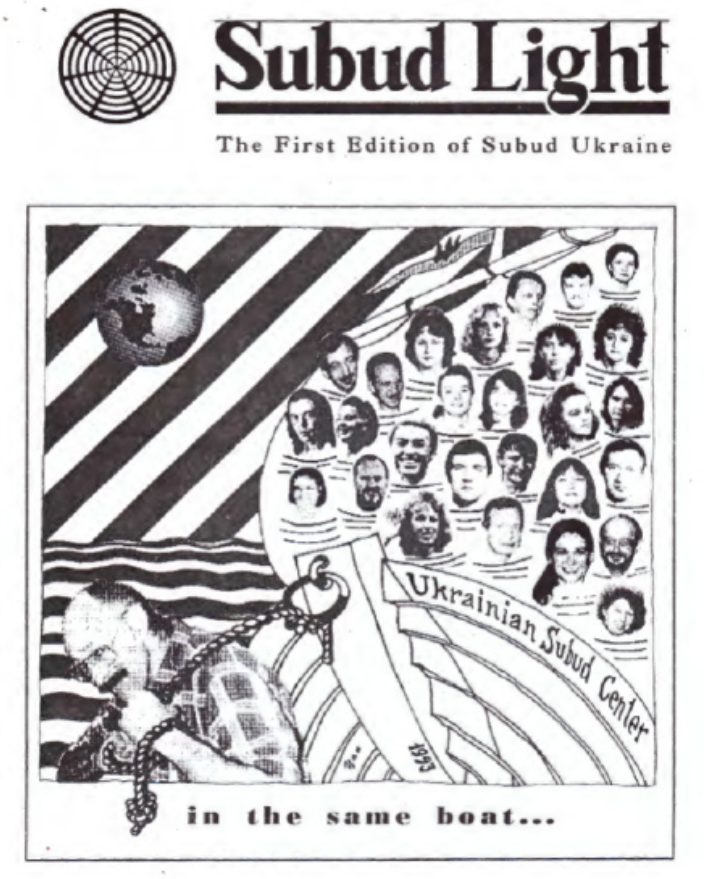
Subud library by Matviy

Hi, I'm Matviy Maslov, the new maintainer of the Subud Library. I inherited the Library from Vernon Contessa, its original creator and maintainer. Vernon worked on the Library since the 1980s (if I'm not mistaken), often daily, until his death on April 24, 2024.

When I took over the website, it had several problems that needed fixing. This gradually grew into what I now call the "Subud Library renovation project."

In 2021, Matthew Cook — a Subud brother and internationally known film director — offered to help modernize the design of the Library. Being a "visual" person, he felt the site needed a fresh look. He created the graphical design for the new site, which I began implementing. My goal was not only to make the site more attractive, but also easier to read on any screen — from mobile phones to large displays. You can already see the new design on the main pages of the Library.

After Vernon's death, I also had to rebuild the system used to publish talks. The tools he used were no longer available to me and produced pages that did not look nice and were difficult to read on small screens. Fortunately, the new design had already been implemented - so it became the foundation of the new publishing system. I already publish all the new talks in the new design, and over time I hope to migrate oldest pages to the new design too - starting with the most popular.



Many of you may have noticed that the Library has moved to a new home:

https://library.subud.org.

The site now runs on a WSA-owned server. As part of this move, I rebuilt the login system. Users can now reset their passwords, and all data is encrypted and backed up daily.

The old Library used a proprietary search system, and its license was lost after Vernon's passing. I therefore rebuilt the search from scratch. The new search is more powerful: you can search exact phrases, require certain words, or exclude others.

Love and hugs, Matviy

Photos from Camp Easter Seal Merrywood
Eastern Regional Gathering September 2026







Photos from Camp Easter Seal Merrywood
Eastern Regional Gathering September 2026













Subud Canada Zoom Latihan Schedule

Copy and paste this link for the latest updated latihan schedule for Subud Easterm and Western Canada:

https://docs.google.com/spreadsheets/d/1k_YCjFIwuucVcFh0s6ogzxKVgfZz8y9vZjRK0_rW7Zs/edit#gid=542386660

Private zoom room of Sahlan Simón Cherpitel
ZOOM: https://us06web.zoom.us/j/85156512853?pwd=Ex0lp1X7PUMwNadxX0QWDwlqXuusHK.1

Subud Links on the Internet

subud.ca - Subud Canada's national website. It has a public area for inquirers and a members login.
subud.com/english/index.html - official site of the World Subud Assosiation
bythewaybooks.com - U.S. based online store with books about Subud and by Subud authors
lfarrand@subudusa.org - for submitting articles to the US national newsletter, Subud USA News
Lydia Farrand is the new communications coordinator for Subud USA and also the editor of SUSA News
subudlibrary.net - providing access to Bapak and Ibu Rahayu talks and Subud resources
subudvoice.net - the link to Subud Voice, a free, online, independent monthly Subud magazine
subudworldnews.com - providing the latest international Subud news, contact information and more
subudprojects.net - lists projects, artistic endeavors, and businesses of Subud members
subudpnw.org/ - a site for the Pacific Northwest Subud Community with news and interviews
subudprayernetwork-subscribe@yahoogroups.com - is an on-line Subud Prayer Network
subudbooks.com/ - a shop window for Subud authors with books for sale (login needed)
subudbooks.net/ this selection from SPI includes talks by Bapak and Ibu Rahayu ((login needed)
Advice and Guidance for Bapak's Helpers, purchase at subudbooks.net/new.html
- the 2018 edition is also downloadable at www.SubudLibrary.net
Website about Subud by Michael Rogge https://wichm.home.xs4all.nl/subud1.html

Men's Latihan & Zoom Chat
Dear Brothers,
This is an invitation to group and regional men in Eastern Canada to meet online (via ZOOM) for latihan.
We will start meeting on Tuesday June 16th at:
12:45 pm PDT Pacific Daylight Time – British Columbia
3:45 pm EDT Eastern Daylight Time – Ontario and Quebec Canada, Eastern USA
4:45 pm ADT Atlantic Daylight Time – PEI Canada
21:45 CEST Central European Summer Time – Poland
22:45 EEST Eastern European Summer Time – Ukraine

for a quick chat, then turn off the video and sound, have a 15-minute quiet period and then do latihan starting at:
1:30 PDT, 4:30 EDT, 5:30 ADT, 21:30 CET, 22:30 EET
A small group of regional members along with brothers from Poland, Ukraine and the US do this every Tuesday with us, and you are welcome to take part.

https://us06web.zoom.us/j/85156512853?pwd=Ex0lp1X7PUMwNadxX0QWDwlqXuusHK.1

SCAN

"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 emailed to members on the current membership list maintained by the Subud Canada national committee and the account of Sahlan Simón Cherpitel*. 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 editor, Valentine Narvey, vnarvey at gmail dot com or to the National Committee of Subud Canada.*