

Bapak's Advice & Guidance Concerning Enterprise

Prepared by Stuart Cooke on behalf of SESI for the WSA

August 2011

EXECUTIVE SUMMARY

PREFACE

- 1 ENTERPRISE
- 2 THE MISSION OF SUBUD
- 3 SES — ENGINE OF SUBUD ENTERPRISE
- 4 THE SUBUD ENTERPRISE BUSINESS MODEL
- 5 ENTERPRISE TIPS
- 6 AFTERWORD

Source notes: Excerpts from talks by Bapak

EXECUTIVE SUMMARY

This document was developed as a background paper to help fulfill a resolution passed at the 13th Subud World Congress to summarize and embody a common understanding of Bapak's advice regarding the meaning, importance and role of Enterprise to Subud. After an exhaustive, one-year review of Bapak's advice and guidance concerning being enterprising and the meaning and purpose of Subud Enterprises, the following summarizes the paper's findings.

- As we make progress in our inner lives we need to balance that with progress in our outer lives. We need to each understand who we are; what our true talents are, and how we can best develop these talents and put them into practice in the world around us.
- At the same time, if Subud is to grow and find its right place in the world, we need to finance our Association's internal needs – for communications, latihan premises, care for our membership and the work of our Committees, Affiliates/ Wings and helpers on all levels.
- We need, also, to contribute to the world around us through the development of substantial social projects.
- To be able to significantly and sustainably fund the above needs we should develop collective Subud Enterprises, from which a part of the profits is allocated to these financial needs. These Subud Enterprises should be substantial projects, and while it is the responsibility of our Subud Committees or Affiliate Boards to motivate their establishment, they should be set up as independent, limited liability companies with significant numbers of Subud investors who would appoint their own, paid Boards of Directors.
- There are significant differences between large, collective Subud Enterprises, the kind of enterprises Bapak referred to when speaking about how to fund the organization and social projects, and the enterprises of individual Subud members.
- While the motivation to start Subud Enterprises always rested with our Association and Committees on all levels, SES was charged with the task of establishing a method for providing a professional supervisory function that would guide and direct the enterprises. This SES service was not fully implemented in the past. It is the intention of SESI to develop a capacity to provide this service now.

Bapak's guidance to Subud members regarding Enterprise

1. Through enterprises we can worship God in our work.
2. Our work in the world, if it is in accordance with our nature, is our enterprise.

3. If we own a business that is an enterprise of a Subud member.
4. A Subud Enterprise is a corporation that is endorsed by Subud, a majority of its stock is collectively owned by Subud members, and it contributes 15–25% or more of its profits to Subud.
5. The mission of Subud to bring peace and harmony to humankind through the latihan kejiwaan will only be achieved when large Subud Enterprises and the significant social projects they finance are well established across the globe.
6. Subud Enterprises will create the conditions where helpers and committees can do whatever they need to do and travel whenever they want to; where every member can go to latihan, meetings and congresses; where everywhere in the world there are large latihan halls with accommodations, Subud-sponsored schools, Subud clinics, hospitals and homes for the aged.
7. Part of the brief of the helper/committee dewans (councils) – center, regional, national, zonal, and international as well as our Affiliates and Wing organizations within their respective fields – is to spur the development of Subud Enterprises by providing leadership.
8. SES and SESI are tasked with helping to provide experts for feasibility studies and to review the studies.
9. If a plan is approved, SES will recommend that the committee concerned assist the Enterprise by encouraging members to invest (as allowed by law) and to support the Enterprise in general.
10. SES will help with financing until a new Subud World Bank comes into being.
11. One or more of the SES experts who advised it, or other experts at the business's choosing, will be appointed to a Supervisory Board to ensure that the Enterprise meets its goals and obligations to its stakeholders and to Subud.

PREFACE

This paper is a follow-up to the 13th World Congress resolution that “WSA (The World Subud Association) develops a position paper that summarizes and embodies a common understanding of Bapak’s advice regarding the meaning, importance and role of Enterprise to Subud. That the WSA, guided by this understanding, review the activities of the membership and wings to determine what actions are needed in order that Bapak’s advice can be realized more completely.” The resolution was a result of Congress discussions about enterprise, the role of SES (Subud Enterprise Services), and the working paper – “The Future of SES” – prepared beforehand (by Rashad Pollard & Luke Pensoney). It is based on extensive research of Bapak’s talks from 1958–1987 and includes the source notes from which most of the text is derived.

The paper clarifies the different forms of enterprise in their Subud context. It recounts the mission of Subud and discusses the role of SES (Subud Enterprise Services) in fulfilling that mission. It suggests a formal model of the specific steps to establishing a Subud Enterprise (The Subud Enterprise Business Model), including the role of SES and other Subud entities in the process. The paper concludes with Enterprise Tips, an Afterward by the author and source notes from Bapak’s talks.

The paper has been produced by Stuart Cooke on behalf of SESI, with inputs from a wide range of members.

Note: If you hover your cursor over the note numbers in the text it will bring up the reference note. Reference notes are linked to the complete talk at www.subudlibrary.net

1 ENTERPRISE

Enterprise is any undertaking that comes from within.^{1,2} It is carrying out in the world what one has received regarding one's innate talent or gift.³ It implies initiative and action.⁴

Openings, explaining Subud, helping members uncover their enterprise/talent, and advising members on how to do enterprises are among the primary duties of helpers.⁵

Through enterprises we can worship God in our work. We can learn how to distinguish between that which comes from inside versus the outside influences of our desires or will.⁶

Whatever our job, if it is in accordance with our nature, that is our enterprise. If we are a teacher, an artist, an accountant, a manager, a doctor, a farmer, that is our enterprise. If we own a business and the work of that business is in accord with our nature, that is an enterprise – an enterprise of a Subud member. When a corporation or limited liability company has been established for the sake of Subud and a majority of its stock is owned by Subud members, and it is endorsed, sponsored, or recognized as such by the Subud organization, and contributes 15–25% or more of its profits to Subud and/or to social projects, that is a Subud Enterprise, spelled below with a cap 'S' and cap 'E', to differentiate it from "enterprises of Subud members."⁷ When Bapak spoke about "enterprises" or "enterprises of members" in the context of businesses which further the mission of Subud, he was generally referring to large, collective enterprises or "Subud Enterprises", as in the source notes and below.

2 THE MISSION OF SUBUD

The mission of Subud is to bring peace and harmony to humankind through the latihan kejiwaan of Susila Budhi Dharma (Subud) and open the way for humankind to return to where he/she came from.⁸ That mission will only be achieved when large Subud Enterprises and the significant social projects they finance are well established across the globe.⁹ Only then will communities, governments and nations be able to see Subud for what it is. Only then will they be able to recognize its clear benefit to society.¹⁰

To that end, part of the brief of the helper/committee dewans (councils) – center, regional, national, zonal, and international – is to spur the development of Subud Enterprises by providing leadership. For helpers the tasks are to explain how enterprise is the proof or evidence of the carrying out of the latihan in this world, to explain what a Subud Enterprise is and how to do them, to test with members who cannot identify their individual talents on their own in order to provide direction for the flourishing of their latihan in their daily, working life.¹¹

For committees the task is it is to kindle the enthusiasm of members to develop the Subud Enterprises we need, hundreds of them: in retail, agriculture, manufacturing, construction, animal husbandry, hi-tech – you name it;^{12, 13} businesses which evidence the working of the latihan in this world through the way they operate, the way they treat their employees and the way they do business; businesses which can serve as a model of what has been called "capitalism with a human face;"¹⁴ businesses which provide employment for members who have no work or are under-employed;^{15, 16} businesses which provide the means for members to use and develop their talents, enabling them to actualize the harmony they feel in the latihan outside the latihan by working together. Subud Enterprises make it possible for members to express their concern for one another

in their work – the kind of extraordinary trust, love, and support members experience on helper and committee dewans, preparing a congress, or participating in a gathering.¹⁷ It provides an environment which allows them to quicken the feeling of their latihan throughout the day and to correct one another in our work.

Subud Enterprises will create the conditions where helpers and committees can do whatever they need to do and travel whenever they want to¹⁸; conditions where every member can go to latihan and attend meetings and congresses; where everywhere in the world there are large latihan halls, with accommodations to house members from other groups¹⁹; where Subud-sponsored schools can develop student talents, take care of the handicapped or the retarded, and provide free education; where Subud clinics and hospitals and homes for the aged or disturbed can help people inwardly as well as outwardly and helpers can realize their higher calling; where those served can come to the worship of God through helper professionals, for example, helper doctors or therapists who treat patients so that they not only get well, but become aware of the existence of something beyond themselves.²⁰

3 SES – ENGINE OF SUBUD ENTERPRISE

SES was established to help make Subud Enterprises possible, to help them get started and ensure their success.²¹ The idea was that while Subud has always lacked capital, it contains many experts: professionals in finance, real estate, agriculture, construction, management, etc. By bringing these experts together in panels, organized by discipline, they could assist center, regional, national, international committees, affiliate organizations, or any group of members to establish a large enterprise. They could help develop new business plans or transform existing smaller businesses owned by individual members. SES would vet the proposals and if approved, pass them on to committees for their approval. They in turn would sanction them and permit the project to take them on to the membership for investment and support.

SES experts would supervise the enterprises on an ongoing basis. In effect they would be appointed to supervisory boards of the enterprises they helped establish to represent the membership at large and to ensure outside accountability, expertise, stability, and to ensure that they remain Subud-minded over the long term. In addition, until a Subud world bank was formed, SES would help identify financing sources.²²

However SES never took form as originally envisioned. It didn't help launch a single Subud Enterprise. None of the large enterprises had any formal relationship with SESI (Subud Enterprise Services International). They only received ad hoc help from Subud experts, sometimes recommended by SESI or a national SES body. Towards the end of his life Bapak was still suggesting we implement what we had been voted upon in previous congress resolutions.^{23, 24}

4 THE SUBUD ENTERPRISE BUSINESS MODEL

The Subud Enterprise business model that emerges from Bapak's advice is a limited liability company or corporation created to fulfill Subud's mission in this world. It is established for a social purpose as well as for profit. It is a business where the capital comes from more than a few members, employs many people, and a majority of the voting stock is Subud-owned.

The business stipulates in its corporate filings that a minimum of 15–25 percent of its profit (stock or dividend payments or other form) is to be contributed to Subud – a local center, a region, a national or international committee, to MSF, Susila Dharma or a combination thereof.²⁵

It is to be noted, also, that while Bapak stressed the importance of oversight of our Subud Enterprises he did not suggest the exact form that such oversight should take, only that STS (now SES) should supply it (see boxed note below).

Committees and helpers – local, regional, national, international – are charged with initiating such ventures: committees by encouraging members to form working groups to come up with good ideas, decide on a given venture, and prepare a business plan; and helpers to explain the meaning and purpose of such enterprises, and to encourage and support their development. Any group of members or any committee – SD, SICA, SYA, SIHA for example, are equally enjoined to initiate their own business ideas or for that matter, social projects, and then look to SES for assistance as needed.

If outside expertise is needed in the preparation of the business plan, SESI is there to provide it. Part of the role of SESI is to prepare a searchable, professional Subud membership database, from which additional experts, including panels of experts by discipline will be chosen.

In this model, when a business plan is complete, it is submitted to a national SES or the international SESI body for review and analysis. If the plan is approved, a recommendation for support will be sent to the committee concerned to assist the enterprise by encouraging members to invest (as allowed by law) and to support the enterprise in general. To gain approval one or more of the SES experts who advised it or other experts, at the business's choosing, will be appointed to the supervisory board.

Subud members should expect a normal return on their investment based on industry standards rather than a high or excessive return. If financing assistance is needed, SES will help until a new Subud World Bank comes into being. Any international business, by its nature, will be established with the long-term financial interests of Subud as a core rationale.

SESI suggests a suitable form of supervisory board should be created. In this case the corporate structure of the business contains an operating board and a supervisory board. The operating board is concerned with the general management and operations of the company, while the supervisory board is there to add wider expertise, to represent the membership at large, to ensure accountability, to protect the name of Subud, and to ensure the business remains Subud-minded. As such, the latter need not be entirely composed of experts. In the case of international Subud Enterprises, the chairs, or appointees of SESI, WSA (World Subud Association) and MSF could sit on the supervisory boards.²⁶

5 ENTERPRISE TIPS

Some of the advice Bapak gave us about how to be successful is highlighted in the following bullet points:

Harmony

The need for harmony in enterprise is paramount. Without harmony, any enterprise will in all likelihood end in catastrophe.^{27, 28, 29}

Determination

In doing an enterprise it is not necessary to use the full force of your will.³⁰

Courage and Determination

If you do not have courage and determination, it's better not to try to start an enterprise.^{31, 32}

How to Begin

Despite lack of knowledge or fear of the unknown, anyone can start an enterprise.³³

The Danger of Self-interest

The things needed to be successful are the same things you have to watch out for.³⁴

If You Fail

Failure is sometimes necessary for success and may be a blessing.³⁵

How to be More Successful than Others

Large or small, enterprises run by Subud members can be more successful than others, provided those running the business receive guidance from within, guidance which non-Subud people don't normally get.^{36, 37}

How the Impossible Can Be Achieved

"But look at us," said Varindra Vittachi to Bapak, "We're not rich, we're not clever, we're just ordinary people. How can we accomplish these extraordinary things Bapak has told us?"

Bapak replied, "From here," moving his hand up and down in front of his chest.

6 AFTERWORD (by the author)

I reviewed over four hundred talks for this paper, reading or listening to some 50 several times. It was not enough. Though an avid reader of Bapak's talks since 1965, I discovered how remiss I'd been in not following advice given to me many years ago by Sudarto, one of the three helpers who assisted Bapak in answering members' letters. There was much I had missed or misconstrued.

Sudarto said that every time Bapak gave a talk he listened to it three times – the first for his inner, the second for his feeling, and the third for his understanding. Years later, another helper said the same thing, only differently. The first time he listened out of curiosity, the second for his feeling, the third for his inner, and a fourth for his understanding.

In my quest to listen anew, to see what was actually said about enterprise, I learned to my surprise how enterprise, in all its forms, and Subud Enterprise in particular, were a dominant theme of the message. I had missed this entirely. I learned how without enterprise, in my view, we will never receive completely. I learned how when the talks are listened to many times, there is always more; how with repetition and an open feeling, one finds layer upon layer of understandings; and how in fact these understandings are limitless. I truly need to listen.

I consciously did not quote from any talks in the text because it's my view that it is essential to absorb Bapak's talks in such a way that the content becomes incorporated into one's being, so that, as intended, it becomes a normal part of one's experience. (With this in mind, I urge you to read the source notes and the talks they derive from.) However, there was one quote which puzzled me to the very end of what was a yearlong journey writing and rewriting this paper. No

matter how many times I listened to it or read it, I did not understand it well enough to put it into my own words, so here is the quote verbatim. It comes from a talk given at Wendhausen Castle, a large, magnificent space for latihan, which members in Germany rented for many years. (As the talk is unpublished, the full transcript is included in a final footnote.³⁸):

And to look now at enterprises, this project that Bapak has undertaken, that Bapak has started in Kalimantan. If you calculate in the ordinary way what is the capital needed for that, actually it is hundreds of millions of dollars, but Bapak finds that Bapak cannot look at it in that way because Bapak has been ordered to do this by the power of Almighty God. Bapak has been told that Subud will never be great, Subud will never spread throughout the world unless Subud members truly undertake large enterprises. And the fact that this is possible for us is proved in a small way by the S. Widjojo building. Because many people said to Bapak at that time it's impossible to build that building, not only people in Subud Germany but people in England and all over... and this is the secret, that what Bapak has received is that Subud can become great in the world, can become successful, providing that all Subud members become truly Subud-minded, which means that you don't distinguish anymore between yourself and Subud, between your needs and the needs of Subud, so that the three become one. It's a trinity – I, Subud, and Almighty God. "I" am I and "Subud" is all the brotherhood – in other words "Subud" is the effort which we make in this world, and all of this is protected and guided by the power of Almighty God. So that "Subud" is actually our effort, the effort that we make in the outer world.

SOURCE NOTES: Excerpts from talks by Bapak

With the exception of the Wendhausen talk (81 Wen 6) referenced above and one excerpt from *Susila Budhi Dharma*, all of the talks below may be found at the website:

<http://www.subudlibrary.net>. in English. Click on the links to access the talks directly.

- ¹ Actually 'enterprise' is anything, anything you do, any effort that you make whose purpose is to meet the needs of your life in this world. In other words, it can be as a film star, a musician, a lawyer, a doctor, a civil servant, it can be in any field at all provided that in your work you are able to receive, you are able to do your work with a content, with remembering the guidance of the power of God, as Bapak has just described. In the case of the ladies, you can also do an enterprise in the form of cooking or making clothes or anything else that is suitable for ladies to do.

If you can really do this, if you can put this advice of Bapak's into practice, you will find that you will learn to feel for yourself – you will really learn to feel for yourself how you are, how your situation is and how your life is. So when you are in that state you will no longer be easily influenced by anybody, because you will have your own point of view, you will have your own condition.

Talk to men and women, 78 MEB 2 Melbourne, Australia February 5, 1978

- ² ...now Bapak will give guidelines regarding the organization, the regulation of human beings. For organization is the regulation of the *jasmani*, the regulation of the physical. We need to provide the wherewithal because without the wherewithal we will not be able to know each other in a way that is truly brotherly. For this reason we are told to undertake enterprise. Enterprise is an English word so those of you who are fluent in English should be able to understand it already. Only you have not yet understood its real meaning.

Its real meaning is that we have been given life in this world, complete with all the members of our body which we need and these we have to use. To worship God is necessary, but from the outer point of view, if we only worship God and do not work then how can we live in the world, and what is the use then of our eyes, our ears, our mouth and the rest? If we need to use them, then we have to make an effort so that we can live, as far as possible standing on our own feet. If we work we should work seriously and consider that what we are working at belongs to us.

That is not how things are today. Today we receive a new bus – it is so beautiful and polished but in three months it is all beaten up. Where then are we as a free nation. Where we should be able to improve things and carry out our responsibility in everything, as it all belongs to us. It is clear that when we talk about freedom, it is still only freedom to do as we like but not the true freedom where we value our own life. This is the way in which Bapak works when he sets up an enterprise; he asks all of you who truly possess the nature of pioneers to carry it out as if it were your own. Do not regard it as an employment, as from the point of view of a laborer. Let us never regard ourselves or feel as though we are hired labor. Never as long as we live. Try to think back that from when we were small, we already went to school, we already learned discipline and studied. How difficult and painful it is to study. You have to get up early in the morning, and go to school no matter how hot it is and how difficult the work is "Having finished the primary school, you go to school again and then again and when you finish all that you become a laborer. Having finished all that, how come you then only follow others? You hitch a ride with someone else who is looking for wealth. Yes, it is true you happen to live in a country which belongs to us ourselves, but still you still have the nature of a laborer. As far as this nature of a laborer is concerned, you cannot do anything about what has gone before, about what you have already experienced. But your children at least, get them used to being able to understand and being aware of the fruits and the results of a person who works for himself.

I will give you another example – all this relates to the organization, not the *kejiwaan* – Adji, Bapak's grandson, he has finished his studies and has already obtained his masters' degree, but

when he explained to Bapak what he has chosen to do he said, "Grandfather, I want to put into practice how a man can find out his own worth and the value of money and how a person feels when he works for himself standing on his own feet."

"You may do that" I said to him, "but still you have to obtain your degree first. Not in order Bapak's grandson, he has finished his studies and has already obtained his masters' degree, but when he explained to Bapak what he has chosen to do he said, "Grandfather, I want to put into practice how a man can find out his own worth and the value of money and how a person feels when he works for himself standing on his own feet."

"You may do that" I said to him, "but still you have to obtain your degree first. Not in order to become someone with a high position but so that people will consider you to be a person who is truly educated." While he was studying, for many years he did not earn anything but now that he has his master's degree, he has bought a truck which he drives himself and looks for things to transport. He has been doing this now for two or three months. When he comes from Jogja, he carries coconuts. The coconuts from Wates fetch twice the price of the coconuts from here because their flesh is thick. After he had done two, three, four trips with coconuts, he realized that if he himself bought the coconuts in Wates they would cost him Rp. 150.000. He could bring them here and sell them for Rp. 300.000, or at least Rp. 250.000, with a margin of Rp. 150.000. And the cost of the trip is only Rp. 60.000 or 70.000. So he became both trader and driver; he is the carrier and he is the buyer and he owns the load himself. But he doesn't only drive between here and Jogja. He has been to Pasuruan, Surabaya, Dema Kudus and Pati. And now from here he takes rambutan to Wates. He buys a load for around Rp. 140.000 or 130.000 and sells there for nearly Rp. 250.000. And lately he said, "Now I understand, grandfather, that if we act like this, we do not need to feel the effects of the recession."

Recession is a decline of the economy. So clearly, as Bapak has said, if the decline of the economy is caused by us, from human beings, then we human beings must be able to change it for ourselves. Find out how, and then do it. And even more so for us, brothers and sisters, who are Subud people, close to their teacher. For God is the teacher.

If we can act like that, we can create enterprises that are large and we can also create them small, but what comes first is sincerity and trust. Truly, brothers and sisters, that applies in both these two different fields. A spiritual person must have the courage to face death, meaning he must have the courage to die if truly God Wills it; but as organizers we must be like traders, that is, willing to face life and death – willing to face ruin because of our trading as well as good fortune. Because it is through this courage that a person can trade until he becomes rich. If a person wants to trade but is afraid that he might make a loss then it's better if he doesn't engage in trade. It is the same as a person who wants to look for work but before he applies for the job he is already afraid of being fired. In that case it's better not to work at all.

That attitude is inappropriate for someone who has been studying since he is small in order to be able to work later on and furthermore one who is complete in all the members of his body which he can use for whatever it may be. Even more so for us in Subud because we will later be able to know the worth and the value of each of the members of our body. Previously people didn't realize yet that it is not only their thinking that can benefit their lives but so can their feet: take Pele who was able to become a rich man thanks to his legs. Therefore, our legs can also bring us understanding this is only one of all the many different organs we possess. If your hands are truly alive you will be able to move like this and like this (Bapak makes the movements of a dance) – it is funny, from little things that you wouldn't think of, such as dancing the beksa (a classical Javanese dance) you can become a rich man. Through clowning you can become rich too. So any of these can become ways for benefiting your life as long as you do it seriously, even more so if you are in Subud.

So if you ask what is the use of enterprises for Subud, the answer is Subud really needs them because we still need to make Subud into an association, into a meeting place, for human beings which will bring welfare to the life of man. We need to create homes for old people who have

no families, we need to provide places where children who want to learn but are handicapped can be taught and we still need to create hospitals.

You may say, well, but the state will do that. But isn't the state the same as ourselves? And therefore, if we can do that, it means that we also join in and also help and assist the state. If in our association we are able to do that in every place then governments will be open to us and we will not meet with any obstacles. Why? Because we have rendered service to society and to the government. This is it, brothers and sisters, why enterprises are extremely important for us as for society in general. Certainly we can do social work but social work which is not supported by resources will get stuck half way. Certainly we are charitable but we have to find the means whereby we can perform charity. Those who must be given help are those who truly need it such as people who are handicapped, old people who have no families, those who are sick, children who have been neglected and so on, they are the ones who have the need and to those we can give. But to give we must have money and the money is the fruit of our work.

So if we can do enterprises, brothers and sisters, from Jakarta the least we must be able to subscribe to SBIF is \$25,000 to \$30,000 US dollars a month At Least. Whereas right now even the thought of having to provide \$6,500 makes you stagger. That is your own mistake.

Like this building; it is still all right but later, when it becomes dilapidated, the carpet the chairs will all have to be replaced. Who will buy the replacement? Surely it is those who use them, which means you yourselves. If you have no enterprises, how will you be able to do it? What is more, nowadays everything is expensive while salaries are even getting less. So you don't even have enough to eat, while the funds needed for all sorts of activities of the Subud membership such as holding meetings arranging this and that are many.

That is all, brothers and sisters, perhaps you agree that this is enough if you truly consider it. These are the guidelines that Bapak promised to give all of you and to the delegations, both in regard to the kejiwaan and in regard to the organization. If you are able to carry this out you will be able to fulfill the needs of Subud both inwardly and outwardly in this world and in the hereafter, in relation to the *jiwa* and the body. That is all, thank you.

83 CDK 4 (1) Cilandak, Indonesia March 18, 1983

³ That is why in the latihan you really need to feel what is going on with these forces.

By succeeding in this you will find the way opening for you by itself, my children, so that you can easily set your course towards completeness.

The meaning of completeness is that you, as human beings, will have found your individual or authentic inner purpose. With this you will no longer feel like a human body empty of that power beyond reckoning, a power that awakens the inner feeling to become an instrument for receiving understanding about the purpose of human life in this world and the hereafter.

That is the reality you will find; it will enable you to act with clear knowledge of your own role, with a feeling that is alive and does not deny the greatness of Almighty God.

You will know and understand, my children, the limits of the will and of the abilities of each of these forces; likewise you will become conscious of the ability and purpose of your own individuality.

Then, in that state, it will feel as if the forces have become separated from one another, although they are really all mixed together in the way sugar is mixed with its sweetness.

And you will receive no less for your own individuality; you will be able to feel really sure that your steps and your journey will be unimpeded.

That being so, you will soon gain ability and skills within your work that are in tune with your soul; and, because these will stem or grow from your human soul, which brings your whole inner feeling to life, this will certainly make your life happy. That is how it is, my children; so you will always have enthusiasm for your work, and your development and progress in it will not be disappointing.

That is what can truly be called culture³, because its source is the human soul and it is received in an inner feeling that has awakened, free of the influence of its companion forces. It is a culture filled with a life force that never stops; and that is why the work you do will be a means for you to worship the Almighty.

Seen from an ordinary or outer viewpoint, the nature of your work will not differ from that of normal work, but in reality it will be far different. For ordinary work and skill are acquired by learning from someone else, or through associating with others, and as yet one cannot be sure whether or not these are in harmony with one's individuality. But the work skills that you will acquire are of a quality whose source, as previously explained, is the human soul.

That is why later, in doing your work, your outer and your inner can never be other than in accord; so you will be bound to progress in your work in a way that is in accordance with the advances and changes of the times you live in.

That is how it is, my children. So it is to be hoped that you will not stop doing the latihan, for truly it is a way that is simple to follow and that does not require you to isolate yourself from society; it will also easily bring you real results that strengthen your individuality.

You will truly gain a lot from it, making it possible to satisfy the needs that are most fitting for you without having to make huge efforts.

Moreover, as a result of this your existence will always be enveloped by a life force outside the grasp of the mind, so enabling you easily to find the path that will broaden the scope of your life.

So it is clear that the ability in your work you acquire through the latihan is actually your innate culture, for indeed it is born and grows from your human soul, which has become free from all influences of the forces that accompany human beings. For that reason, this culture will neither destroy human knowledge nor close the way for people to worship the Almighty; instead it is a requirement of that worship, for in reality it comes from God and to God it returns.

That is all, and so this writing ends, closing with simply this hope: may those who are on this way follow the training of the inner feeling diligently; and may they also be able to receive the grace of Almighty God, so that in time they may sincerely show the way to others who are interested in the latihan of the inner feeling.

Susila Budhi Dharma, Megatruh 19, 12-14; Dhandhanggula, 1-9, pp. 347-356
Centennial Limited Edition, 2001

⁴ So we can say that at this moment Subud has not yet been able to show the world what it really is, what it can do. Because Subud has not yet shown the evidence which other people can see. So far there is only the latihan which we experience. But we have not yet been able to show the evidence or the nature of the latihan so that you can see it clearly for what it is. Bapak says this is O.K., but don't let it go on too long. Don't let it go on too long before we can show the real nature of the latihan to the world. And to do this we have to do enterprises, we must start now

to do enterprises, so that gradually we can learn how the guidance from the power of God and the guidance from our intelligence can work together. In other words, we have to teach ourselves, we have to learn ourselves, by experiencing it bit by bit in doing enterprises, how we can achieve this working together that Bapak described earlier. This working together whereby our work becomes something light, easy, quiet, enjoyable. In other words, while we are writing, we can sing. This is what Bapak just demonstrated, while we are writing we sing. At the moment, we are not like that yet, brothers and sisters. When you work, at the moment, you look like this, you look very serious, as if you are thinking about something very, very deep and very difficult. But work is not like that. Work does not require a great effort from our thinking. The work is something out here; all we have to do is to do it, easily and lightly. But we haven't reached that yet. So this is why we have to do enterprises. We have to do enterprises to begin to experience it, to teach ourselves, to learn how to do that.

Bapak's third and concluding talk, 76 MEB 3 Melbourne, Australia April 15, 1976

- ⁵ Part of your responsibility as helpers is also to give explanations and to guide members regarding enterprises: how to start and how to do them.

The helpers should be the pioneers: the growth points of Subud should be the helpers. As an example, Bapak, one man, was able to organize and build this latihan hall. Now, if you helpers were really able to do your job then there would be maybe fifty latihan halls like this around the world already. All it needs is to be able to show the members how to do it, how to achieve what Subud needs...

Closing talk at Asian counselors meeting, 84 CDK 5 Cilandak, Indonesia June 24, 1984

- ⁶ So this teaching which exists in the latihan kejiwaan of Subud is alive and spontaneous and brings with it a feeling of lightness and satisfaction and happiness.

This is the reason why, in order to train ourselves in this, we must practice what Bapak calls enterprises. The reason for doing enterprises is to give ourselves a feel for practicing and experiencing and training ourselves to be close to this guidance and this movement that we have received.

So it is clear that when we do an enterprise after we have received the latihan kejiwaan, it will be quite different from when we did an enterprise before we joined Subud. Before we joined Subud our efforts to do business and to earn a living were entirely moved by the nafsu; and the nafsu are very easily manipulated by the lower forces, which are the various powers that live within our being. But it is quite different now, because now if you do an enterprise you will be more or less aware of the guidance or the presence of the power of God Almighty, which will therefore automatically lead your actions in a direction that is correct and really excellent from the point of view of human morality.

Bapak doesn't say that it is inevitable or certain that you will experience what Bapak has said, because this depends very much on your own actions. It depends to what extent you pay attention to your own behavior and actions.

The fruits of the latihan, 77 BRS 4 June 29, 1977 Bristol, England

- ⁷ ...it is already time that Subud or the latihan kejiwaan of Subud should be accompanied by enterprises. It is precisely these enterprises that Bapak hopes for from all of us, and this needs to be made known. ...As far as Bapak has heard and understood what is done by Subud members abroad is not yet what Bapak means by enterprises, a kind of individual enterprise. So later, when it goes well and becomes big, you know well what will happen, when one has tasted sugar and felt it's sweetness, then certainly one feels sorry to have to share this sweetness. For this reason it is before we have started to taste the sugar we should already make arrangements and regulations by way of cooperation and mutual help, that is to set up a P.T. or company of shareholders, that is, a communal enterprise. Not just one, two or three people.

An example, brothers and sisters. Although Indonesia is a country retarded in every way, except in relation to the kejiwaan, yet Bapak regards Indonesia as the first to have truly shown what an enterprise is, that is with the existence of P.T.S. Widjojo, the Bank which has been set up here, I.D.C. [International Development Consultants], S.U.B. [a sugar factory] etc. This is what Bapak has in mind. The example is as we have done it in Indonesia. You may ask, who has done it? Of course, well, so far it is Bapak who has done it. But while Bapak can only handle the situation here in Indonesia, all of you abroad are certainly clever enough, certainly you can do it better than what has been done here. But as far as Bapak has heard, what you have is two or three man enterprises, even some one man enterprises. From this one can draw the conclusion that the brothers and sisters there cannot yet demonstrate true harmony among themselves.

Talk to Asian Counselors Conference, 74 CDK 4 Cilandak, Indonesia April 12, 1974

- ⁸ That is it, brothers and sisters, and because we do that the name of Subud and its latihan will no longer be an object of scorn or ridicule. On the contrary, many people will wish to follow the latihan kejiwaan of Subud, as you do. And so what people say, meaning groups other than our own, will obviously be true, that people can live their lives in the way that in Islam is described as *wa dunia, wal dakhirat*, (in both this world and the next). That is, they can find happiness in their lives both in this world and in the hereafter.

That is how it is, brothers and sisters, and so the most important thing for you is that, after hearing this explanation of Bapak's, you should as quickly as possible, get together to reinforce your combined efforts, so that we can really establish our bank.

It is probable, brothers and sisters, that you already understand more about banking than Bapak does himself. You may wonder whether the bank we establish will be able to take care of the needs of the enterprises we set up, when these enterprises will be not just one or two but many hundreds and when each of them will require not less than one or two hundred million dollars. Will it be possible for us to provide capital for them? Of course you understand more about that; if we can set up our bank, and if it is obvious that our bank is the bank of all mankind in this world, established by all of us together and able to do something really right and really do it successfully, then the people who have a pile of money, and who wish to increase it, will not hesitate to invest their credit in the bank. So then there will be not just one, two or three million dollars only in our bank, but possibly many milliards.

This will become evident later on so that our enterprises all over the world will be able to function. And if this can be accomplished, brothers and sisters, it will secure not only our own lives at this present time, but our children and our descendants will be able to follow in our footsteps, for the steps we take will really be in accordance with the rules of the life laid down for us by God.

Reach out to God, 72 LON 2 London, England June 1, 1972

- ⁹ Thus we need to cultivate the outward expression of our capacities before the world. ... This is why we need to undertake enterprises, brothers and sisters, so that we accustom ourselves to stand on our own feet both inwardly and outwardly. We need to establish enterprises so that everything begins harmoniously; with mutual respect, with mutual consideration, with mutual help. We shall establish these enterprises by joint endeavor, which means you are doing it together. Do not let it happen that A sets up an enterprise, B sets up an enterprise, C sets up an enterprise and D sets up an enterprise, all of the same kind, so that it seems from the first as if all of them are competing and vying with one another for advancement and profit. That will eventually lead to conflict and will certainly not be harmonious.

In order for everything to begin harmoniously and with mutual assistance, let the future enterprises be established in the form of cooperatives. That means with many members all in them together. And because such future enterprises will be rather large, you will therefore need

not a little capital.

If you set up a farming enterprise, raising cattle, let it be a big one. When you buy cows, buy not one or two, ten or twenty, but a thousand, two thousand, three thousand so that many members can work on the farm. So too in agriculture; you must also buy no small area of land. This also applies to enterprises in other fields, depending upon your various skills, whether in farming, cattle breeding, industry or whatever it is.

The spiritual and the material, 72 NYC 1 New York City, USA, May 9, 1972

¹⁰ “show the world what [Subud] really is, what it can do... evidence which other people can see”
ibid

¹¹ Many of you are not yet at the point where you are able to receive that and that is where the helpers come in. It is your responsibility as a helper to help a person who needs advice, a person who isn't yet able to correctly interpret, feel what the nature of their true talent is, how they should earn their living, how they should organize their life and so on. It is up to the helpers to be close to the members and to assist them with these problems: to help them to find their way, their right work and to help them implement it. That is the job that helpers have to do. ...

... Part of your responsibility as helpers is also to give explanations and to guide members regarding enterprises: how to start and how to do them.

The helpers should be the pioneers: the growth points of Subud should be the helpers. As an example, Bapak, one man, was able to organize and build this latihan hall. Now, if you helpers were really able to do your job then there would be maybe fifty latihan halls like this around the world already. All it needs is to be able to show the members how to do it, how to achieve what Subud needs...

see note 5

¹² Regarding the work of the committee, it is structured as follows: the chair and the vice-chair work out and decide on the by-laws that are needed for the articles of the association; and they look after the group here in Rio and make sure there is good cooperation between the members of the committee.

The secretary writes letters and corresponds with Subud groups everywhere, so that there will always be a contact between the groups in Brazil and those in other countries, including Indonesia. In this way you will be aware of progress in other places, which will inspire you all to worship God because you will not want to be left behind by members in other groups. This is something you can do just through correspondence and through exchanging publications, if you have one here.

It is up to the chairperson and the secretary to work out how to create and organise a publication here. The members and the helpers can provide the content, together with material taken from the *Pewarta Kedjiwaan Subud* and the *Chronicle*.⁶ In this way the material can be spread and read among all the members here, which will be very beneficial for them.

The committee also organises the contributions received from the members. And maybe it can set up something that provides additional funds to meet the needs of the group; for if we depend only on the contributions of the members there will be times when this will not be enough.

And since you will continue to face such shortfalls in the future, it would be fitting if the committee take the initiative to set up a body, as they have done in Indonesia, North America and other places, which will create an income to meet the needs of the group. Then you will not always have to expect and depend on contributions from the members.

For Bapak has observed that many members do not come to latihan because they cannot pay their contribution, and so they feel embarrassed to come any more. As far as we can, we should make sure that this does not happen. In order to make it possible for those of limited means to

come to latihan, the committee needs to set up an enterprise to provide an income to meet this kind of shortfall. Then our Subud community can develop well.

Why else do we need to do this, brothers and sisters? It is because the worship of God by human beings is always connected with charity. That is why in the religions – whether in Islam, Christianity or any other religion – besides worshipping God and practising their religion, people also create charitable institutions to help those who are in need.

That is why it would be very good if Subud could create a body whose aim is to help the poor and needy; for example, in the way Bapak has seen in Baurú, where some of the members have created a school and a home to look after delinquent children and help them to improve. If we create something like this, with a charitable aim, the development of Subud and its members can become a good example for society. In itself this already creates publicity that is not words but real evidence that the aim of Subud is pure and brings human beings closer to one another – heart to heart and feeling to feeling. This fits very well with what we receive in our Subud latihan.

If we do this, the government will be interested in the development of Subud, because it will truly demonstrate a charitable contribution. Consequently the government will help us, and this will make it easier for you to do whatever needs to be done. And it could inspire people who are well off to donate some funds to the Subud association. And they will feel happy to give because, as it is going to a social project, they can make a deduction from their income tax.

There is an example in England, where they teach delinquent and mentally impaired children ... [there is a break in the recording] what they are trying to do is have Subud members whose latihan is already quite good, teach the children while at the same time surrendering to God. In that way the character of the children, which has been anti-social or mentally impaired, will by itself gradually improve. Eventually their state becomes clearer and clearer, so that, after being in this school – which has now been going for two, three, or even four or five years – some of these children, who used to be naughty, can now even enter a normal high school.

What is unfortunate is that, although the children have improved, the finances of the school are in difficulties and those who are on the committee have not yet found a way to fulfill the needs of the school. Bapak has already said that to meet such needs it is very important for the committee to set up an enterprise body, so that they do not have to wait for donations to come in. The enterprise can earn an income that can be used to fulfill the needs of this school and of other social projects.

That is why Bapak suggests to the committee that they need to set up such a body, so that ideals that are enshrined in Subud can be properly realised, and so we will not have regrets in the future.

So do not have the thought that because we are on a spiritual path we should not still need to make money and pursue profits. Don't think like that, because the profit we are pursuing is not to make our life luxurious, but to fulfill our need to do social work that can set an example to society.

Like in Baurú, for example. We help Carlos with his work; meaning that we help him with the starting capital. And because of our investment we get part of the profit, say ten per cent. Ten per cent of the income goes to our funds to meet the needs of the Subud association. Carlos will not feel that we are taking his money, because it is the share that is due to us based on our investment.

This is what we too have done in Indonesia. We invest in the capital of an enterprise, and eventually there is an income from which we get a share. Our share goes into the Subud funds so that we can meet the needs of Subud groups in places where people are in need. In this way the spirit and enthusiasm of the members in those places to worship God becomes more real and more evident.

We can also use these funds to provide for the travel costs of helpers going to visit places where they are needed. For the work of the helpers is to open people who are interested in

joining Subud, and sometimes they live far away. The committee should fund all this work, so that it does not place a burden on the helpers. Do not just leave all this to the helpers themselves, so they have to pay their own expenses in these cases.

Talk to men and women, 63 RIO 5 Rio de Janeiro June 14, 1963

- ¹³ Now about the committee. The work of the I.S.C. [International Subud Committee, now called the WSA Exec] committee is the top authority on the side of the organization in Subud. And therefore, its job is to do with the worldly side. That is its job, to make sure and check and to encourage the national committees all over the world to organize themselves properly and in addition, to foster the initiation of enterprises all over the world. So this is then the job of I.S.C. and the initiative of this effort, must originate from the top, from I. S.C. and be directed towards all the Subud countries. And so it is clear that the job of the I.S.C. committee is purely on the worldly side, it is on the side of anything that has to do with this world. In other words, looking after the good organization, the brotherhood, of the outer side of the organization, encouraging national committees to get their own place, their own center, encouraging them to set up enterprises and so on.

So the responsibility for whether enterprises are making progress or not in the end comes back to I. S.C. and also the responsibility for the organization as a whole. And in particular, anything to do with money; that is getting in contributions and so on, that's all I.S.C.'s job, and also looking after funds for S.B.I.F and so on, anything to do with money, anything to do with the worldly side is the responsibility of I.S.C

Talk to I.S.C. and it's subsidiaries, 77 YYZ 2 Toronto, Canada Sept 24 1977

- ¹⁴ So brothers and sisters, I think it's clear what Bapak is trying to say, that once you are able to practice this, in other words, to work in the world, to use your heart and mind according to the guidance of God's power, then it will be possible for people outside Subud, for society in general to begin to understand what Subud is. Because they will see the reality, they will see the evidence of what Subud is in your actions, in the way we run our businesses, in the way we look after other people. They will see that we run our businesses in a different way from what is normal; they will see that in our schools, children who were a bit disturbed have become quiet. So it is easy for people to understand what Subud is.

Bapak's fourth talk, 76 SFO 4 San Francisco, USA 28/04/76

- ¹⁵ Bapak's reminder to the committee is that they should truly pay attention to the matter of enterprises. What Bapak means by this is that they should promote enterprises among the membership and take an interest in the work that is done by the Subud membership, so that they ensure that there are no Subud members who do not know how to work, who do not have an opportunity to work and to lead a useful life.

...So this is the prime duty of the committee and Bapak advises them to carry this out properly. Bapak advises them to set up a group of people, such as Bapak has often described in the past by the words SES or Subud Enterprise Services, a group of people who are expert in the field of work, in the field of business, and so on, a group of people who can screen suggestions and study proposals and enterprises of the members, so that, when they work, they can really be successful.

And if you can really do all this, then it will mean that your group will come to life and New York will not be like a dead city from the point of view of its Subud activities. It will be as though your group is truly something alive in its relationships and in its activities.

Farewell Talk in New York, 81 NYC 6 New York City U.S.A. July 6, 1981

- ¹⁶ Brothers and sisters, it became very clear, as Subud spread throughout the world, that it was not possible for Subud members to separate their worship of Almighty God from their everyday

needs in this world. No matter how much we would like be able to worship Almighty God all the time without neglecting it one minute or without wasting a single minute, yet the fact is that man cannot ignore the needs of his life in this world. It became abundantly clear that, in following the latihan kejiwaan of Subud, it was essential for human beings, or Subud members, to really pay attention to the needs of their life in this world. Bapak soon became aware of the adverse effect which unsatisfied needs have on the lives of Subud members: namely, in the regression or the diminution, the falling away of Subud members throughout the world.

Bapak remembers opening hundreds and thousands of people wherever he went. Bapak cannot remember the exact numbers but Bapak is pretty sure that in Latin America, for example, he opened, perhaps ten thousand people: in Brazil, Argentina, and in all the other countries there. And quite honestly, brothers and sisters, Bapak can tell you that if Subud members who had been opened by Bapak had really diligently pursued both the latihan kejiwaan and the needs of their life in this world, then, by now, the original thousands would have grown to perhaps fifty million Subud members worldwide.

The reality is very different. The reality we all are aware of is that if ten people are opened, ten people leave. If a hundred people are opened, maybe ninety leave. Or if a thousand people are opened maybe nine hundred leave: so at most, we are left with a hundred. This situation is the effect of the lack of material wherewithal or the unsatisfied material needs of the members concerned. It is the disturbance or the pressure of these needs which causes people who have received the latihan to fall away. Whereas, if they only realized it, in this latihan kejiwaan, every human activity, every human need, every aspect of human life, is included in its development. Whether it is culture or work; whether it relates to physical movements, like dancing here in Indonesia; or whether it relates to the thinking, to the intelligence, to understanding this and that: all this is included in the latihan.

[See note 5](#)

- ¹⁷ Thus we need to cultivate the outward expression of our capacities before the world. The spiritual side we must surrender to God. For God can indeed deal with this, not changing it in a way that you feel, although in fact there is a change. Because the *jiwa*, the content of your self, that is, can be changed in a wrong way if you are not careful. The harm thus done will cause you to lose your inner self.

This is why we need to undertake enterprises, brothers and sisters, so that we accustom ourselves to stand on our own feet both inwardly and outwardly. We need to establish enterprises so that everything begins harmoniously; with mutual respect, with mutual consideration, with mutual help. We shall establish these enterprises by joint endeavor, which means you are doing it together. Do not let it happen that A sets up an enterprise, B sets up an enterprise, C sets up an enterprise and D sets up an enterprise, all of the same kind, so that it seems from the first as if all of them are competing and vying with one another for advancement and profit. That will eventually lead to conflict and will certainly not be harmonious.

In order for everything to begin harmoniously and with mutual assistance, let the future enterprises be established in the form of cooperatives. That means with many members all in them together. And because such future enterprises will be rather large, you will therefore need not a little capital.

If you set up a farming enterprise, raising cattle, let it be a big one. When you buy cows, buy not one or two, ten or twenty, but a thousand, two thousand, three thousand so that many members can work on the farm. So too in agriculture; you must also buy no small area of land. This also applies to enterprises in other fields, depending upon your various skills, whether in farming, cattle breeding, industry or whatever it is.

[See note 9](#)

¹⁸ Brothers and sisters, in fact, Bapak cannot blame the councilors in that up till now they have not really yet been able to impart a correct awareness to all Subud members. For the reason is not that they are unable to give explanations, to give clarifications about the latihan kejiwaan and about Subud to the membership, but the tremendous obstacle is the problem of money.

If, brothers and sisters, if we wait and hope for money that we can get from the membership in the form of contributions it will not be possible for us to carry out what has become our plan, what has become our ideal, since all of that needs to be paid for and the money which is needed is not a little. So if we only expect contributions, maybe after another fifty years we will still not have enough and the fruits or the benefit of the latihan kejiwaan will still not be really felt by the membership. Because, brothers and sisters, although we are an association of brothers and sisters who worship Almighty God, that is, spiritual association, what we cannot abandon are the needs of our life while we live in this world. And our life, for as long as we live in this world, you yourselves know very well, depends on money. Our need for money is not something that we need to emphasize or make it the principal basis of our worship to Almighty God, yet we cannot avoid it or bypass it....

...you will be able to act because what you need in order to act, has been provided, is there. For example, take Varindra and Richard who have come here. It is possible, and Bapak is not saying this to insult them, that a large part of the cost they have paid out of their own pocket. Well, that's all right for Varindra and Richard, but what if it is someone else? If it was someone else holding Richard's or Varindra's positions, they would not be able to come here. Why? Because the money you need is not a little. But Bapak needs councilors meetings, and not only in order that councilors should just meet and get to know each other. No. In order that councilors can get to know each other's countries, can inspect the state of the membership in the country which they are visiting. So it is not just to get to know each other, councilor to councilor. No. What is necessary is the place. So, for example, we have someone here from India, Shyam Bose. What is necessary is not only that he should get to know Bapak here and those others who are present at the conference. No. It is necessary for him to know the situation in Indonesia, to know how the members are. That's why it is necessary for Shyam not only to stay here but to go to Surabaya and all over the place. So that you know how is Subud in Indonesia with its enterprises and with its latihan kejiwaan. If it is the organizational councilor, he needs to know about the material situation, if it is for the kejiwaan councilor he needs to know, he should find out the state of development of the kejiwaan in each other countries.

See note 7

¹⁹ ...Now it is true, that the responsibility of the helpers is in the field of the kejiwaan. In other words, the primary responsibility of the helpers is to open members; to explain to them about the needs of the kejiwaan, the nature of the latihan kejiwaan, its results, its benefits; and to help the members to understand all that. But it is also said that the helpers in a way reflect Bapak. They are in a way the assistants of Bapak, and therefore, to some extent, they have to be like Bapak; that is, they have to understand how both sides work. In other words, it is not enough for them just to think about the latihan, but they have to have some understanding of the way in which enterprises work and what they are for.

Brothers and sisters, it is not right for us in following the latihan kejiwaan to neglect the needs of this world. But our enterprises, which exist to fulfill our needs and the needs of Subud in the world, are all to some extent social in character. In other words, the ultimate purpose of enterprises in Subud is quite different from the purpose of enterprises outside of Subud. Normally, when people start an enterprise, they have only one aim, and that is to make money for themselves. In Subud, the aim of enterprises is many fold, and these aims are primarily social.

One aim of the enterprises in Subud is to enable us to take in those of our own members who do not have a job, who do not yet know how to work, and to teach them to work. In other

words, the aim is educational: to teach these members to use their brains, of course, in order to pursue profit. So we teach those members who are not yet capable of working, how to use their brains and to get the benefit of that in the material sense.

And then, the aim of the profit that we make in our enterprises is primarily to support the needs of Subud, to support the aims and ideals we have in Subud which Bapak has often talked about: the aim of starting hospitals, old people's homes, schools, homes for the disabled and so on.

So it is clear that the mainspring of our energy in doing enterprises in Subud is directed in a different direction from what is normal in the world. And this direction is primarily social or charitable. But in order to fulfill these aims the enterprises must make a profit and must work in the normal way.

There is a need for helpers to be able to explain this to Subud members, to explain to them the ultimate purpose and the need for enterprises in Subud. Further than that, helpers should be able to test who are the right people who are able to run an enterprise in the way that Bapak described, in other words, in the way whereby their ultimate aim is for the benefit of Subud rather than their own personal benefit, or their own personal profit. Obviously, as for who and what sort of skills these people have, you have to choose people with the right skills. If they are going to start an agricultural enterprise, then you need someone who has the training and who is an expert in looking after cows or looking after whatever it is. If you are going to have an enterprise in contracting or construction, then you obviously have to have a civil engineer or someone who understands about construction.

So, that matter has nothing to do with the helpers. But the helpers should be able to test who are those from amongst the ones with skills who are capable of running an enterprise in the way that Bapak has said, in other words, aimed at the general welfare rather than their own personal welfare, their own personal profit.

Capital is yourself, 84 CDK 10 Cilandak, Indonesia July 5, 1984

²⁰ It is thus clear, brothers and sisters, that at the present time the helpers cannot yet be said to have any work. Later on it will be different; when schools are established, then the helpers will really have to work. They will have to test about the children in the schools, to see in what direction their talents lie, in order that they can become people who are really useful in human society. And also the old people; later on we will establish homes for them, so that they will be guided and shown the way; opened to an understanding that they live because of the One Almighty God, and they will worship God.

It will also be like that in the hospitals. We shall need to employ helpers who are qualified as doctors to work in the hospitals, and they will treat the patients both outwardly and in the kejiwaan or spiritually. And when the patients are cured, they will of course remember to worship God. In that way, brothers and sisters, we Subud members will really make of our lives a practical devotion to God, and we shall live in the One Almighty God. In that way, brothers and sisters, we shall be complete, and it will be true to say that human beings exist because of God and that they return to God.

In Islam this is expressed by saying, *Inna lillahi wa inna ilaihi rojiun*. We can also employ our own members in the enterprises we run, so that none of our members will be out of work. And we can lead and guide and direct those of them who are not yet skilled in any work, so that one can say that none of our members will be useless, and they will always have work to do, those who manage the work as well as those who execute it.

See note 8

²¹ As far as Bapak knows, in many countries there are Subud members who are specialists in various fields. Wouldn't it be good if these specialists could be brought together and work together in visiting and giving advice to members or Subud groups who have been able to

acquire land, factories or other enterprises? Then the enterprises of Subud members would be able to develop, make progress and become strong, so that our community of Susila Budhi Dharma would grow strong too. And if the Subud groups in various countries have their own enterprises that bring in an income, they will be able not only to support the finances of our community, but also to provide work for those of our members who do not have any and guide them in developing their skills. This is an idea that Bapak has had in mind for some time and had already expressed when he was in England, at the first congress.

The specialists we need to gather together should cover all fields: doctors, builders, architects, production engineers who know how to make various things, and so on. If we look at our members in Susila Budhi Dharma all over the world, there is no shortage of such specialists, but so far we do not see them and we have not been able make use of their expertise.

That is why Bapak is appealing to you all, particularly to the specialists, to volunteer and work together. The fact that our experts are scattered far from each other – there are some who live in Germany, in America, England, France, Italy, Indonesia, Japan and other countries – makes it even better; for they can thereby broaden their horizons and increase their knowledge of their specialist field and bring it into Subud. Furthermore, if their advice can be put into practice successfully, so that the businesses of the various groups can produce results, their products can be traded with other Subud groups. So, besides these specialists developing the various factories or agricultural undertakings owned by the various national Subud groups, they will also help to sell them or find markets for them, because we also have experts in economics and business. If we look at the big picture, the fact is that in Subud there is no lack of ways for us to live in abundance and in strength.

In the past Bapak has said that, as far as possible, Subud should stand on its own feet and not expect or depend on contributions from outside. Well, if a contribution comes our way we do not need to reject it, but generally contributions should be from Subud members. Then it will be evident that Subud really stands on its own feet in accordance with what we receive in the latihan.

That is what the latihan is like. We are educated, guided and directed by the power of Almighty God that manifests in the Subud latihan, to stand on our own feet. For instance, when we are ill we should be able to cure ourselves and not depend on other people to cure us. That is why Bapak always refuses if sick people ask him to cure them. He does not refuse because he does not want to do it, but he prefers that they first become enquirers, and then join Subud. In Subud they receive the latihan, and it will be the latihan that cures them. Why does Bapak do it this way? It is so that Subud members – and human beings in general – do not depend on other people in living their lives, neither outwardly nor inwardly. If they can, that is; if they cannot be like that yet, then that is all right too, for the moment. There you are, brothers and sisters: in short, Bapak has described to you the scope of what these specialists can do.

Now, how will they work together? Their homes are far from each other, but we are living in the age of progress, so everything can be speeded up and done quickly. They may not meet in person but through correspondence; or if necessary they can travel by plane. But for this a working arrangement needs to be agreed, because if there is no agreement there is nothing to follow or observe. Although this group of specialists is not an established body, it is nevertheless a part of the congress and needs to have its own rules to enable them to work in accordance with their fields of knowledge.

This is Bapak's advice to all our specialists. However, it is a pity that they have not presented themselves here in front of Bapak, so he does not know who they are and where they come from. Bapak would like to ask the various specialists who have volunteered, to come forward so that he can know your names, your specialties, where you live and where you work. Bapak would like to add that besides the plantation he bought, there is also a dairy farm. Bapak owns a piece of land that is smaller, about seven hectares, where there are three good outbuildings. The cowsheds that Bapak has seen in other places are not as good as the cowsheds in Cijanggal.

This is not in Citalahab – the place is called Cijanggal. It used to belong to a general. The general died, and it came into the hands of a Chinese person, from whom it came into the hands of a local person, from whom it came to Bapak. They had dairy cows there, which now belong to Bapak, to Subud.

The strange thing, is that when Bapak arrived back in Jakarta from his last journey he asked the man who looks after the cows, ‘How many litres do you get every day?’

‘There are six cows, and we get seven litres a day.’

Bapak shook his head, ‘How can it be that you get only seven litres of milk from six cows?’ For when Bapak was in Germany, in Wolfsburg, and asked one of the members who owns a dairy farm there, he was told that each cow produces thirty litres of milk a day.

So how can it be that over there one cow produces thirty litres, whereas in Cijanggal six cows produce only seven litres? This is the problem, brothers and sisters.

And Bapak asked the man, ‘Who could help us increase the number of litres the cows produce?’

‘You can’t. That’s just how it is,’ he replied.

So this is a difficulty about which these specialists among us – among Subud members – need to give guidance. This is one of the very urgent needs that Bapak is putting forward. It is an essential need, which very much requires attention.

That is what Bapak wanted to add.

Talk to men and women, 67 TYO 8 Tokyo, Japan July 27, 1967

- ²² Brothers and sisters, Bank Susila Bakti is really a bank for all the Subud members, but because everything is also subject to the restrictions imposed by various countries, the citizens of other countries must, whether they like it or not, conform to the regulations of those countries. That is why Bank Susila Bakti has not been able to comply with Bapak’s principles and aims, which are that Subud should establish a bank for the Subud members of the whole world, but up to now we have in fact only been able to use it within our own circles; that is, amongst Indonesians. Thus the people in other countries must still, as it were, put their trust in the members here to deposit and pay out their contributions to Bank Susila Bakti, which been established here But we hope that eventually there will be new regulations, for of course no human arrangements remain the same for ever, but they keep changing and changing again. Who knows but that Bank Susila Bakti will one day become an international bank, a bank for the whole world. And only then, only later, shall we really be able to know and to feel how great and how wide is the extent of the ideas which Bapak first sparked of at the International Congress, so that eventually he established Bank Susila Bakti.

Brothers and sisters, I will tell you a little of the history of this bank. Beside you who live in this country there were also many Subud members from other countries who did not agree when Bapak said he was going to establish a bank. Why was that? Because it was really going to be difficult. The most highly qualified people in our own circles, such as the accountants, told Bapak that it would be impossible to set up a world bank. It was not possible. Indeed it has not been possible. But we have to begin in a small way, so that from these small beginnings we can subsequently draw in more and more of what we need, and eventually expand into something big and widespread. This process appears to have begun, but it has not yet really become evident, nor has it yet achieved what Bapak hopes to achieve.

Talk at B.S.B. selamat, 78 JKT 2 Jakarta, Indonesia September 16, 1978

- ²³ So this is the prime duty of the committee and Bapak advises them to carry this out properly. Bapak advises them to set up a group of people, such as Bapak has often described in the past by the words SES or Subud Enterprise Services, a group of people who are expert in the field of work, in the field of business, and so on, a group of people who can screen suggestions and study proposals and enterprises of the members, so that, when they work, they can really be

successful.

see note 15

²⁴ First of all, before you do any enterprises, before you start thinking about enterprises, the committee should set up a group of experts or a body of consultants – which Bapak has often described. This body should consist of those among you who have expertise in some field. It should combine expertise in whatever fields you have it in – business, trade, technical matters, production, industry, marketing. How many people will be on this consulting body or this group – which is usually called SES or Subud Enterprise Services – depends on what you need and how many people you have available.

The purpose of this group of experts is to give guidance, help, and supervision to those who are going to do the enterprise.

For example, if a group wants to start an enterprise in the field of agriculture, then they should be advised, helped, and put on the right track by an expert in the field of agriculture. If they do an enterprise in another field, then again they should be guided and put on the right track by an expert in that field.

Talk to men and women, 82 SYD 2 Sydney, Australia May 11, 1982

²⁵ In Conclusion I will now set out what is needed to complete my history of the development of the latihan kejiwaan of Subud.

Ever since the second International Congress in New York, I have explained the purpose and the necessity for all of you Subud brothers and sisters to carry out enterprises in Subud. It is vital to concern ourselves with this because it has an extremely important connection with our aspirations to carry out social work, for example to build schools, orphanages, handicapped children's homes, old people's homes, hospitals and so on.

It is simply not possible to meet the needs for all of this if we just wait for contributions from the membership. So, to be able to fulfill our hopes, we need to carry out enterprises in whatever field we are capable of working in.

The contributions needed for our social projects will come from the enterprises that you run. The amount to be set aside for social projects will be at most 25 percent, but not less than 15 percent, of the net profit of an enterprise. These contributions can be distributed according to your own assessment of needs. If worldwide, within the Subud community, there are 30 or 40 groups running enterprises, then the income for social projects will be significant.

It is truly necessary to set up enterprises because, apart from the profits made, of which a portion will be donated for social work, they will in also provide work for Subud members who are unemployed. In this way we will strengthen the bonds of brotherhood between us – just as you feel when you are together in the latihan kejiwaan. You feel as though you are in the midst of your own family even though the person following the latihan kejiwaan next to you is not of the same race or religion. It is clear from this that it is the will of Almighty God for mankind to live in harmony and to love one another.

Conclusion, Autobiography: Bapak Muhammad Subud Sumohadiwidjojo, Copyright 1990, The family of Muhammad Subuh Sumohadiwidjojo. Published by Subud Publications International

²⁶ But for man, living in this world is very important. And, indeed, while Bapak lives here, Bapak has to eat and sleep like all of us, but not once he leaves. It is because this world is felt as insignificant that people in India prefer to be poor, in order to be able to get into heaven. But conversely, those in India who were rich got so rich that their wealth knew no bounds, even their floors were made of gold. Ian, have you ever seen that tomb of incredible beauty (the Taj Mahal)?

But Bapak has been told that if, when you are in this world, you follow in the footsteps of what came before, then the world will become empty, the world will become useless. There will

be no wealth and no prosperity for you in the world. That's why Bapak tells you: while in this world, don't abandon the world, but work while you are here.

... Through Subud, man is able to know for himself what is right and wrong. And because right and wrong is then part of us, we also learn to feel that we are the same as other people, there is no division any more, between us and others.

The trustees [SBIF] have a very heavy duty. They have to be able to approximate this state. Because of all that Bapak has just told you it is clear that in Subud we must have enterprises. But it is the job of the trustees to supervise the way in which we do enterprise. And that is a very, very heavy responsibility. But because you, as trustees, have a very heavy responsibility, you also will get a very big reward. And that is why Bapak has taken the trouble today to tell you what he has received and what is the reality behind Subud.

...The duty of the trustees is to supervise and arrange, in the best way possible. The best way possible is not to force people to be different from what they are. So it is not permissible for the trustees to force the Germans to be like the Indonesians or to force the Americans to be like the English. Bapak has told you, in order to help you, about the content of the latihan kejiwaan. Once you know the content, what is the use of it?

Once you are able to know the use of the latihan, you will see that it is incredibly powerful. The latihan is not words, it is a reality. And therefore as trustees, you have to be diligent and faithful to the latihan kejiwaan. You may not allow yourself to be separated from the latihan. Normally, when Muslims say, "Lailaha illala, lailaha illala, lailaha illala," they're moving like this (side to side). But they're doing that intentionally, because they've been told that that's what they have to do. When you do latihan and when you say *lailaha illala* you will feel your head being pulled to the right and then to the left by itself. That is what is called the *hakekat*. In Islam, there are four frameworks in religion: shariat, tarekat, hakekat and makrifat. Hakekat and makrifat are the nature of the latihan kejiwaan: the spontaneous reality that you feel when you worship God. Normally, *hakekat* and *makrifat* are received by only one out of every million worshippers. But we in the latihan have all received it.

So in fact it would not be strange, or surprising, if Subud enterprises were more successful than ordinary enterprises. Because if we have received the *hakekat* then it should have the immediate, automatic consequence that people trust us more, that people like us more, that people like to be around us, that people like to work with us. So if you're a Subud member and people don't like you; if people find you boring, people don't trust you, then it means that you haven't yet absorbed the reality of Subud.

What Bapak has been telling you is to provide you with a foundation. This is the basis of your work. The trustees, as Bapak's deputies, must stick to this foundation. You must not take sides, you must not agree with that one and disagree with this one. You must always be firm on the foundation that Bapak has given you. According to God's Will, man's path in life has been set according to the saying, "To make war on what is wrong and strengthen what is right, in accordance with God's Will."

*Foundation for your work – talk to SBIF board of trustees
84 CDK 11 Cilandak, Indonesia July 6, 1984*

²⁷ This then is the importance of enterprises; and in doing enterprises – since the purpose of enterprises is not only for material gain, but also to achieve harmony in society – one of the cardinal rules is that in the way we run our enterprises, we must always have harmony among ourselves. The reason why we need to have harmony among ourselves is because if something is to succeed it must be done in harmony. The moment we let disputes and disharmony and mutual distrust and differences of opinion creep in, we are heading for disaster.

[See Note 6](#)

²⁸ What we face in these projects is a very great task. Bapak tells you that the main requirement,

the absolute condition we need to complete this task, is that we truly know how to work together, how to cooperate, how to trust each other, respect each other and that we really know how to give and take. Neither must we allow ourselves to be fooled by any kind of mistrust or prejudice between one group and another, or between one nationality and another. The key to achieving anything is harmony, the ability to work together and to do something as a team.

In fact this should not be difficult because in the latihan we are actually taught how to be as one. We are taught how to be truly united and not to be influenced by difference – difference of religion, difference of nationality, background and so on. Then, we learn that humanity is really one.

In general the reason why it is hard to achieve this is the influence of the nafsu. The nafsu always want to come out on top, always want to win, always want to be more powerful, cleverer, more successful. Just take an example today in the world – Iran and Iraq; what is dividing them? They have the same race; the same religion and they share common interests. Yet they are fighting each other, they're willing to kill each other– for what? What are they going to gain out of it? There is absolutely nothing to gain. If Iran loses, Iraq will also lose. If Iraq loses, Iran will also lose. There is absolutely nothing either can gain by defeating the other, and yet they are at war.

If you really want to know the truth, what Bapak has just described is the description of the nafsu itself. The nafsu, defying all logic, will always find some excuse for fighting, for mistrust, for non-cooperation and so on.

The way for us to overcome and correct this, is only through Almighty God, the One who trains us in the latihan kejiwaan.

In the latihan we experience truly the power of the *jiwa*, free from the influence of the nafsu. Through this experience, we learn how to behave, how to work, how to act in our lives, free from the influence of the nafsu. This *jiwa*, free from the nafsu, is the basis or center of the latihan. It is this (which you receive), which makes it possible for you to behave in a way that is truly right, and beneficial to all concerned. A way, in other words, which is harmonious.

In religion it is stated that the most important thing for man is harmony. Every religion teaches that harmony is the basis for man's life on earth. Thus, every religion requires its followers to be truly socialistic and truly democratic. The obstacle to this is, of course, the nafsu.

*The proof is here, the time has come – Talk to councillors and guests
81 JKT 1 Cilandak, Indonesia January 1, 1081*

²⁹ This is why Bapak said to you earlier in the testing, "How is your attitude toward your sister? How is your love toward your sister?" And then you embraced each other and kissed each other. This is the expression of your love towards each other. This is something that you can start to put into practice. Start among yourselves – how to love your sister, how to love your brother.

This is what we receive in the latihan kejiwaan. So, practice it among yourselves. Because if you cannot do it among yourselves in a small group like this, how can you love other people outside of Subud?

And that's what you have to do. So start among yourselves, just with the few of you – how to love each other. And then when you can do that, then you can start loving people outside of Subud. It's lucky for you that it's only a small group, that Subud hasn't spread.

You're really lucky because you can start practicing with just a few people. Supposing Subud were already ten million people now in the United States and you hadn't learned how to love each other. Then what's the use of having ten million people?

So start now, while it's still small, to learn how to love each other, look after each other, help each other.

Bapak still hears, Bapak gets letters and reports from everywhere which, if Bapak translates them into simple language, say that there is not yet the feeling of brotherhood, real brotherhood, in our Subud groups. There is still this kind of quarrel and that kind of quarrel. And the helpers

are not looking after the members and the helpers are irritating the members and the members are irritating the helpers, and so on. There is not a real feeling of oneness, of togetherness, of cooperation.

And Bapak says: Try to practice loving each other and helping each other. Because if you don't, if you can't do it in such a small group of people, if you can't really feel close to each other, and really support each other, and work together, then the whole thing is no use.

You will never be able to do something in the outside world, something bigger, if within your own group you still can't do it. Then even less can we put into practice the real aim of Subud, the real requirement in Subud that we do charitable things, helping people who need help, helping children who are retarded, helping children who are abandoned, helping old people who are abandoned.

Bapak says we should at least start those ideas and things now within Subud. Bapak says there are bound to be in Subud people who have children who are retarded, or old people who have no families. At least look after them, those within Subud, and then maybe one day you'll be able to help those outside Subud.

Bapak says get started now to put into practice what you receive in the latihan kejiwaan.

Bapak would like to go on to the need for enterprises, but actually Bapak has said all this before. And besides, Bapak is going to give you a lot more talks in the next few days. So Bapak feels that maybe it is enough to stop at this point, and Bapak will go on in the next week talking more about that. Bapak is going to address your congress during the next few days, and Bapak will take that opportunity to explain the need for enterprises and the need for other things. Bapak doesn't have to say it all tonight.

How to love each other, 81 WAS 1 Washington, D.C., USA July 1, 1981

- ³⁰ Bapak then refers to Anugraha. Look at Anugraha. Bapak asks how many times Anugraha has been on the verge of falling into the ravine, but every time it doesn't happen. It's going to fall in and doesn't happen. Even this last time it was going to fall in but it didn't happen. Bapak says really if the angels were not looking after it, long ago it would have failed. And Bapak says that Bapak prays that Sunrise will not be the same, that it is very difficult to restrain people because of their strong will. So I said to Bapak, "Is that, was that, the problem with Anugraha? Was that the cause of the illness of Anugraha – the will of these people?" And Bapak said, "Yes. You cannot do it with your own strength. They wanted to do it with their own strength and their own power and so it became influenced by the material. So that's the reason." Bapak hopes that Sunrise will not fall into the same trap. And Bapak also hopes that the Japan project will not either. So don't do it with force, don't force it.

The demand of this age, 84 CDK 9 Cilandak, Indonesia July 2, 1984

- ³¹ The fact is that because you lack courage your latihan has no effect, no result, in your life. Why is it that only Bapak, who is one man, alone, and an old man at that, is making progress? Why is it that only his progress can be seen outwardly while all of you remain just as you are? The fact is that in God's Power we have every kind of guidance, every kind of teaching. For God is Almighty, All-Rich, All-Capable, All-Intelligent, All-Understanding. If we want to be a film star, we will succeed. If we want to be a comedian, we will succeed. If we want to be whatever we want to be, we can succeed: providing we have courage. That's all that's lacking. So Bapak hopes that you will continue with your latihan, but based on a feeling of courage and acceptance and submission and patience.

The basis for all this is already there: your ordinary every day knowledge, what you have learned. But it remains as it is. There's no development. Because you lack courage. Whereas, there is a saying that one who has received God's grace can do anything, can achieve anything. But why is it then, that people who have the same knowledge that you have, who have not received the latihan, actually succeed more and can do more and achieve more than you can? It

is because you lack courage. And therefore, what you receive remains unused and undeveloped.

Patience, sincerity, submission, and courage
87 CDK 5, Cilandak, Indonesia, May 27, 1987

³² Now it is true, that the responsibility of the helpers is in the field of the kejiwaan. In other words, the primary responsibility of the helpers is to open members; to explain to them about the needs of the kejiwaan, the nature of the latihan kejiwaan, its results, its benefits; and to help the members to understand all that. But it is also said that the helpers in a way reflect Bapak. They are in a way the assistants of Bapak, and therefore, to some extent, they have to be like Bapak; that is, they have to understand how both sides work. In other words, it is not enough for them just to think about the latihan, but they have to have some understanding of the way in which enterprises work and what they are for.

Brothers and sisters, it is not right for us in following the latihan kejiwaan to neglect the needs of this world. But our enterprises, which exist to fulfill our needs and the needs of Subud in the world, are all to some extent social in character. In other words, the ultimate purpose of enterprises in Subud is quite different from the purpose of enterprises outside of Subud. Normally, when people start an enterprise, they have only one aim, and that is to make money for themselves. In Subud, the aim of enterprises is many fold, and these aims are primarily social.

One aim of the enterprises in Subud is to enable us to take in those of our own members who do not have a job, who do not yet know how to work, and to teach them to work. In other words, the aim is educational: to teach these members to use their brains, of course, in order to pursue profit. So we teach those members who are not yet capable of working, how to use their brains and to get the benefit of that in the material sense.

And then, the aim of the profit that we make in our enterprises is primarily to support the needs of Subud, to support the aims and ideals we have in Subud which Bapak has often talked about: the aim of starting hospitals, old people's homes, schools, homes for the disabled and so on.

So it is clear that the mainspring of our energy in doing enterprises in Subud is directed in a different direction from what is normal in the world. And this direction is primarily social or charitable. But in order to fulfill these aims the enterprises must make a profit and must work in the normal way.

There is a need for helpers to be able to explain this to Subud members, to explain to them the ultimate purpose and the need for enterprises in Subud. Further than that, helpers should be able to test who are the right people who are able to run an enterprise in the way that Bapak described, in other words, in the way whereby their ultimate aim is for the benefit of Subud rather than their own personal benefit, or their own personal profit. Obviously, as for who and what sort of skills these people have, you have to choose people with the right skills. If they are going to start an agricultural enterprise, then you need someone who has the training and who is an expert in looking after cows or looking after whatever it is. If you are going to have an enterprise in contracting or construction, then you obviously have to have a civil engineer or someone who understands about construction.

So, that matter has nothing to do with the helpers. But the helpers should be able to test who are those from amongst the ones with skills who are capable of running an enterprise in the way that Bapak has said, in other words, aimed at the general welfare rather than their own personal welfare, their own personal profit.

That is very important, and Bapak wants to give an example with S. Widjojo. When Bapak started S. Widjojo, Bapak put everything he had into it. Everything. So that if S. Widjojo had gone down the drain, if S. Widjojo had failed, Bapak would have lost everything. So it is clear that Bapak's calculation in starting S. Widjojo was not based on his own personal welfare or his own personal security. Bapak's aim in starting S. Widjojo was the general welfare of all of us, in other words, the whole of Subud. And this is what is needed in people who start Subud

enterprises. People who have the welfare of Subud at heart rather than their own personal profit or their own personal advantage, which is what Bapak means by a true pioneer. This means people with a real ideal of something they wish to achieve, into which they are willing to put everything in order to achieve it, meaning that they are able to absorb the general aims and objectives of the Subud brotherhood as a whole.

But Bapak is aware that we are not yet at the point where we can really do this. So, brothers and sisters, it is clear that among those of us who are starting enterprises, the real examples of this are only the ones Bapak has done himself. But if those of you abroad who are going to set up enterprises are able to do it in the way that Bapak has explained, then they will go well and they will be successful.

Now Bapak wants to talk about the situation in Subud, where up till now one hundred are opened and a hundred people leave.

If Bapak remembers the situation here in Kebayoran, where we are now, Bapak is pretty sure that we have opened about five thousand people here. But if you look at the list of active members in Kebayoran or in Jakarta Selatan, we only have maybe five hundred members. So it seems that 90 per cent have left.

In order to overcome this, what is needed is that the helpers really take the trouble and take the responsibility in explaining to the new members until they really understand the nature of the latihan, the use of the latihan, the benefit of the latihan and how important it is for their lives.

Now it is very difficult for the helpers to devote themselves to this and to travel and to spend time, if there is no money for this work, if there is no money for the helpers to do their work. And there will never be money for helpers' work if we rely on members' voluntary contributions. It is only through the profits of Subud enterprises that we can really hope to have the necessary money for helpers to do their work properly.

So, in short, it is certainly part of the helper's responsibility to understand what Subud enterprises are and to be able to explain them to members, because that actually forms part of explaining the latihan and its working in line with what is God's Will.

Capital is yourself – talk to helpers, particularly international helpers
84 CDK 10 Cilandak, Indonesia July 5, 1984

³³ People say they can't do this or that or the other. They say they are not yet used to doing it. If you are not used to it, you must get used to it. If you were already used to it, Bapak would not need to suggest it. If you were already engaged in trade, Bapak would not need to suggest that you should go into trade. If you have not yet done any trading, then Bapak suggests that you become traders. It's like that.

This, brothers and sisters, is why Bapak suggests that you should make a start; at once if possible, but, if not, you may do it gradually. But the most important thing is for you to be good at getting together; getting together with your own brothers and sisters. Don't argue and quarrel just at the time of intending to establish an enterprise. That cannot be the right way, the best way; the way to make life in our brotherhood happy is by being harmonious.

Bapak suggests setting up all sorts of enterprises as quickly as possible, forming some kind of body or group to make clothing, some kind of group to produce food, some kind of group for the produce of the soil; forming groups of all kinds. There is no lack of opportunity. People from outside Indonesia are able to do it, why can't you? You can, especially you who are already enveloped by the power of God. Something is born from that later.

Our connection with the power of God, 73 CDK 2 Cilandak, Indonesia August 12, 1973

³⁴ All of you have received guidance from the One Almighty God; guidance which is free from nafsu, guidance which is from beyond the mind, without any intention on your part. That means that this guidance leads you towards what is true and real for all of you. Why have you not yet

got there? Apart from it not yet being the time for it, you are not sufficiently resolute, not sufficiently serious about it. There are no happy people who have not in the past had difficulties. This is expressed in the Javanese saying: *jer basuki mawa beyo*. There is no happiness, there is no wealth, there is no skill that is acquired except through learning the hard way. That is how it is for you. Every time you undertake an enterprise, you say that you cannot do it, or you fall down on it. In fact, brothers and sisters, you are not yet convinced about what you do. So if you do something and it goes wrong, the mistakes you have made are a lesson for you. Bapak says that they are a lesson because the mistakes you make teach you what not to do, so that you can change things. The usual way to verify it, so that the mistake can really become a good thing, is to try something at least three times. That is why you should try everything three times. One, two, three; three times. You take fright after doing it just once. You are afraid of your own mistakes. You have to look for what is wrong. And this is not just for you; even the messengers of God had this experience. Bapak has experienced this many times over, brothers and sisters, in every mistake Bapak has made. But Bapak has kept on. For it is God Who defines the boundaries between what is right and what is wrong, and also of death. Death takes resolution and true courage, like in what the prophet Abraham did.

That is how it is, brothers and sisters, and so Bapak hopes you will do it. But, in fact, it is not necessary for Bapak to hope; you have to be aware of this for yourselves. Whether you will keep your Subudness both in this world and the next depends upon you yourselves. You have to be able to become people of real value, and to become people of value you have to have courage, but to have courage because you are right, brothers and sisters, not because you are wrong. That is why you have to look for the causes of your mistakes. In the latihan kejiwaan of Subud you can already do that, even though only to a small extent. But for all of you it is a mistake to put your own interests first. For instance, if you ask: 'Please, God, show me whether I shall become rich,' that is in your own interest. 'I shall be rich.' Yes; it may be that God will grant you this. God always grants the wishes of human beings. That is why we have to be able to find the right way to consider things.

Brothers and sisters, Bapak will not give you any examples, because time is already too far gone. It will be better to ask some of you to come forward to be examples. Bapak would like Ibrohim Clark to come forward. He is a helper, and he has been in Subud for a very long time. Please come forward.

(Testing)

Yes, enough. Brothers and sisters, that is an example of how, after doing the latihan kejiwaan for many years, he is still not yet convinced about it. This is harmful for you, so that the time you have spent has been wasted. In fact, that latihan indicated that you can receive the latihan. Even though it is still sketchy, you will be able to receive. And if you feel that you cannot work by yourself, do as Bapak has said that you should do in setting up enterprises; that is, establish a body which can send experts to where you live who can indicate the way that you should work.

Do not copy other people, 79 YYZ 10 Toronto, Canada August 20 1979

³⁵ Clearly, brothers and sisters, God has provided everything man needs, but man does not understand this. Bapak doesn't hope, brothers and sisters, that what has happened with Anugraha will never happen again. No. Something similar may happen a second, or even a third time. But Bapak hopes you accept things like this as a sign of God's love for us human beings. It's like someone who is sick. Sickness is said to be a blessing, a reward. That's strange, you may say, how can sickness be a reward? Well, if a human being were not given illness, he wouldn't remember God. But when a man is sick, he remembers God. Only, don't wait until you are sick before you remember God!

86 CDK 6 Cilandak, Indonesia June 12, 1986

³⁶ So in fact it would not be strange, or surprising, if Subud enterprises were more successful than

ordinary enterprises. Because if we have received the *hakekat* then it should have the immediate, automatic consequence that people trust us more, that people like us more, that people like to be around us, that people like to work with us. So if you're a Subud member and people don't like you; if people find you boring, people don't trust you, then it means that you haven't yet absorbed the reality of Subud.

see note 26

³⁷ Just to give an example. It is really required, Bapak really requires that the helpers should constantly give support and advice and keep in contact with the members, which means that they have constantly to explain Subud to them and give them what understanding they can so that their latihan becomes something that they understand the benefit and the use of. And this obviously takes effort and time and the helpers have to go to the place where they have to give these explanations, and it costs something for them to do this. No matter how it is done, the helpers have to spend money and this money should not have to come out of their own pockets, but it should be provided by the committee. So in a way one could put it that Bapak really expects that helpers who are active should receive a kind of honorarium from the committee to help them with their work, because this will make their work light and it will not be a burden for them. And that, in turn, means that the funds must be available to the committee, the funds must be provided by the committee for the helpers' work.

Now, in order to get these funds it is the job of the committee always to encourage the members and always to push the members to do enterprises.

Now when Bapak talks about enterprises Bapak really doesn't mean everybody going off alone and doing some enterprise as if they were looking for their own interest or their own private welfare. What Bapak means is to work together in cooperation with each other, helping each other and supporting each other. Bapak knows very well that Subud members taken alone are weak in worldly matters, in business and so on, but taken together maybe five or seven or ten people working together, they are already strong.

So that is Bapak's idea, that enterprises consist of a number of members getting together, so that together they have enough capital, they have enough energy, they have enough know-how by pooling all their resources.

So it is clear, brothers and sisters, that when Bapak is constantly pushing us to do enterprises Bapak doesn't mean something that we do in order to become rich or to run after wealth. The first purpose of enterprises is to make sure that our outer life, the outer life of Subud members, is taken care of so that in Subud the profits from these enterprises can be used for the needs or the activities of Subud. Because if we really make an effort in this world and we also worship God, then Bapak knows that our worldly success will be ensured, will be taken care of. So it is clear that although the purpose of Subud is not progress in this world - the purpose of Subud is worship of Almighty God - but if we worship God, Bapak knows that we are also helped and assisted to succeed in this world.

So brothers and sisters, this is one of the duties of the helpers towards the members; to explain this to them, that is, what is the use of the latihan kejiwaan in their outer life.

Bapak knows that if you really do your latihan kejiwaan, it is even more possible for you to be successful, because what Bapak is doing in the field of enterprises is in Indonesia where enterprises meet with all sorts of difficulties, whereas you are here in a place where business and enterprise are made easy. So this is something that Bapak knows that if you really put your latihan into practice, that it will be possible for you to succeed.

Man's attitude should always be constructive
81 WEN 5 Wendhausen, Germany April 28, 1981

³⁸ Transcription of the provisional English translation by Sharif Horthy. (Not available at Subudlibrary.net. Note: Wendhausen Castle is owned by the German government and was rented for latihan and meetings.)

81 Wen 6, May 2, 1981, Wendhausen Castle, Germany

Brothers and Sisters, Bapak has listened to the explanation and report delivered by your chairman and Bapak has understood all of it. Bapak never ceases to pray to Almighty God that Almighty God should bless all his creatures who truly worship him. And this is Bapak's prayer also for all of you.

Brothers and Sisters, the life of man or the fate of man in this world can best be compared to the weather. Sometimes it rains and sometimes it is sunny. Sometimes the weather is nice and refreshing and then at other times you have bad weather. So this is the state of a human being in this world, for man cannot avoid his dependence on things in this world, which is very different from Almighty God, for Almighty God is eternal and depends on nothing for his life. So therefore, for Bapak, to hear your experiences which you have been telling just now, is nothing surprising or nothing unusual. On the contrary, Bapak always reminds you that even though you worship God, even though your worship is already guided by Almighty God, nevertheless you will always be subject to fortune, good fortune and bad fortune, to times which are easy and times which are difficult.

This is really a comparison which fits very well to the life of man. So therefore Bapak can tell you that when you have experiences like this you should never find them surprising or disappointing. Brothers and sisters, in the latihan kejiwaan we have proof that we cannot get away from that it is necessary for us to make efforts. And what this shows us that in our life it is impossible to just leave things as they are, but we always have to make an effort in order to improve our situation and to find what we need in our life. Now your situation here, one can say is quite all right. It is already normal. You say you have a nice house. You have a good place to live. You have a nice place for latihan. And you can have meetings, etc. And although you say this is satisfactory and Bapak admits this is satisfactory, yet it still falls short of what Bapak hopes for all of you.

And that is that at any moment when the person who owns the house decides that he needs it back, you will then have to go and look for something else. And that may be much harder and require you to spend much more money when that happens because by that time you may have many more members than you do now. It will then be much harder to find a new place. Now what we are taught in the latihan kejiwaan is to try to arrange our life so that we depend on nobody for our livelihood and the needs for our life. So therefore, actually, what Bapak hopes for all of you, and everyone in Subud Germany, is that you will start to really buildup your enterprises, because the enterprise which your *jiwa* wants you to do, if you look inside your self and you find out what kind of enterprise is it that your *jiwa* would like you to do, it is not a small enterprise but it is a very big enterprise. But then you ask, is it really possible for us to do a large enterprise? If we look at ourselves, if we look at our capacity, of what we are capable of and our money and our capital and so on, is it really possible for us?

But Bapak finds that Bapak cannot look at it in that way because Bapak has been ordered to do this by the power of Almighty God. Bapak has been told that Subud will never be great. Subud will never spread throughout the world unless Subud members truly undertake large enterprises. And the fact that this is possible for us is proved in a small way by the S. Widjojo building. Because everybody said to Bapak at that time it's impossible for you to build that building, not only people here in Germany but people in England all said no, what Bapak is trying to do is impossible, but it actually was possible. And this is the secret, that what Bapak has received is that Subud can become great in the world, can become successful, providing all Subud members become truly Subud-minded, which means that you don't distinguish anymore between yourself and Subud, between your needs and the needs of Subud, so that the three

become one, it's trinity – I, Subud, and Almighty God. “I” am I and “Subud” is all the brotherhood – in other words “Subud” is the effort which we make in this world, and all of this is protected and guided by the power of Almighty God. So that “Subud” is actually our effort, the effort that we make in the outer world. And if we can succeed in this, then it will be not necessary for Bapak to make propaganda for Subud. To say to the world, “Oh Subud is beautiful, Subud is very good, Subud is very holy,” or something like that, because the proof will be there. People will come to us and say, “How can you, a small group like this, build this building, build that building, build that, build that?” And you can say, “Oh that's because of Almighty God.” And normally it is like that because people in the world, that is society in the world generally, is only attracted to something, is only able to do something, if there is money. And that applies to you as well. That it is not only people outside but all of us, we are not attracted to something, we are not able to make use of something and do something if we do not see the material possibility for what we need to do. But the difference between us and society in general is that once we get a lot of money, once we become rich and obtain all these things that we need, we don't then become proud and we don't become under the influence of this wealth. While other people, once they become rich, they suddenly forget everything and they find it very easy and very normal to step on other people, and to manipulate and to oppress other people. But with us, the richer we get, the more we become kind and compassionate, and help those around us.

And this is [part missing] and the power of God envelopes everything in the universe and God is the ruler and the creator of everything that exists in the universe. And the fact that God loves us is proved by the latihan kejiwaan. How could we worship God with his guidance if God did not love us? So it clear that actually, if we have the courage, that it is necessary for us to have the courage to have faith in the guidance of Almighty God and to undertake what we really receive and what we really need for our *jiwa*. Because look, even in Java, which is a very backward country, Bapak has been able to build a place for latihan, which is adequate and useful for the members in that country. And it belongs to Subud, it belongs to the Subud brotherhood. But here it is an advanced country where things are much easier to do and to achieve than in Indonesia. And to look now at enterprises, this project that Bapak has undertaken, that Bapak has started in Kalimantan. If you calculate in the ordinary way what is the capital needed for that, actually it is hundreds of millions of dollars, something that has to be proved, and has to result in some reality, which is we have to set up social programs and social work. So in short, what Bapak hopes is that you will be able to go on and not be too satisfied with what you have now. Bapak doesn't want to belittle what you have achieved so far, but, it is still not what Bapak hopes. If you truly can put into practice what Bapak has said, if you can truly become Subud-minded, and not separate yourself from Subud, and follow the guidance of Almighty God in your outer life, then you will be able to build a center ten times, maybe a hundred times bigger and better than this one here, and people will see from a distance this huge Subud building, and around it houses of many, many Subud members and everyone will ask, “How can Subud do this?”

And not only that, a latihan hall for yourselves, but there will be also places where people who come to visit you from abroad will be able to stay and to be with you. So what Bapak is saying to you now is not to belittle you, but to light a fire in your enthusiasm. By a fire Bapak doesn't mean a fire that destroys but a fire that gives you the courage to go forward and look to a situation where you are no longer dependent on anybody.

Brothers and sisters, in the teaching of Islam there are four stages or four aspects of everything. And that is zat, sifat, asma, and af'al. Zat means God's power or God's essence. In other words the power that embraces everything. Sifat is the content or the nature of what is there. For example, if you make a stable then here must be a horse in it or something in it. It is that thing in it that is the sifat. Then that sifat or that something inside moves. It is alive. It works. So what it does is asma. And then the result of that or the reality or the proof or the

evidence of what this asma produces is called “af’al.” And the content of the reality is that it must be something useful. It must be something meaningful and beneficial for the being that receives it. So for us it is like that. We can see from the latihan kedjiwaan that we are trained again to do the things we already do. We know how to walk – we are trained how to walk. We know how to move our hands – we are trained to move our hands. This is the asma. We are brought back to the real movement of our inner nature. And this is what is the proof for us. That in the latihan we are expected, the latihan teaches us to work. Because if we do not work, it is like we are not looking after our situation. It is like the thing in the stable, the content, is not moving. So that it is like that in the end the stable collapses. That as a result of the lack of movement, the place in which it lives falls to pieces.

So it is clear that in our case, if we do not use, if we do not make use of the latihan, then in the end, the latihan will stop. So actually it is clear that in Subud we do not need advice. We can draw the conclusion our self from the latihan kedjiwaan that we have to work. So that actually what we are given is the closeness of Almighty God in our everyday life. That in whatever we are doing, in the midst of our activity, we can be close to Almighty God. We can do everything provided we are healthy both outwardly and inwardly, in our *jiwa* and in our outer life.

So brothers and sisters this is why Bapak has to come abroad to explain to all of you over and over again, even though he is already getting old, Bapak still has to come and travel all the time to explain it to all of you what is the meaning, what is the purpose of the latihan kedjiwaan. Because once you have been able to experience this af’al in your life, that you really make use of the latihan kedjiwaan. Then in everything you do God will put a content. For example, if you are writing, that writing, your hand will be moved by the power of Almighty God. So that actually in what you write will be the meaning of what you are writing. For example, Bapak said, he doesn’t have to go far. Supposing Bapak is writing my name, “Sharif Horthy”, Bapak showed that it starts very deep but then it gets smaller and smaller, which means that Sharif is now starting, for the first time, to experience a real happiness within himself, but there is still a doubt. Is it so or not? But because Sharif is continuing to receive the latihan kedjiwaan, it’s very possible, ensha’allah, that one day he will receive the completeness of this.

But now to take a different example, the prophet Muhammad. When Bapak started writing prophet Muhammad’s name, Bapak couldn’t finish the end because it already went so far [up]. In other words from this writing Bapak already experienced that prophet Muhammad’s *jiwa* is very big. So for example, when Bapak signs the helpers’ cards, it sometimes happens that Bapak has to sign a card and his hand stops. He cannot go on signing his signature. And Bapak knows that that helper has not achieved anything, that that helper is not a helper but is appointed because he is there and they need someone to open people and so on, but if the helper is someone who can really do the job of a helper, then when Bapak signs it, Bapak will sign it and Bapak will feel the signature goes very well. And then Bapak knows, ‘oh yes, this helper is really going to be a good helper.’ In other words, in whatever you do, there is already a content in it. It is something that is real for you, yourself.

So there may be some among you who say, “oh yes, in my *jiwa* I am very high.’ Well Bapak says fine. Bapak doesn’t object to you saying that, but then Bapak says, ‘prove it.’ Because if that were true, then it would not be that here you still have no place, for example, of your own to do latihan and so on. What is clear is that the highness in the kedjiwaan is still only an idea. It’s still only a picture of being high in the kedjiwaan. It’s not yet the reality. Because the reality of being advanced in the spiritual is that you have your own place to do latihan. You are not dependent on anybody. You have it all for yourself. That your enterprises are successful and making progress.

Because everywhere people are worshipping God. People always say, ‘Oh, Allah hu’akbar, God is great, God is Almighty’, but then you say to them, ‘Ok, prove it. Are you really convinced God is Almighty? How do you prove God is great? And then they say, ‘Yes, He is great.’ And then you say, ‘Well, how do you know?’ And you say, ‘Because it says so here.’ So

that is still nothing. It is still only imitation. And from the latihan itself, we understand, we should understand, little by little, what the content of our own behavior is. So that we don't copy other people. We don't just take things on trust. But we are able to know from ourselves what is right and what is wrong. What Bapak was seeing yesterday, the singing, that is very nice, but the fact is that this singing is still an imitation. And later, when you will be able to sing something that is from yourself. Something that is not just imitating what other people sing or the way other people sing, but something that is real and a response to your own nature. So that your own life will always not just be imitating what other people do, but will be something that you really understand the meaning of. So that you will not be like, if you compare it to the realm of the birds, with the Bea [Mynah bird] which can say, 'Good morning.' But if you ask, 'Do you understand what 'Good morning' means? It's answer is only, 'Good morning.' [laughter]

Brothers and sisters, so if Bapak goes on now Bapak feels it will go on too long, so Bapak would like to stop now and let you go on with the programs you have planned it.

[after a pause, members' children sang a traditional folk tune]

– end –