

# On the Subud way

explanations & clarifications  
by BAPAK  
and by IBU RAHAYU

The quotes contained in this book are advice given for people practising the spiritual exercise known as the Subud latihan. For those not practising this exercise, reading these quotes is not recommended as they could be misunderstood. For more information please contact the World Subud Association at [wsa@subud.org](mailto:wsa@subud.org).

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assisted by many Subud members worldwide

Subud map by Amelia Nankivell

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## Part 3: Subud in the world

*Just as the inner experience of following the latihan is a life long process of development and change, so too the outer aspect of the Subud organisation develops and changes. This section of the book aims to give a brief description of the basic components of local, national, zone and international Subud organisations and the roles and responsibilities of office bearers. These are accurate at the time of publication but they will inevitably develop and change over time.*

*Editorial team 2001-2005*

### From Bapak's and from Ibu Rahayu's talks

... although there is an organisation and a committee function in Subud, what the organisation and the committee are dealing with is the latihan, which is the worship of God. Therefore both their actions and their way of working are different from those of a normal organisation or committee. In Subud, the organisation and the committee are only the administration of the Subud spiritual association. In no way is the spiritual aspect of Subud included within the organisation with everything being decided by the board of the organisation. This is because in our worship of God - that is, in the Subud latihan that you have received - you are led and taught by God; it is only God who wields authority in the realm of the soul. It follows that we cannot organise what goes on between us and God.

So what can we organise? We can organise ourselves. Because, even though we worship God, even though what we are doing is concerned with the process of our soul, we are ordinary human beings whose life is in this world and depends on our eating, drinking and other things. In short, we live as human beings. And human beings, as you all know, are always surrounded by things that cause suffering, or that cause happiness - that cause this and cause that.

It is for this reason that, in our association, we need to make arrangements that enable us to plan and discover our way forward: so if we walk, we walk together; if we go somewhere, we go together; if we do something we work on it together. These are the things that we organise in the normal way that people do.

***'Bapak's Talks' Vol 12 p 313 Planegg, Germany 64 PLG 4***

... The first aspect of organisation is to take care of the orderliness and smooth running of our brotherhood and our relationships, one to another. The second aspect of organisation is to make sure that we are well provided with funds for the execution of our ideals and aims which Bapak has often described; for example, to provide education for normal children, for children who are abandoned by their parents or who have no other support for their education, and for children with special needs in various ways; or, by setting up homes for old people who have been abandoned or who are without families; or, by setting up hospitals for care of the sick; or, by educating or training our own Subud members who cannot or do not know how to work, or are insufficiently trained, so that ultimately all our members are really good at what they are doing in their lives and are really able to do jobs which give them satisfaction.

***Bapak 'All of Mankind' p 49 Hoboken New Jersey, USA 81 NYC 5***

Brothers and sisters, Bapak has made it clear that the Subud organisation is the administration of the Subud Association. The core of Subud is not the organisation but the latihan. However, since we are human beings living in human society - that is, in the world - which must be entirely ordered by human beings themselves, it is necessary that we should organise ourselves to a certain extent. We need to do this so that we can live and work together, and support each other in such a way that this Subud community of ours becomes a disciplined and orderly group of people. All the same, let us not lose touch with the realm of the soul. Let us not organise Subud affairs in the ordinary way; that is,

as in political bodies where voting is necessary, based on the majority principle, where what is known as democratic method prevails.

This is not our way at all. Although we may have diverse ideas and we are in an organisation – meaning that we are bound together – we do not depart from what we have received in the latihan; that is to say, from testing. So, although we make rules in our organisation, we still need the assurance and certainty that comes from the power of God through our receiving in the latihan – in testing. Therefore, in all things, the decision rests with the power of God.

For this reason, in this spiritual association the manner of forming a body, of making appointments and so on, should not be motivated by the interest and advantage of individual groups ... If there is a group, for instance, with a small membership and so unable to contribute anything towards the body now being formed, the stronger groups should not feel that they can ignore the members in such a weak group. No. They should receive equal attention.

This is because, based on what Bapak has just called the realm of the soul, we need to feel love and compassion towards one another, and we need to help and respect one another. Do not think that the outcome has to be like this or like that; rather we need to consider all the members – those present here and those elsewhere – as we consider ourselves. If you have that attitude, it is very likely that you will be able to arrive easily and quickly at whatever decisions need to be taken ...

***'Bapak's Talks' Vol 10 p 41-56 Briarcliff, USA 63 BCL 7***

... in the spiritual world, in order to receive awareness of our spiritual nature, we are not required to make use of our thinking, heart, and desires. However, the heart, mind and desires are necessary for our life in this world. They are not to be thrown away. We shouldn't fall into the error of neglecting to use them, because these three instruments are the means by which humans can live here on earth in an orderly manner, in the right way, and organize the world as well as possible.

***'Bapak's Talks' Vol 3 p 65 New York, USA 59 NYC 4***

Since the latihan we have received is from, or because of, the grace of the One Almighty God who is worshipped by all His creatures, we will leave to God's will its spread throughout the world to people of various nations and religions.

However, since we are human beings living in this world, who need food and clothing and who need to look after ourselves so that we are at peace and secure in society, as well as worshipping God we need to create an organisation, so that we can organise ourselves in the way people normally do in this world.

Of course the way we organise ourselves needs to be adjusted to the conditions of our local society, and also to the laws and regulations of the country we are in. Therefore we need to formulate statutes that do not go against the laws and regulations of our country, nor the principles and aims of Subud.

***'Bapak's Talks' Vol 11 p 305 Malang, Indonesia 64 MLG 1***

The reality is that the organisation in Subud is not like other organisations; it is no more than the administrative machinery needed in each country. As you are certainly aware, buildings are needed for us to worship in together, as well as other things. Corresponding and keeping in touch with other places also costs money. Money is needed for all this. It is the committee that must find the money for the needs of the group in their area.

We should not rely solely upon contributions from members to meet all these needs. We have to remember that some who come in all sincerity to worship God are unable – having no money and being out of work – to contribute anything. So the committee must make an effort to lighten some of the burden on the members, so no one is prevented from worshipping God simply because of money.

That will avoid the impression that Subud is only open to the prosperous, while those who truly wish to worship God but are poor are not welcome.

*'Bapak's Talks' Vol 4 p 263-5 Coombe Springs, UK 59 CSP 2*

## **Distinction between helper and committee functions**

*(Note: 'International Subud Committee' (ISC) was changed to 'WSA executive' at the 2010 World Congress)*

Now about the committee. The work of the International Subud Committee is the top authority on the side of the organisation 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 organise themselves properly and in addition, to foster the initiation of enterprises all over the world. So this is then the job of ISC and the initiative of this effort, must originate from the top, from ISC and be directed towards all the Subud countries. And so it is clear that the job of the ISC 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 organisation ... of the outer side of the organisation, encouraging national committees to get their own place, their own centre, 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 ISC and also the responsibility for the organisation as a whole. And in particular, anything to do with money; that is getting in contributions and so on, that's all ISC's job. ... they have no responsibility on the spiritual side. But because they are also spiritual people, in other words they do the latihan, so therefore when the helpers have a latihan, they must invite the committee to join them, whether it is once a month or twice a month or whatever it is. So that the committee and Bapak wants this at all levels of the organization, the committee is always invited to the helpers' latihans.

...So what Bapak wants to see is that the work of the committee and the helpers is separate, but parallel, so that there is no conflict or anything like that and both will go well.

*Bapak's talk to ISC and its subgroups Toronto, Canada 77 YYZ 2*

... if you have an organisation you have to have guidelines, otherwise everybody goes the wrong way and you don't have anything. So it is not rules in the sense that if you don't do this you'll be punished, but, nevertheless, it is guidelines.

*Ibu Rahayu's talk to WSC Aguas de Sao Pedro, Brazil August 2003 03 XSA 1*

... the committee and helpers' group must always work side by side. Don't think that the committee is just a body for handling worldly matters. That's not so! The same applies to helpers. Don't think that because you deal with spiritual matters you should not get involved with, or you can ignore worldly matters.

*Ibu Rahayu's talk Athens, Greece 02 ATH 1*

The spiritual structure parallels the committee structure in local groups and in the national and international organisations. Helpers and committee have distinct responsibilities but they work alongside each other throughout the Subud organisation.

The work of the committee relates to and supports the work of the helpers and vice-versa. When the committee and helpers work well together and support each other, things in the group tend to go smoothly. This harmony and mutual support is reinforced by the regular helper / committee latihans. It is also recommended that the committee and helpers have an occasional weekend meeting or retreat in order to get to know one another, to receive together about the needs of their group, and to deepen their understanding of each other's respective roles, responsibilities, strengths and weaknesses.

It is also useful to listen to and read Bapak's talks to helpers and committees to gain better understanding of committee and helper work and the way in which they complement one another.

*editorial team 2001-2005*

## **Committee work and responsibilities**

... Bapak will explain about the responsibilities and the work of the committee and the organisation.

The work of the committee is to provide a building or a place for latihan; to provide whatever is needed by the local Subud association ... to keep a record of the members; to decide on the contribution needed from the members to take care of the needs of the association; and to prepare the rules and by-laws of the association.

... By setting up an enterprise that makes a profit, the committee can augment or make up any shortfall in the contributions of the members. Bapak heard of a place where Subud members were ashamed to come to latihan because they could not pay their contribution. Please pay attention to this, so that it doesn't happen that people do not come just because they cannot pay.

***'Bapak's Talks' Vol 9 p 11-13 Bauru, Brazil 63 BAU 2***

... Wherever he has been, Bapak has proposed that, besides getting a place – a building – for the latihan, and recording how many or how few members we have, the committee should work to set up something that produces an income and can make a contribution to our organisation. By this means we won't overburden the members.

The members should collectively raise the capital for this profitable undertaking: the capital comes from the members themselves. They will, of course share in the eventual profits of the business, (but) the larger part of the profits will be given to Subud, to the committee. In this way, besides lightening the burden on the members, we will be able to spread our wings and help Subud to grow in the community.

Also, we will be able to provide money for helpers to be sent where they are needed, which of course involves a lot of expense. We will be able to establish schools and, if necessary, a hospital for those who need medical treatment, who want to get well and be healed of their illnesses. Certainly such undertakings will involve a lot of expenditure and produce no income, which means that Subud will need to spend lots of money. That is why the committee needs to make an effort to set up something that produces income. In that way we can cover our future needs.

***'Bapak's Talks' Vol 3 p 141 Montreal, Canada 59 YUL 2***

... you have to be aware that the latihan needs to be done in a space that is quite large.

***'Bapak's Talks' Vol 9 p 9 Niteroi, Brazil 63 NIT 1***

As for the cost: naturally the travel of helpers to other places needs funding, and they can get this from the committee. So the committee is responsible for funding the needs of helpers when they carry out their duties in Subud.

***'Bapak's Talks' Vol 9 p 9 Bauru, Brazil 63 BAU 2***

As for the work of the committee, perhaps some of you may have heard Bapak's explanations or answers at the recent Congress: namely that the work of the committee is not only to maintain records concerning the situation of the members here, and not only to organise the bookkeeping for contributions or to make arrangements for renting a building or premises, for example. It's not only that. If possible, the committee should set up a business enterprise that will produce income, and the

income can contribute to the Subud funds, so that Subud finances become strong. In this way Subud can eventually build its own building here, and pay the costs of helpers who have to go out of town to open whoever needs to be opened. It can also set up a building to take care of those who are mentally ill, if they need to be opened, as well as other things in the field of social welfare; for instance, schools and so on.

***'Bapak's Talks' Vol 6 p 123 Birmingham, UK 59 BHX 1***

That is why Bapak suggests to all of you in Subud, that in our Subud association, you form an organisation or committee in order to work. And the work that Bapak is proposing to the committee is to set up enterprises; for example, business in various fields – in trading, industry and other fields – that can produce an income. This income can then be used to strengthen the finances of Subud. Because, in addition to creating enterprises to produce an income, we need to establish organisations for social work. These welfare organisations only spend money – for all kinds of things – without any expectation of getting a return. So through income-generating businesses, which can eventually donate to and strengthen the finances of Subud, we will be able to work for human welfare. Then, one day, the public will be able to see that the aim of Subud is not only to worship God; it is also to devote ourselves to the service of our fellow beings by helping and guiding, looking after those who are in need, and helping those who need help.

***'Bapak's Talks' Vol 6 p 173 Edinburgh, Scotland 59 EDI 1***

First of all – as you know - the responsibility of the committee is to provide for the needs of Subud members who wish to do the latihan. And secondly they have to harmonise the needs of Subud with the legal requirements of the country in which they are operating. So that the responsibilities, or the work, of the committee is not that much different from the work of any committee that is running an organisation or administering some kind of association.

... And when the helpers need money, they have to ask the committee. So it is actually the job of the committee to make sure that there is money for the various things the Subud group wants to do. And for this reason the committee should not be shy – or should never neglect – guiding and encouraging the members to support the group financially and to pay their dues, or whatever way they do that.

I know this is sometimes considered inappropriate or an embarrassing responsibility, because after all – all we are doing is worshipping God – so why are we asking people for money? But the fact is that, no matter what it is we want to do in this world, in order to do it – we first need a material base for whatever we are going to do. So you will find it hard to find anything that you can do without having some money involved. And that is why this is a major responsibility of the committee.

***Ibu Rahayu's talk, Sydney, Australia 01 SYD 2***

## **Subud organisation and its aims**

*The main purposes of the Subud organisation is to serve the members and to facilitate the development of Subud and Subud activities in the world. It provides services to Subud members, such as gatherings, Bapak's talks, Subud houses, helper visits, information exchange, publications, (books, newsletters), web sites and Subud members' address lists. It also facilitates activities, programs and projects which express our shared experience.*

*Many resources, documents and much information about the Subud organisation may be found on [www.subud.org](http://www.subud.org).*

## **Subud organization is democratic and participatory**

*The Subud organisation is organic rather than hierarchical. Individual members get together to become groups, (groups may unite to form regions) and then national bodies which are members of geographic zones; these zones comprise the international body.*

*The organisation has representatives at each layer. The local group chooses a chairperson to represent them on the national body; the chair of the national body represents the country on the zone council, and the zone representative represents the views of the zone internationally on the World Subud Council. In this way, the national and international organisations are similar in shape.*

### **National organisation**

**Groups**

**Regions**

**National**

**National**

**National**

### **International Organisation**

**Countries**

**Zones**

**Congress World Congress**

**Council World Subud Council (WSC)**

**Executive WSA Executive (previously known as ISC)**

## **Funded by voluntary contributions**

*At group, national and international levels, the Subud organization is funded through voluntary contributions from individuals, members' businesses or enterprises, as well as through special events, such as gatherings and cultural events.*

*National organisations are funded by voluntary contributions from local groups and members' enterprises. In most countries, local groups donate a percentage of their income to the national body. National pledges are made and budgets set at Congress.*

## **Policy and executive functions are often distinct**

*For example, in many countries, there is a distinction between the national council, which represents the local groups and formulates policy, and a national executive committee, which puts those policies into action. The national executive usually consists of at least a chairperson, a treasurer and a secretary. In some countries with small memberships the policy and executive roles are the responsibility of the national committee.*

*editorial team 2001 – 2005*

## **Local group committees**

Local committees are responsible for their group's outer needs while local helpers are responsible for the spiritual. These are:

### **Latihan premises**

- provide, maintain and develop appropriate latihan space (rented or purchased) and group facilities, with insurance

### **Finance**

- prepare budgets, keep accounts
- maintain the group's bank account and group contributions to the national budget
- fund raise and encourage enterprise to assist with funding

### **Information & communication**

- organise schedules and notification of latihan times

- maintain up to date members' address list ensure; that the Subud group contact number is in the local telephone directory; maintain library of Subud books, tapes, videos and information about Subud for members and applicants; communicate news, events and other Subud information to members via newsletters, e-mail list, phone tree, notice board
- maintain links with Subud National Committee

### **Organisational obligations**

- organise regular committee meetings, helper and committee meetings, special group meetings, annual general meetings, keep records of group meetings
- support the national organisation, understand the Subud organisation at local, national and international level
- promote group participation in wing activities: enterprises, social projects, cultural activities, activities for young people and educational and health initiatives  
*(see SES p 182, SDIA p 185, SICA p 187 & SYAI p 190 for further information)*
- welcome and support new members
- create a pleasant atmosphere and facilities for members
- work closely with group helpers to facilitate the growth and development of the group

## **Forming local committees**

In most local groups the chair is selected by testing in front of the membership at an annual general meeting; after testing the result is confirmed by a vote of the membership. The chair then chooses the other committee members so that he or she has a team to work well with. Local group committees usually comprise chair, deputy chair, secretary and treasurer but often include other members with special functions. Members selected to serve on their local committees usually confirm their appointments by testing together with their local group helpers.

*(see p 193 Job descriptions & responsibilities of local committees)*

## **National organizations**

In order to work together and support each other, the local Subud groups within each country form a national Subud organisation. To co-ordinate this, they hold a national annual, or bi-annual, meeting or congress where there can be social and cultural events, as well as business meetings, latihan and other spiritual activities.

## **National committees**

National committees are responsible for and attend to the practical and outer needs of members and groups in their countries. These are:

### **National premises**

- support local groups in their efforts
- provide, develop and maintain their latihan places and group facilities
- maintain and/or develop a national Subud centre with latihan, office and other facilities

### **Finance**

- fundraise, keep accounts, prepare budgets, maintain the national bank account of contributions from the groups to the national budget
- encourage enterprise to assist with funding for the provision of services to the membership and to the wider community, support national helper travel

### **Information & communication**

- maintain good communication with all groups in the country, updating national members' address list

- maintain national library of Subud books, tapes, videos and information about Subud for members and applicants
- communicate news, events and other Subud information to members via national newsletters, e-mail, etc.
- maintain national archives

### **Organisational obligations**

- organise national committee meetings, helper and committee meetings, special group meetings, annual general meetings, telephone conferencing where appropriate
- keep records of national meetings, understand and support both local and international organisations
- promote participation in wing activities: enterprises, social projects, cultural activities, youth activities and educational and health initiatives  
*(see SES p 182, SDIA p 185, SICA p 187 & SYAI p 190 for further information)*
- welcome overseas visitors and organise programs for international visits
- work closely with national helpers to facilitate the growth and development of Subud in the country

## **Forming national committees**

National chairs are selected during the official meetings of national congresses, by a process of testing and democratic vote. The chair usually holds office for two years. In many countries, the national chair appoints the committee. Objectives and policy for the next two years are made at national congress.

Between congresses the national committee is responsible for putting the decisions of the congress into practice. National committees usually consist of chair, treasurer and secretary, plus a committee councillor, one of whose functions is to act as an international ambassador for the country. The national committee may include members with other roles, such as vice chair, executive officer, fundraiser, and publications officer. The national committee works together with the national helpers in much the same way that local committees work together with local helpers.

The national committee may also include national coordinators for the wings: Subud Enterprise Services, Susila Dharma, Subud International Cultural Association, and for Subud Youth Activities, as appropriate.

In countries with larger memberships, the organisation may follow a different pattern. In order to allow for more direct participation by the local groups between congresses, and to make a clearer distinction between policy and executive functions, a country may form a national council. Such a council is a representative body consisting typically of the national chair, group chairs, committee councillor, and the national helpers. In this way, groups can have a say in their national organisation through their local group chairs even when congress is not in session. In some countries, national councils meet several times a year.

A national council will appoint an executive committee, which carries out the decisions of the council on a day-to-day basis. The executive will consist of an executive officer, treasurer and secretary, as well as people with other more specialist roles such as publications officer.

When appropriate, the national council also includes wing chairs, such as Subud Enterprise Services, Susila Dharma and Subud Culture, and Subud Youth coordinators or representatives. In some countries, Susila Dharma and other so-called wing bodies have a legal registration that is distinct from the Subud organisation that enables them to operate as non-governmental organisations or charities in their own right.

*(see p 196 Job descriptions & responsibilities of national committees)*

## International organization

### Zone councils and zone representatives

The zone council consists of a delegation from each member country. Each delegation comprises the national chairperson, committee councillor, and the man and woman kejiwaan councillors. These national delegations select the zone representative to represent the zone on the World Subud Council. The zone councils may also include zone coordinators for Subud Enterprise Services (SES), Susila Dharma (SD), Subud International Cultural Association (SICA) and Subud Youth Activities International (SYAI).

*(see SES p 182, SDIA p 185, SICA p 187 & SYAI p 190 for further information)*

Zone councils usually meet once every year or two. International helpers from the relevant area attend zone council meetings and members can attend as observers. The meetings often include kejiwaan gatherings, wing and social activities.

Just as local and national helpers work together with their respective local and national committees, so international helpers work together with the organisational members of the World Subud Council.

*(see p 199 Job description and responsibilities of zone representatives)*

### World Subud Association (WSA)

The World Subud Association is an association of national Subud bodies, with affiliated organisations known as Wings. The WSA has grown following Bapak's advice, so that it belongs to the members, who may participate in the formulation and development of common aims.

Subud exists in about eighty-four countries in the world, with approximately 13,000 individual members. National organisations group together to legally form the international organisation, which is called the World Subud Association (WSA). There are approximately fifty-three member countries. National bodies promote the aims of Subud and as such have duties and rights.

#### **The National bodies have the following responsibilities:**

- 1) The general duty to ensure that the WSA as a whole is working well, in accordance with its objectives and Subud principles;
- 2) To appoint a responsible national delegation that attends Zonal meetings and the World Congress;
- 3) To appoint, through this delegation, a Zonal representative, and to ensure that he or she is performing his or her duties adequately;
- 4) To participate in the activities of the WSA, to receive reports from the Zonal representative and to brief him or her for WSC meetings;
- 5) To help fund the activities of the WSA or WSA executive, and to receive periodic financial reports from the WSA executive and to participate in the WSA budgeting process during the Zonal meetings;
- 6) To report on the international and receive comments and suggestions from individual Subud members and groups within the country, through the National Congress, or the National Council, or through the national newsletter and correspondence in-between national Congresses;
- 7) To consider carefully recommendations from the WSC or the Congress regarding the functioning of national bodies and that of the international bodies which represent them.

All national Subud bodies are eligible officially to become members of the WSA. To do so, the national body must sign a form agreeing to the by-laws and objectives of the WSA and must pay a minimum annual fee of USD 1. Registered members of the WSA shall receive a membership certificate.

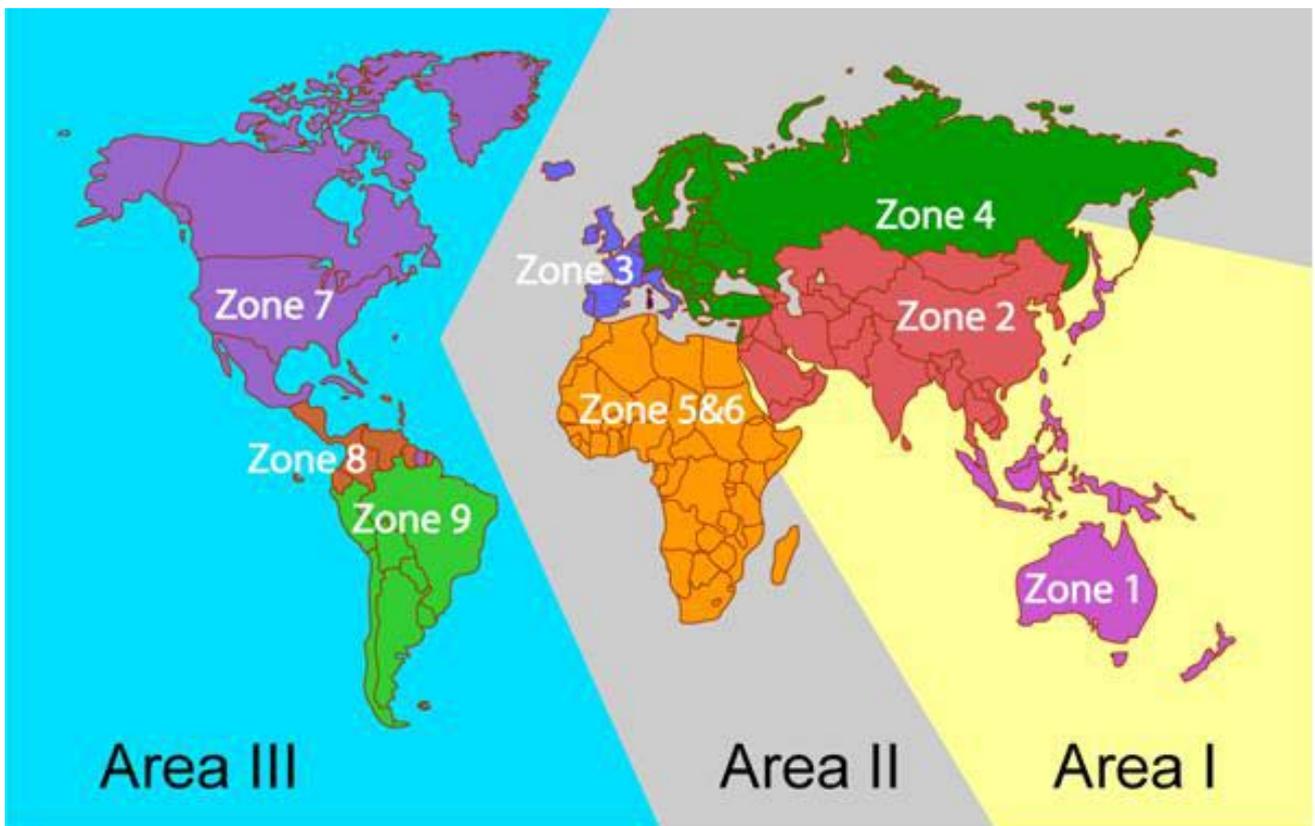
The international helpers are grouped in three areas, and the organisation is divided into nine zones. For practical reasons, these are grouped together as follows:

## Kejiwaan

Area 1	Asia Pacific
Area 2	Europe and Africa
Area 3	North, Central and South America

## Organisation

Zones 1 & 2	Asia Pacific and Asia
Zone 3	Europe West
Zone 4	Central and East Europe and Middle East
Zones 5 & 6	Africa
Zone 7	North America, Suriname, Cuba & Caribbean
Zone 8	Latin America North
Zone 9	Latin America South



## **The aims of the World Subud Association**

- To facilitate the worship of Almighty God through the latihan of Subud and to provide for the other needs of the Subud membership.
- To preserve the practice of the latihan so that it will remain available to people everywhere in the form in which it was originally practiced under the guidance of Muhammad Subuh Sumohadiwijojo.
- To protect the good reputation of Subud.
- To encourage peace, harmony and understanding between peoples regardless of their ethnic origin or religion.
- To provide educational and other facilities for the development of the full potential of human beings.
- To relieve poverty and deprivation.
- To encourage the development of a healthy and harmonious inner and outer environment for the well-being of mankind.
- To encourage cultural activities and the values which enliven and enrich the human spirit.
- To encourage the entrepreneurial spirit which enables people to express their true talents and develop the capacity to improve the quality of their lives.
- To make available information concerning the latihan of Subud.

## **Subud World Congress**

The Congress is held usually every four years. A World Congress is a spiritual and social event, which includes kedjiwaan gatherings, latihan, workshops, cultural events and meetings concerning all aspects of Subud. It is also the opportunity for general meetings of the affiliates and other Subud organizations. The main organizational point of a Congress is the general assembly of World Subud Association member countries. The official delegates to Congress are the four delegates from the countries who make up zone councils. World Congress is also an opportunity to meet and make friends with Subud members from around the world.

The national delegates to the World Congress decide the policy and objectives of the WSA for the next four years. The WSA Executive team puts these policies into action. The national delegates also nominate the main officers of the World Subud Association, such as the WSA chair, and the WSA Executive CEO (the chief executive officer).

## **World Subud Council (WSC)**

When World Congress is not in session, the work of the World Subud Association is directed by the World Subud Council (WSC), which usually meets once a year. The WSC has a similar relationship to the World Congress as a national council has to a national congress. Whereas the congress is the wider representative and policy-making body, the council is a more compact representative body. Similarly, The WSA executive is like a national executive but with an international scope.

Because the World Subud Association is an association of member countries, this means that the World Subud Council and, through it, all international officers, are ultimately responsible to the

member countries. The WSC works to implement resolutions and recommendations from World Congress. The WSC consists of

- Seven to nine zone representatives, who represent their national bodies through their zone councils
- World Subud Association (WSA) chairperson
- The WSA Chief Executive Officer
- 18 international helpers, six (three men and three women) from each of the three Areas:
  - Area I, Asia Pacific (Zones 1 & 2)
  - Area II, Europe and Africa (Zones 3, 4, 5 & 6)
  - Area III, Americas (Zones 7, 8 & 9)
- The international coordinators or chairpersons of:
  - Subud Enterprise Services International (SESI)
  - Susila Dharma International Association (SDIA)
  - Subud International Cultural Association (SICA)
  - Subud Youth Activities International (SYAI)
- The chairperson of the foundation formed by the WSA, which is called the Muhammad Subuh Foundation (MSF)

The WSC meetings are also attended by the WSA deputy chairperson and the WSA secretary.

Countries with small memberships may not have a national council. Countries with very large memberships, such as USA and UK, have regions.

*(see p 200 - 201 Job descriptions and responsibilities of WSA Officers)*

## **WSA Executive**

**The WSA Executive Team** (formerly known as ISC) maintains administrative services for the WSA and its members, and furthers international cohesion. The WSA Executive may comprise a number of positions, including chair, vice chair, secretary, treasurer, accountant and administrative assistant.

### **WSA Executive Office**

The ISC office, now the WSA executive office, changes location every four years from Congress to Congress. It was in Germany 1971-75, Canada 1975-79, England 1979-83, Australia 1983-89, Japan 1989-93, USA 1993-97, Indonesia 1997-2001, Argentina 2001-2004, USA 2005-2010 and Australia 2010 - 2014. Since the World Congress in Innsbruck in 2005, the WSA executive team members have been located in various countries.

Several function fall under the executive's responsibility. Some include:

### **World Subud Association Archives (WSA Archives)**

Following a review of the archive system, changes are being made to move the WSA Archives (formerly Subud Archives International) towards more sustainable, cohesive practices in some of its operations.

As several long-standing projects came to an end in the form they had originated, it became necessary to make transitions to accommodate those changes and to ensure up to date professional practices in line with current global standards where possible.

This involved relocation of the original sound recordings of Bapak's talks for professional assessment as to their condition and for possible re-mastering to the standards available today. The video talks of both Bapak and Ibu Rahayu will undergo similar assessment. A microfilm project is planned for material in the WSA Archive in Jakarta well as preservation projects for the WSA Film Holdings which will make that material more easily accessible.

The framework for the archives was also reviewed and proposals put forward to create a more realistic operational model until we have more professional, trained expertise available.

Under the umbrella of the WSA Archives are:

WSA Archives Jakarta

WSA Archives Canberra

Backup locations which hold security backup material on behalf of the WSA are Subud USA Archives, Subud Japan and Subud Britain.

### **History of Subud**

History is the attempt to describe, and perhaps understand, the past through narrative and interpretation. In this spirit, Harlinah Longcroft, who lives in Canberra, Australia, has been working on a history of Subud project since 1983. She has been collecting documents of historical interest, which now form a special collection within the WSA archives, and researching the development of Subud since the birth of Bapak in 1901. Two volumes have been completed, the second revised and a third is in progress, covering through the year 1959.

### **Publications**

The official translation and publication of all of Bapak's talks in English is subcontracted to Subud Publications International (SPI). SPI also coordinates translations into Russian, with official translation teams existing for Russian, French and Spanish.

Bapak's Talks can be ordered from [spi@subudbooks.co.uk](mailto:spi@subudbooks.co.uk) or by visiting the website at [www.subudbooks.com](http://www.subudbooks.com).

The WSA Executive office informs members by means of various websites and publications as well as through the WSA World wide data base:

<http://www.subud.org>

For those wishing to know about the Subud Association

<http://www.subudworld.news.com>

International Subud News, Events, Contacts and more

<http://www.subud.com>

For the public and others wishing to know more about Subud

Subud newsletters include the online magazine Subud Voice [www.subudvoice.net](http://www.subudvoice.net) and the WSA newsletter, whilst many national bodies and some zones also have newsletters and websites.

### **Finance and accounts**

The WSA Executive maintains the accounts, negotiates and prepares in coordination with the WSC the international budgets. The work of the WSC and the WSA Executive is funded by national committees and by contributions from individuals and enterprises, as well as grants from the MSF and others foundations.

The WSA Executive coordinates funds for international helpers to travel to countries in their respective areas and for helpers and members to travel to congresses or kejiwaan gatherings if their countries are unable to support them.

### **Care Support Program**

The Care Support Program provides support to members in need; it has several national branches. Currently the CSP has two funds, the Subud Emergency Fund and the Subud Education Fund.

*(see Appendix IV for more information about these funds)*

## **Muhammad Subuh Foundation (MSF)**

The Muhammad Subuh Foundation (MSF) is the foundation established by the WSA for the long-term development of Subud; it has the same aims as WSA.

MSF invests legacies and capital donations from Subud members. MSF makes grants and loans to Subud groups to assist with the purchase and construction of Subud houses, and it assists with the establishment of charitable and educational projects.

MSF also funds special projects such as the translation of Bapak's talks and international helper travel. MSF manages capital funds earmarked for special purposes. The MSF chair is appointed by the World Congress.

*for more information about MSF visit their website:*  
[www.msubuhfoundation.org/index.htm](http://www.msubuhfoundation.org/index.htm)

## **Wings/affiliates**

The main Subud organisation provides services to the membership as described. In addition the Subud organisation includes specialist affiliate organizations to support members working in the world in social and cultural activities. This includes the Susila Dharma International Association (SDIA) for social and educational projects and the Subud International Cultural Association (SICA). When a 'wing' is incorporated as a legal entity distinct from, but linked to, the WSA, it is called an affiliate, whereas Subud Enterprise Services International (SESI) which supports enterprise initiatives and Subud Youth Activities International (SYAI) are currently activities or 'wings' within the WSA.

There are other associations of Subud members with common aims or interests, such as the Subud International Health Association (SIHA), which is in transition with the intention of becoming recognized as a wing during World Congress 2014.

Other interest groups include Subud Educators and sometimes Subud Writers International (SWI). The way these organisations function varies from group to group and country to country, responding and changing according to circumstances, resources and needs. Should these interest groups become increasingly active, it is suggested that if they want a more formal organization they find a place within an existing affiliate.

## **Subud Enterprise Services International (SESI)**

*Subud Enterprise Services International (SESI) fosters the entrepreneurial spirit and the development of Subud members' enterprises by encouraging contacts between entrepreneurs and through meetings and a supportive network. SESI does not have its own legal registration, but several countries have SESI coordinators.*

***editorial team 2001 – 2005 & 2011***

So when we do an enterprise, we can do it in many different ways; because any form of work is actually an enterprise if it is using what we have been given. To do an enterprise is to make use of that which we have been given by Almighty God.

***Bapak 'Human Enterprise' p 26 Sao Paulo, Brazil 81 SAO 3***

Doing enterprises, therefore, will in no way be an obstacle for you in your worship of Almighty God in the latihan kejiwaan. On the contrary, it is through enterprises that you will become aware of your responsibilities, your duties in life: your duty to worship God and your duty to serve society and human life.

***Bapak 'Human Enterprise' p 21, Sao Paulo, Brazil 81 SAO 1***

Every effort, every human activity for ensuring a living is an enterprise, provided that everything you do aims at what is good, aims at what is worthy, aims at wellbeing.

***Bapak 'Human Enterprise' p 26 Cilandak, Indonesia 76 CDK 1***

And so we come back again to this one thing that Bapak always advises us – to work in enterprises, which means anything that is work, that is movement, that is life, that uses our heart and mind and all our faculties. If our heart and mind are not exercised in the field where they should be used, then they are always groping around. ... always groping, always looking for things. And it is this constant turning over of things that is wrong, that we should not be thinking about, or to which we should not be paying attention, which brings dirt into ourselves.

***'Pewarta Kejiwaan' Special Supplement no 7 p 144 77 PAR 3***  
***'Bapak's Advice and Guidance for Helpers' 4th edition p 141 1988***

Enterprise is an effort that you do in your life, in order to find your living, to satisfy the needs of your life. The reason why Bapak talks about enterprise is because God will not give you anything unless you move. If you just sit, you will never receive anything from God.

It is only when you move that God will give you something. This is already something that you should understand. This effort, this movement, is what Bapak means by enterprises. And Bapak doesn't limit enterprises to men only. On the contrary. Nowadays women consider themselves as being equal to men in everything. Bapak says, that is right. Prove it. Do enterprises.

***'Bapak's Advice and Guidance for Helpers'***  
***4th edition p 143 1988 81 LAX 5***  
***Bapak 'All of Mankind' seventeen talks from the 1981 world tour***

An enterprise is any worldly undertaking. Without enterprise, human beings cannot live. It is essential for human beings to work with their whole being to provide for their lives as long as they are in this world. If you work in an enterprise which arises from the latihan of Subud, you are always close to your receiving, which is beyond the heart and mind. So, if you become rich, your wealth will be of real benefit for your life and for society, and you will prosper. The aim of these enterprises which Bapak advocates is not to get rich at the expense of one's fellow human beings. It is to be able really to experience our lives together, so that the gulf between rich and poor will automatically disappear, and the world's inhabitants may live together in harmony, and this world may become a holy place, a place where human beings worship Almighty God. This, essentially, is the use of an enterprise which arises out of the latihan of Subud. It is not for getting rich. The enterprises that have been started in Subud will eventually serve to guarantee human welfare.

***Bapak's talk, Anugraha, England, UK 83 LON 16***  
***'Out into the World' p 48***

Brothers and sisters, if in doing an enterprise or any undertaking involving a number of people you wish to be successful, the condition for it is the ability to co-operate, the ability to work together. If you can really work together, it will lead you to an enormous strength and an enormous power to achieve something.

What is the meaning of working together? The meaning of working together is that you give everybody a value – everybody who works has a value.

... What is really needed is a true feeling of harmony, a true oneness whereby the top and the bottom look after each other, and care for each other.

***Bapak 'Human Enterprise' p 66 Bristol, UK 77 BRS 4***

... from a condition of harmony in your enterprises you will achieve peace of mind and happiness in your life. It is the absolute condition for our life in this world. If we want happiness and peace we

must start off with harmony - that is, we must be able to get on with our fellow human beings. And if we can do that, then we can really begin to be an example to society round about us. This, therefore, is a prime requisite.

***Bapak's talk Rotterdam, Holland 77 RTM 4***

The purpose or aim of enterprises is that from the result or from the profit, or from the material fruits of these enterprises of our work, a portion should flow to Subud. ... It is right that we should stand on our own feet. It is right that we should furnish our own funds with our own work and then do these various things that Bapak has said. That way, if you can really put this idea of enterprises into practice, you will certainly have your own latihan halls, your own guest houses and have something left over for social work and undertakings. Then Subud will become known for its work in the world, for its help to humanity. It will be recognized, accepted, and seen by governments and by people with influence. Actually, this is the way that Subud can become known and can spread.

... Bapak wants to remind you that it is most important in whatever field you decide to do your enterprise to get the advice, help and guidance of someone who is really professional in that field. So when you are doing your enterprise you will minimise the danger of that enterprise getting stuck, or going down the drain or going bankrupt or something like that. In order to do this it is very essential that in whatever field you happen to be, you do it really professionally according to how that field should be done. For that, you must have people who are experienced, who understand – in other words, experts. ... If there are people like that in Subud who can give advice, who can help - that's fine. If there are not – then you have to take someone from outside. Of course, you have to pay this person from outside a salary, an honorarium or a fee for his advice, or something like that - that is normal. But the fact is that you will then have a really professional and correct basis upon which you will do your enterprise.

***Bapak 'Pewarta Kejiwaan' Special Supplement no 18  
Perth, Australia, 15th February 1978 78 PER 3***

So then why is it that in your enterprises you always fail? When you do Subud enterprises, very often, not always, the enterprises go downhill. And Bapak says the reason for this is very simple.

It is because in your enterprise you still try to do your enterprise with the spiritual. You think that in doing your enterprise you must still use the spiritual to work with. Bapak says that is completely untrue. If you do your enterprise you must use your heart and mind, you must do it with your heart and mind and not mix it with the spiritual.

Because the two are separate. The spiritual is the worship of God Almighty. When you do your enterprise you must work fully and the power of God is there to protect you. You do not use the power of God to succeed in your enterprise.

***Bapak's talk, Toronto, Canada 79 YYZ 3  
'Bapak's Advice and Guidance for Helpers' 4th edition p 141 1988***

... this is something completely new for humankind, it is necessary for us to approach it with a lot of patience and an attitude and firmness, because it is said - it has always been said - that a person is able to learn mainly from the results of their own actions. Therefore, if we experience bad luck or misfortunes, or failure, then that is actually for us a source or a fountain of learning, of understanding what our mistakes are; because we have received the latihan, so it is easier for us to understand. In other words the fact that we are worshipping God and receiving the latihan makes it easier for us, or makes us better at, looking at our mistakes and learning from them, so that we are in the unusual position that we are able to change things. In other words, we are able to do it differently the next time.

So what Bapak hopes is that we should have an attitude in our enterprises of patience and a willingness to study and learn from the mistakes we have made, because we cannot learn from something without carrying out an action. We cannot learn without acting. It is of course possible for

people to fail over and over again. In fact, it is possible for people to fail until they reach a point where they are broken-hearted, or completely give up. But we have not reached that point, and Bapak indeed hopes that we will never reach that point, because what we are doing in doing enterprises besides our latihan - is actually an order from God. So in doing enterprises in the way that Bapak has told us many, many times, we are actually following God's order; and although these orders may not be easy, yet Bapak is convinced that if we follow God's orders, they cannot in the long run lead us to a point which is not where we want to be or which is unsuitable for us, or doesn't bring us good fortune.

Therefore, what we most need is to use our failures and our setbacks as lessons in order to learn and to be able to learn gradually what we have to do in the right way. There is, in fact, no such thing as an effort which succeeds the first time you try it. It is impossible to achieve a situation where you just start something and immediately you succeed. There is always some kind of failure, or some kind of test, beforehand.

### **Bapak's talk, Rotterdam, Holland 77 RTM 2**

*(see Appendix V: Enterprise from Bapak's Autobiography and 'Human Enterprise' compiled from talks and writing of Muhammad Subud Sumohadiwidjojo (Bapak) by Rahman Connelly and Bradford Temple, June 1995)*

## **Susila Dharma International Association (SDIA)**

Susila Dharma International Association (SDIA) is the affiliate organisation of the World Subud Association that supports social and humanitarian activities of its members. SDIA was established as the Subud Brotherhood International Foundation (SBIF) by Bapak in 1969, and became Susila Dharma International, as a change in name in 1983. The international chair of SDIA is a member of the WSC.

SDIA was legally registered in 1994 in the State of Virginia, USA, in its present structure.

The source of Susila Dharma work is the spiritual practice of Subud which gives rise to feelings of love, compassion and care that motivate people to take action in the world around them.

'Susila Dharma work originates from an awareness of a common humanity that transcends differences. The intention behind Susila Dharma is to support people to live and work in harmony in their quest for a just and sustainable society. The focus of Susila Dharma is on people and relationships, and a belief in the ability of people to reach their potential - personally, socially, economically and spiritually.'

### **SDIA brochure, 1997**

Susila Dharma work encompasses a wide range of activities carried out by Subud members in their personal and professional life, in formalised and informal ways. When formalised, these activities are represented as social and humanitarian projects, in the fields of health, education, family support and community development. They can also be represented through Susila Dharma committees or national organisations that provide financial, technical and partnership support to projects. Together, these initiatives and activities, national organisations and the social projects they support, constitute the members of the Susila Dharma International Association (SDIA). Membership of SDIA is voluntary, and all members are autonomous. In 2010, SDIA has 70 members in twenty-six countries, twenty-three national organisations and forty-seven social and humanitarian projects. With the assistance of volunteers, SDIA provides a range of services to support the people working locally in the field of social and community development, education, health, environment and livelihoods; services include: communications and networking, promotion and fundraising, training and technical assistance, project management and grant monitoring and representation at international fora such as the United Nations.

In 1989, SDIA was granted special Consultative Status with the UN Economic and Social Council (ECOSOC) and UNICEF.

The mission of SDIA is to relieve human suffering and promote just and sustainable development through:

- Partnerships and support for grassroots, participatory development and humanitarian initiatives;
- Empowering individuals and communities to engage in positive human, social and economic change;
- Raising awareness of global issues and inter-dependence.

### ***SDIA 2010***

***For more information on SDIA visit their website: [www.susiladharma.org](http://www.susiladharma.org)***

***(see Part 1 p 4 –9 , The meaning of Subud)***

Susila means a power that is perfect and good, which comes from Almighty God. And Dharma means surrender to Almighty God with sincere trust and submission.

***Bapak's talk, Anugraha, England, UK, 1983 83 LON 16  
'Out into the World' p 49***

... For both religion and the Subud latihan are the efforts of human beings to worship Almighty God and to serve humanity on earth. So it is appropriate for us to create a charitable fund and do social work; that is, to care for the sick, help the hungry and the poor, and help neglected children. All this is social work. It is very good for us to undertake such charitable work, because it is very fitting that, besides worshipping God, we work for human society on earth.

Therefore, brothers and sisters, in the Subud organisation we need gradually to create a body that can fulfill the social tasks we undertake, such as the care of the sick, the hungry, and of neglected children.

This is our fundamental aim, in addition to our worship of God.

Bapak says social work is very compatible with what we receive in the latihan and what we do in our worship towards God, because social work provides ways or activities in which our hearts and feelings will be educated to love and help others. Social work is a sign of compassion for others, of the closeness in feeling between one another, and is the sign of a bond between one soul and another.

***'Bapak's Talks' Vol 9 p 337 Briarcliff, USA, 1963 63 BCL 2***

Bapak is very much in agreement with doing that (setting up a Subud World Fund for social work), ... because we really need a body that helps and supports the various institutions we are setting up in the field of social work. In this way we can build up our own strength first so that we can undertake what needs to be done. We shouldn't try to take up a heavy burden before we have made ourselves strong enough, because we'll certainly be unable to carry it. That is why we now need to prepare a body that can be a source of support for our charitable work.

***'Bapak's Talks' Vol 5 p 30 Coombe Springs, UK 59 CSP 14***

The point that Bapak wants to clarify again a little further is that funds which we employ for charitable purposes can be of two kinds.

One kind is what we ourselves generate through our own enterprises, through our own efforts. But Bapak says it is absolutely right and correct to get in touch with outside sources of charitable funds

and to employ these for charitable undertakings within society. For the time being, these funds may exceed what we ourselves are able to provide until our enterprises are strong enough, because we are still a long way from the situation where enterprises are able to fund such activities.

If we can make use of outside charitable funds from foundations, etc., so that we can get their assistance in our own charitable activities, it means we are able to expand the charitable work of Subud now in a much bigger way than we have been able to do in the past.

For that reason it may be right for us now, and it may in time be that we also are willing, to receive donations and assistance from charitable funds outside Subud. However, that is not charity. That is being a channel, and that's all right, but it is not the ideal we are looking for. What is called charity is when with your own sweat you make money and use it for the benefit of other human beings and for the needs of other people. And is what Bapak calls carrying out the will of Almighty God.

***Bapak's talk Hoboken, New Jersey, USA  
Bapak 'All of Mankind' p 49 81 NYC 5***

In this way Subud will show some reality of what we receive in the latihan. In this way the name of Subud will grow sweet and fragrant in the world. It will become respected in the world since we do things not by talking but by demonstrating with actions.

In Subud, we should do it that way. We should show what Subud is with our actions and not with our words. We are already taught to do this in the latihan. In the latihan we don't do much talking: we act, we move. That should be our way also in our outer life; to demonstrate the reality through what we do, through the actual result of what we achieve.

***Bapak 'All of Mankind' p 69 Vancouver, Canada 81 YVR 4***

...Dharma ... is thanking God for the gift of this guidance in our lives.

But God does not need our thanks, so to thank God, all we have to do is relieve the suffering of God's creatures and make them happy. So we do not have to thank God, but help those who are suffering, especially our fellow human beings who are in need and deprived. That is our thanks to God. And out of that comes Susila Dharma, helping those who are needy and thanking God in that way. It is putting aside our own need and giving the time to think of others who are in need.

So that is the meaning of Susila Budhi Dharma, and that is the content of the latihan. So do not ever think that the latihan is just thirty minutes twice a week; thirty minutes is too short; you live twenty-four hours a day. It is not just the latihan but all our needs in this world which are connected with everything that happens in the world.

***Ibu Rahayu's talk Kiev, Ukraine 01 IEV 1***

Dharma is a form of surrender or giving because we feel the grace and greatness of God that accompanies us in our lives. So we give out of a feeling of gratitude. Of course Almighty God does not need anything and does not expect anything. However God will value you if you care for or give to other creatures of God that need help. This help does not just take the form of money, it can be ... sharing your expertise, or sharing your feeling of joy, in other words, sharing whatever you feel you have enough of.

But brothers and sisters, when you give you must still take care. To take care means to assess carefully. When we give, it won't always help the recipient. So when you decide who to give to and who not to give to, there is a feeling that you need to get to know.

For example, you give money to someone because they appear to need help, but that money is not used for a need or a purpose that will improve their lives or benefit their family, but the money is used for gambling. In this case it is not just the recipient that is wrong, you also share the blame

because you gave something that stimulated an activity that is not permitted by God. So when we give, we must be careful too. We should not give blindly, but we have to know what the donation will be used for.

This is the work of Susila Dharma, that is, to assist in the field of social welfare. But in doing so you need to truly understand what is needed to meet what is lacking in society. This is not an easy task, because when you give, don't let your aid just be used for something unnecessary, but for something that will truly develop people's lives.

***Ibu Rahayu's talk Bali, Indonesia 01 DPS 1***

## **Subud International Cultural Association (SICA)**

Subud International Cultural Association (SICA) is the cultural wing, and an affiliate of the World Subud Association (WSA). The international chair of SICA is a member of WSC, selected by testing at World Congress and serves a four-year term. SICA is an association of national SICA bodies and is registered as a nonprofit corporation in Virginia, USA.

SICA aims to encourage the expression of inner culture in the widest sense, to encourage inter-cultural activities through the use of Subud houses for cultural activities.

Subud members have created a wide variety of SICA projects; these include conferences, plays, concerts, festivals, art exhibitions, book and magazine publications, CD releases, digital photo archives, television productions, an oral history for the Smithsonian, an enterprise presenting art classes and art projects at fairs and pavilion design for the United Nations.

As a non-profit corporation, SICA has been able to obtain funding from other bodies for some members' projects.

***SICA 2004***

***For more information about SICA visit their website: [www.subud-sica.org](http://www.subud-sica.org) where there is an online gallery of Subud members' artworks, an online magazine and more.***

Out of the nature of this latihan, which is characterised by these movements, culture is born. What is culture? It is the skill of the inner-self. ...Thus it is the nature of the latihan of Subud that all of you, when the moment comes, will express your own skill and your own origins, or what, in human terms, are called your national or original traits.

***Bapak's talk Woodstock, USA September 12, 1977 77 WOS 1***

And that's what is really meant by culture. Because actually the *kebudayaan*, or culture comes from the word *budaya*, which means 'nature' or 'natural'.

***Bapak's talk and testing Hoboken, New Jersey, USA 81 NYC 4***

*Kebudayaan*, the Indonesian word for culture, is made up of two words, *budhi* and *daya*. *Budhi* means an idea conceived from the grace of Almighty God, and *daya* means force or work. And this embraces the whole field of art, so that your activities in the cultural field will include not only the dramatic arts, like dancing, but also the visual arts, painting ...

If culture truly arises from a calm and peaceful inner feeling that is not influenced by the desires, it can become a kind of symbol or an indication of things before they have happened ... So an artist can depict what will happen to human beings in the future.

Clearly, culture is concerned with human beings, so that they can know the real direction for human society, for their nation and country, through the receiving from the peace and calm of their inner feeling.

***Bapak at the establishment of SICA, Anugraha, UK  
August 15, 1983***

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 culture, 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.

***Bapak 'Susila Budhi Dharma' 20 Dhandhanggula, p 353 2001 edition***

Every nature created by God, in which God's power manifests, is alive. These include the visible natures as well as the natures that cannot be seen. In the case of human beings, it is the soul that is alive.

... Now because your soul is active and alive, if your soul grows and develops it will bring about a change or a development in you. We call this human culture, and in fact this is where the term culture comes from.

Why do we say Subud is a form of culture? The reason is that with the latihan, you are educated from within, you are touched from inside - every part of you, everything that you have inside you – is touched. So for instance, if you have a talent for singing, once God has touched your soul, the songs that you sing can touch other people. The same is true if you have other talents, for example as a writer, as a painter and so on.

It is due to this that in Subud, thanks to their latihan, there are people who have never studied something in the worldly way, or learned it, and yet their talent grows by itself, without any kind of study. There are even people who are old now and yet they want to change their line of work as they feel that their former work does not advance their life and it does not give them inner satisfaction.

Now this culture is not limited to dancing, or singing, or art in general. The human soul also touches human thought, so Subud will not hinder someone who studies. In fact this contact can help you pursue your profession. So for example some people become doctors, or architects, and so on. So people in Subud don't just seek spiritual knowledge. We live as normal people and we pursue our respective professions, and at the same time we seek spiritual understanding.

This is why Bapak made the decision to set up a Subud wing called the Subud International Cultural Association, or SICA. Bapak hoped that through SICA, Subud members who had a talent in a particular field would create something truly new or different, something that would touch other people, meaning people who are not in Subud, people outside Subud.

So in this way, through SICA, we can provide proof to people who are not in Subud. This is needed because we cannot explain Subud to other people who are not opened, to people not in Subud. They cannot understand what Subud is if they have not experienced the opening, or how the latihan fills us.

So by creating something for other people, you may be able to demonstrate something that, without their being aware of it, may exert a positive influence on people who are not in Subud. So we hope that Subud will spread through SICA through activities that other people can see.

This is particularly hoped for from young members who have a lot of energy - that they will generate something new that will also be a part of SICA's activities.

Of course, we need to train for this too (in latihan), as not every member can understand yet what SICA is for. Well, according to Bapak, SICA is for activities that grow out of the development of the soul. But this may still be difficult, particularly for members who are new to the latihan and who are not yet able to receive anything that is guided by their soul that will produce the kind of culture I spoke of.

But, even though this is still hard for us, some members have had the courage to start something with SICA. It's true that Bapak had great hopes for us, because Bapak was someone who was full of culture. So Bapak hoped that we, his children, would be like Bapak too, but we are not able to yet. Bapak had all kinds of talents: writing, martial arts. Bapak practiced a form of martial arts that he developed himself. As for his writing, we can read the results in Susila Budhi Dharma. This is by Bapak, his receiving; it is all from Bapak's soul.

The same was true for storytelling. Bapak had a great flair for telling stories that he made up on the spot. And when we were little, and when Tuti was still a child, Bapak often told stories, all kinds of stories. But we weren't smart. If we were smart and wrote these down at the time, we could now write books and make films, because Bapak told so many stories. Well, that was our fault. Bapak never said, 'Write this down, take it down!' No. It had to come from us, but we did not have the initiative at the time and it's too late now. Perhaps it's God's will that when it comes to culture we have to start from zero.

*Ibu Rahayu's talk Singapore 02 SIN 2*

## **Subud Youth Activities International (SYAI)**

Subud Youth Activities International is part of the World Subud Association (WSA). Though the original idea had been to create a separate Subud Youth Association, this idea was decided against at the World Congress in Spokane. This is why now it is often referred to as Subud Youth Activities International.

SYA was renamed Subud Youth Activities because the idea of its being an association distinct from the WSA was discarded many years ago and the emphasis has been on networking and promoting activities. This was a decision of the WSC in 2004 and confirmed at the Subud World Council Meeting in Bangalore in 2006. The SYAI coordinators are members of the World Subud Council, and are selected by testing at World Congress to serve a four-year term. Testing on occasions has resulted in there being joint coordinators, one man and one woman. At the Subud World Congress in Christchurch 2010, 6 youth coordinators, 2 per Area, were chosen for a trial term.

SYAI representatives are active in some zones, many serve on national councils and some operate in regions and local groups. This variation depends on local needs and interests. At the Subud World Congress in Bali, in 2001, a working group of young people developed a mission statement for SYAI:

*'To provide the environment and the support to encourage young and newly opened members to comfortably and fully participate in Subud; and*

*To support and encourage young Subud members to take initiative to organize activities which welcome all people.'*

Aims and objectives of SYAI also include:

- To serve as a bridge reaching out to our young members, valuing the need for teenagers and young adults to be together in a positive environment.

- To affirm the importance of fun, spirited interactions and gatherings through which we spread our love for each other and for Subud.
- To celebrate and support our young members in fully participating in the latihan and all activities which enrich our spiritual side, including becoming helpers.

Activities of SYAI include:

- camps, gatherings, fund-raising parties, writing newsletters etc, sports, music, mentoring and work skills development.

### ***SYAI 2004***

... it is extremely important that adults and the older people in Subud should pay attention to the young, especially their own children. Today the world is in a state and because of this, generally, young people are in a state of confusion. They do not find advice which they can easily accept and follow, advice that is really practical and can spontaneously be put into effect. The result is that, in today's world young people very often rebel against their parents and act without restraint; in any way they like.

... Young people should remember that the advice given about what is right, the way of life which is right, has been with us for a very long time.

The way of life that is correct for humanity has existed for many, many years and centuries, because it has been brought to us by the messengers of Almighty God. But the state of the world today, the greed that exists in the world has given power to the influence of the passions. As a result this good advice and this good teaching does not get through to the young people. It cannot be heard through the cacophony of the passions in the world. Fortunately in the midst of all this, for the last thirty years or so, there has existed something else, something that can penetrate the brightness of day and the darkness of night. Something that can penetrate any shield or any wall that a person might put up against it. And this has continued to exist till today and will continue to exist. It is the latihan.

... The effect of this latihan is that those who have made themselves dirty, those who have become unclean or have done things which are wrong, can be cleaned again and can be returned to a state as clean as it was at first. More than that, those young people who are foolish, who cannot work and cannot find their way in life, and are not able to use their minds or to make progress in life, through the latihan they can become clever and find their talent, find their right way in life and what it is they have to do.

Through this influence, young people who have taken drugs, who have smoked pot, who have become alcoholics and so on, will spontaneously give up these habits and be able to return to as they were before they started to do these things. Something that the medical profession cannot always succeed in bringing about.

With the birth of the association which has been described just now, Bapak gives the greatest possible thanks and gratitude to the power of Almighty God. Because it is indeed the moment that such an association of young people should start in the world, and Bapak prays that it may truly grow and become wide and successful. Because it is always said that the youth are the flower of the nation. ... so that as many young people as possible in this world may quickly do the latihan and this flower of the nation, the youth, can grow up to become truly good and wise and as human beings should be, the leaders and pioneers of their respective countries.

### ***Bapak's talk London, UK 83 LON 6***

Now for those of you who are young people but you've already been opened and you're already doing the latihan, the first thing I want to say is that there's no difference in the latihan, which is the development of your soul. In that process there is no difference between you and older people. In

the latihan the old and the young are exactly the same, because we are going through the same process of developing our soul.

So if that is the case, then why did Bapak make a special place for the youth – the Subud Youth? Why did he provide this special place for the youth? The reason for that is that when we do the latihan we go through a kind of awakening within ourselves. And when our inner self is awakened, usually the way that this is experienced by a young person or an old person – or rather the needs of young people and old people – are quite different. So if you force them to do things together always, both will be frustrated. The young people will feel irritated by the old people, and the old people will feel irritated by the young people. So that's why Bapak created the Subud Youth, so that the old and young should not hold each other up – but give an opportunity for the youth to manifest the things they want to do that come from their latihan and to let them do it on their own. But this doesn't mean to say that older people should not get involved with Subud Youth – or that the Subud Youth should exclude anyone who is older. That's not the case at all. There's nothing wrong with older people getting involved or vice versa. Because in the end – the older Subud members have also been young once and you, the youth, are also going to be old one day. So it's important to be able to communicate and to value each other and to respect each other all the time. Because through that contact you will learn from each other. And that can only be useful to both.

### ***Ibu Rahayu's talk to youth in Melbourne, Australia 01 MEB 2***

Bapak also set up something else that is now called Subud Youth. Why did Bapak set up Subud Youth, when in fact spiritually there is no distinction between an old person and a young person? For instance, a long time member may be slow to receive, but a young member may receive quickly. This shows that from a spiritual perspective there is no distinction between old and young. So why did Bapak set up Subud Youth?

Well, the way an old person and a young person express themselves is different. So at that time it was felt that the older members and the younger members were out of step. The older members felt they were not capable of looking after the young people, and the young people were unwilling to follow the older members. To resolve this, Subud Youth was formed so that young people could have plenty of opportunities to put into practice what they receive in Subud in their latihan. But this does not mean that young people can just go their own way. No! In Subud, we must all go in the one direction.

This is particularly true now when we face current trends in the world. Many young people are on drugs and behave in ways or lead lives that are not in keeping with their status as human beings. So the challenge for our young people is to be a kind of positive influence on people who are not in Subud. As they are still young, they mix with other young people around them. So of course, as you are guided from within, you should not act in a way that encourages others to act badly. Instead, practice an attitude that to live as human being there is much that you still have to do and put right. This is needed because if a whole generation is neglected or uncared for, then a family's or a nation's level of humanity will deteriorate with time.

The truth is that to live in this world and face everything, we need to have a strong core in ourselves. And of course, if we are in Subud, we get this by doing latihan.

### ***Ibu Rahayu's talk Singapore 02 SIN 2***

Don't feel the latihan is an obstacle to you in all the things you have to do as a human being. For example, young people have to study. But this latihan is not an obstacle or a source of difficulty if you study. Because when you study, if you study in a state that is un-pressured or surrendered, what you study is easy to understand and easy to follow. So it is not true that if you do latihan from a young age, your spiritual growth will retard your studies. So don't feel that the latihan is an obstacle for Subud people.

When you face a difficulty, accustom yourself to quieten yourself, as if you are in latihan. You don't need to do latihan, it's enough to become quiet, so that something comes which helps or opens your thoughts. So don't deal with your problems in the way that many young people do, by using drugs to help you. It may help at that moment. But you don't realize that this initial help will limit or damage your future. Because if your thinking is dependent on the aid of drugs, your capacity to think is impaired.

This is why we hope that Subud Youth will create a different kind of atmosphere. If the younger generation of Subud can help their non-Subud peers, this will be a service to your country and the next generation.

This is because this latihan requires that we are complete. Complete means a mind that functions fully. We are not allowed to open someone who is intoxicated or mentally ill, because when we receive we must be fully conscious and we must be fully aware at all times. In other movements, for example, people obtain powers through trance states, that look the same as the latihan, but in reality are different. A trance does not arise from inner movements, it is controlled by external forces.

So, the existence of this wing Subud Youth, is so that as young people you can fit in, so that you develop yourselves through activities for young people. But at the same time, it is expected that in whatever you do outside, outside the latihan, you don't neglect what you receive in the latihan.

So in the Youth, as I am sure you know better than I do, there are many fields of activity to try. For example in SICA, in culture, in sport, in study clubs, in enterprises. You can do all of these.

But I ask that you do not form your own youth group for latihan with the result that the youth are on their own and the older members are on their own. Because this will create a distance between young members and the old members. But, as I have said before, in the spiritual realm no one is old, and no one is young. Each of us trains to receive guidance that is true. As such I also ask the older members not to feel disturbed if the youth are active in your group.

### ***Ibu Rahayu's talk Noordwijkerhout, Holland 99 NWH 2***

Why is it that within Subud, or the Subud organization, we separate the youth and have a wing for young people, Subud Youth? It is to give an opportunity for their spiritual growth to receive inspiration in a setting which is in line with the nature of a young person - something which is in the past for older members.

This does not mean that the older members just give the young free rein, or that the youth should be independent from the older members. Because as you lead your lives, the world is full of risks and full of consequences.

Don't feel that your activities are being limited to only those activities which are considered to be in keeping with this spiritual path that was received by Bapak as the first person to receive this spiritual path with all its meaning and content.

... So through youth activities, you can try out what may become your talent. Even if you can't say it is your talent yet, you can find the direction that you can take. Develop and work on it together with your friends, to create something of benefit to you and your friends. Then you will feel satisfied that what you do is the result of the latihan, of guidance by God.

Brothers and sisters, I hope that Subud Youth will become a healthy vehicle for young people and that it will help other young people who need to find their way or need contentment, through worshipping Almighty God with the latihan.

### ***Ibu Rahayu's talk Cilandak, Indonesia 99 CDK 3***

## Committee job descriptions

These descriptions are only suggestions. They will need to be tailored for the particular needs of the group, country and zone, depending on the legal requirements within countries, size and cultural traditions.

### i) Local group committee job descriptions

#### Group Chair

##### Latihan time & place

- Provide suitable latihan premises for local group latihan, with assistance from vice-chair, committee and helpers' group.
- Jointly arrange latihan times and display timetables
- Attend regular committee and helpers' latihans and meetings.

##### Premises

- Oversee the purchase, financing, development, sale, maintenance, insurance, etc. of Subud property owned by the group.
- Liaise with the national committee or trustees if the Subud property is owned nationally or by a Trust.

##### Finance

- With the group treasurer, manage the group's finances.
- Organise and oversee all fundraising within the group, including donations and special events.
- Ensure group's contribution to national budget is maintained.

##### Information & communication

- Hold regular group meetings.
- Provide a healthy forum for discussion of issues, members' ideas, suggestions, wishes, concerns, etc.
- Provide a library of Subud literature for group members, including newsletters, books, tapes, videos, DVDs, and information for enquirers.
- Appoint a publication officer to the committee if needed.
- Ensure an up to date membership list is kept.
- Report to the national committee on group progress.
- Ensure all information: local, national, zone and international is distributed to members (on noticeboard, by newsletter or phone tree).

##### Organisational obligations

- Organise and preside over regularly scheduled meetings for the committee, committee and helpers, and general membership, including general or specific agenda preparation.
- Organise annual general meetings, annually or biennially as required by the constitution, in collaboration with the committee.
- Provide organisational systems to meet the needs of the group.
- Form and oversee subcommittees for specific duties as and when required.
- Participate in group activities.
- Act as a liaison and or representative for the group with other levels of the Subud organisation, e.g., regional, national.
- Act to unify thoughts and feelings in committee and membership meetings to facilitate harmonious decisions.
- Encourage members to participate in wings organization activities: enterprises, charitable projects, cultural, youth, health and educational activities. Appoint group chairs to wings' positions.
- Maintain and acquit all legal obligations that may be required under local laws applying to group registration or organisational status.

- At the end of the term, help the new chair learn the job requirements.

## **Group deputy-chair**

### **Latihan**

- Attend regular committee and helpers' latihan. Organisational obligations
- Assist the chair to carry out responsibilities as above.
- Assume responsibilities of chair in event of absence.
- Take on overseeing role in areas assigned by the chair.
- Accept duties as assigned by the chair and committee.
- Actively participate in group activities.
- At the end of the term, help the new vice-chair learn the job requirements.

## **Group Secretary**

### **Latihan**

- Attend regular committee and helpers' latihan.

### **Information / communication**

- Distribute agendas to the general membership for group meetings and to the committee for committee meetings.
- Provide the committee members and general membership with a copy of the minutes.
- Establish or maintain a good filing system of all group and committee records and communications, including both incoming and outgoing correspondence.
- Handle the incoming and outgoing correspondence addressed to the chair and the group.

### **Organisational obligations**

- Take accurate minutes of committee meetings, general meetings, and any other meetings involving the committee that require recording of proceedings.
- Inform national committee of membership, committee and helper changes.
- Help with publication of the group's newsletter if requested.
- Actively participate in committee and group activities.
- At the end of the term, help the new secretary learn the job requirements.

## **Group treasurer**

### **Finance**

- Responsible for the group's bank account, annual audit preparation and liaison with auditor.

### **Latihan**

- Attend regular committee and helpers' latihan.

### **Bookkeeping**

- Learn the established bookkeeping system, or if required, set up a suitable bookkeeping system.

### **Procedures**

- Work with the committee to establish clear procedures for collecting donations from members, Subud enterprises, etc.
- Arrange special accounts for funds as required, e.g., house fund, almoner's fund.
- Use a voucher system for helper, committee or member reimbursement.

### **Budget**

- Establish a budget with input and approval from the committee and group members. Work to the budget and adjust if necessary throughout the year.

### **On time**

- Deposit income in a timely manner.
- Pay bills on time. Expenses include: rent or mortgage, pledge to national or regional committee, power, telephone, heating, insurance, helper and committee expenses, delegate travel to congresses, social and charitable activities, subscriptions to Subud publications, newsletters.
- Send regular contributions to the national (or regional) committee at a specific time each month.
- Reconcile and file bank statements each month.
- File paid bills and receipts.
- Carry out year-end financial requirements.

### **Organisational obligations**

- Provide financial reports to the group and national (regional) committee as required.
- Assist members to understand the financial needs of the group, regional, national and international organisations, and therefore the importance of donations.
- At the end of the term, help new treasurer learn the job requirements.

## **ii) National committee job descriptions**

### **National chair**

#### **Latihan**

- Attend regular committee and helpers' latihans.

#### **Premises**

- Oversee the purchase, financing, development, sale, maintenance, insurance, etc, of Subud properties if these are owned by the national body.

#### **Organisational obligations**

- Provide organisational systems to meet the needs of the country (e.g., filing systems, financial systems, job descriptions, archives).
- Actively participate in the country's activities.
- Form and oversee subcommittees for specific duties as and when required.
- Represent members of the country as their delegate at zone and world congresses.
- Encourage interest and discussion of zone and international news and issues with local groups.
- Work with the committee councillor and two kejiwaan councillors to accurately represent the members of the country.
- Oversee the roles of national vice-chair, secretary and treasurer. Appoint and oversee national representatives for the wings' activities.
- Actively promote wings' activities: enterprise, charitable, cultural, youth, health and educational projects – and encourage members to participate in these activities.
- At the end of the term, help the new national chair learn the job requirements.

#### **Meetings and forums**

- Organise and preside over regularly scheduled meetings of the national committee, including general or specific agenda preparation.
- Organise annual general meetings, annually or biennially, as required by the constitution, in collaboration with all the committee.
- Provide a healthy forum for discussion of issues, ideas, wishes, concerns, etc, including group chairpersons' representation of their members' viewpoints.
- Act to unify thoughts and feelings in national committee meetings to facilitate harmonious decisions.

#### **Finance**

- Review the finances of the country, and oversee the organisation of budget preparation and fundraising within the country including all donations and special events, together with the national treasurer.

### **Information / communication**

- Keep informed of all current issues affecting the national, zone and international organisation.
- Assist the committee councillor to communicate information from the zone and international councils, and from the country's membership to those outside the country.
- Ensure that groups are provided with information of available Subud literature for group libraries.
- Facilitate the preparation and distribution of a national newsletter to all members.

### **National deputy-chair**

#### **Latihan**

- Attend regular committee and helpers' latihans.

#### **Organisational obligations**

- Assist the national chair to carry out responsibilities.
- Assume responsibilities of national chair in event of absence.
- Take on overseeing role in areas assigned by the national chair.
- Accept duties as assigned by the national chair.
- Actively participate in national activities.
- Keep informed of all current issues affecting the national, zone and international organisation.
- At the end of the term, help the new national vice-chair learn the job requirements.

### **National secretary**

#### **Latihan**

- Attend regular committee and helpers' latihans.

#### **Information / communication**

- Distribute agendas to the general membership for group meetings and to the committee for committee meetings.
- Provide all national committee or council members with a copy of minutes. The minutes should be clear and accessible.
- Handle the incoming and outgoing correspondence addressed to the national chair and national committee.
- Keep orderly files of all records and communications of the national committee, including both incoming and outgoing correspondence.
- Keep a regularly updated membership list for the country and distribute this to the groups.
- Keep an updated list of national and group committees.
- Keep an updated helper list for the country and process helper cards as requested by the national helpers.
- Inform national committee of membership, committee and helper changes.

#### **Organisational obligations**

- Assist the national chair to prepare agendas for national committee meetings and national congresses.
- Take accurate minutes of national committee and council meetings, executive meetings, national congresses, and any other meetings involving the national committee that require records of proceedings.
- Accept other duties as assigned by the national chair (e.g., publications, national newsletter website, assistance to national helpers and wings' co-ordinators).
- Keep informed of all current issues affecting the national organisation.
- Actively participate in national committee activities.
- At the end of the term, help the new national secretary learn job requirements.

## **National treasurer**

### **Finance**

- Responsible for the national committee's bank account, annual audit preparation and liaison with auditor.

### **Latihan**

- Attend regular committee and helpers' latihans.

### **Bookkeeping**

- Learn the established accounting system, or if required, set up a suitable system.
- Keep financial records as required by the national committee and the applicable laws, including end-of-year financial requirements.

### **Procedures**

- Work with the national committee to establish clear procedures for collecting donations from groups, Subud enterprises, etc. and for fundraising.
- Carry out fundraising as directed. (Fundraising is a separate position in some countries.)
- Use a voucher system for national committee and national helper reimbursement.

### **Budget**

- Plan, initiate and manage the annual budget with input from all members of the national committee.

### **On time**

- Deposit and receipt all income.
- Remit pledged donations to the World Subud Association Executive.
- Pay bills on time.
- File all bills, receipts, budgets and reports.
- Carry out year-end financial requirements.
- Reconcile bank statements monthly.

### **Communication**

- Respond to inquiries quickly and accurately.

### **Organisational obligations**

- Provide accurate and meaningful financial statements as and when required by the national committee.
- Ensure that the financial statements comply with charitable and other laws, and arrange for an audit or review as required.
- Assist group chairs and group members to understand the financial needs of the national committee and international organisation.
- Proactively collect donations from groups, isolated members, Subud enterprises, etc, within the country.
- Identify potential financial problems while there is time to act. Advise the national chairman and offer recommendations on solving problems arising.
- At the end of the term, help new treasurer learn the job requirements.

## **Committee Councillor**

### **Latihan**

- Attend regular committee and helpers' latihans.

### **Information / Communication**

- Serve as the communications link between the national membership and the zone and international organisations.

- Bring awareness, knowledge and understanding of the state of Subud in their country to the international organization (zone, WSA Executive, WSC).
- Bring awareness to their country's members of the work and activities of the international organisations.

### **Organisational obligations**

- Be an active member of the national committee and actively participate in the country's activities. (Usually appointed by the national chair.)
- Represent the country at zone and world congresses as a delegate of the country's membership (with the national chair and the two kejiwaan councillors).

### **Report to Zone Council**

- Encourage the country's members to support (financially and in other ways), the work of the international organisations.
- Carry out the role of SES co-ordinator if there is no national SES chairperson appointed and work with the national SES representative to establish fruitful contacts with entrepreneurs in the other countries of the zone.
- At the end of the term, help the new committee councilor learn the job requirements.

## **iii) Zone Representative's job description**

### **Zone Coordinator**

- Be familiar with each country in their zone.
- Facilitate zone business.
- Coordinate and support communication within the zone.
- assist national bodies to be active members of the WSA, (by helping them prepare for zone council meetings, WSC meetings and the World Congress).
- Appoint and manage an executive committee to oversee the annual budget.
- Chair Zone council meetings.
- Support affiliate wings projects and development in the zone.
- Help the Zone Council identify objectives, priorities, programs and work.

### **Member of World Subud Council (WSC)**

- Be familiar with and carry the vision, aims and interests of the WSA while responding to needs in the zone.
- Act as communication link between the WSC and the Zone Council.
- In each country, create awareness of WSA membership and WSC meetings and solicit proposals from the Zone Council to WSC meetings.
- Participate in and report back after WSC meetings.
- Ensure World Congress objectives are carried out between congresses.
- Participate in and/or create initiatives of the WSC.
- Seek candidates for international positions.

### **Director of World Subud Association (WSA)**

- The board of directors of the WSA consists of the voting members of the WSC (zone representatives and the WSA Chair) and is the body responsible before law for actions of the WSA between congresses.
- Ensure monies spent by WSA are in accordance with charity law, donors' wishes and the aims of the association.
- Ensure member countries receive annual financial reports.
- Maintain assets of the association.
- Ensure that actions of the association comply with the aims and constitution of the association and accord with charity law.

### **Assist The WSA Executive Team**

- Support communications between WSA Executive Team and member countries, (delegate tasks to zone executive committee as necessary).
- Fundraise for the WSA.
- Assist WSC obtain information and replies to correspondence from national bodies.
- Help WSA Executive to find people to write articles for international Subud publications.
- Send reports concerning the zone to the WSA Executive Team
- Assist with other requests and actions defined by the WSC and the WSA Executive Team.
- At the end of the term, help the new zone representative learn the job requirements.

*(The zone representatives are appointed by each zone council through guidance received in the latihan.)*

## **iv) World Subud Association Chair's job description**

The chair has two roles:

### **President of WSA**

- Spokesperson for all Subud national committees in the world.
- Responsible to WSA members and, between Congresses, to WSC.
- Responsible, with WSC, for the wellbeing and development of WSA and its affiliates.
- Maintain the democratic principles upon which WSA is founded by encouraging participation of the membership.
- May have direct contact with the national committees, listening to their needs and views, helping to resolve conflicts and encouraging participation in the international forum. This contact respects national committees'
- relationships with their zone representatives and national committees' roles as members of their zone councils.
- Represent WSA in making effective contacts with non- Subud bodies on behalf of WSC.

### **Chair and coordinator of WSC**

- Encourage the unity and harmony of WSC and thereby assist WSA to function as a democratic organization.
- Support each member of the Council in fulfilling their specific responsibilities.
- Encourage productive interaction between WSC and the rest of Subud:
  - ✓ Ensure the Council understands the mission and needs of Subud.
  - ✓ Work with WSC to identify aims, objectives, strategies, priorities, and policies, promoting and implementing programs and action plans.
  - ✓ Overview the executive work of the WSC.
  - ✓ Support the work of zone representatives.
  - ✓ Work harmoniously and productively with the international helpers, WSA Executive, MSF, and wings.
  - ✓ Chair meetings of WSC, ad hoc meetings as agreed with WSC, World Congress and WSA Board.
  - ✓ Attend (as ex-officio member) board of directors meetings of SDIA, SICA, and MSF (ensuring WSC votes on issues concerning its assets held by MSF).

*(The WSA chair is selected through guidance received in the latihan at World Congress.)*

### **Deputy Chair**

- The deputy chair acts as chair, when the chair is unable to act and supports and assists with any tasks the chair delegates to them. The deputy chair is selected by the Council through guidance received in the latihan at World Congress.

## **v) The WSA Executive Chair's job description (CEO)**

The WSA Executive chair is the chief executive officer of the WSA.

### **Responsibilities**

- Responsible for executing the decisions of Congress and Council, participates as a member of the WSC.
- Responsible to the members of the WSA via WSC between Congresses.
- Responsible for maintaining an effective administration service for WSA and its members.

### **Administrative service for members and WSA**

- Implement the decisions of the Congress and the WSC.
- Support the work of Ibu Rahayu's office and the International Helpers.
- Develop programs and establish sub-committees to work to address members' requests and the aims of WSA.
- Present proposals to WSC for developing affiliates/wings in keeping with the aims of WSA.

### **Communication / information**

- Facilitate communication, information exchange and access for all members and for national, zone and international bodies:
  - ✓ Keep records of international Subud membership.
  - ✓ Maintain up to date address lists of national committees.
  - ✓ Obtain and analyse national reports in collaboration with zone representatives.
  - ✓ Take responsibility for the transcription, translation, publication and distribution of talks by Bapak' and by Ibu Rahayu (WSA holds the copyright).
  - ✓ Take responsibility for the preservation and use of archives and historic material on the development of Subud.
  - ✓ Take responsibility for all publications; newsletters, books and the official WSA website.
  - ✓ Manage the WSA's finances by fundraising, budget preparation, managing income and expenditure, preparing and publishing regular accounts and annual audited accounts.

### **World Congress**

- Arrange the financial and physical resources for the next World Congress.
- Prepare the Congress agenda and program together with WSC.

*(The WSA Executive chair is selected through guidance received in the latihan at World Congress from nominees officially put forward by the zone representatives as nominated by the countries in their zones).*

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### Kejiwaan gatherings: an example Appendix I

These are opportunities for members to develop their receiving together. Ibu Rahayu encourages such gatherings. They are happening in many countries all over the world.

When members come to the latihan in the evening there is not always enough time to test and share experiences. A *kejiwaan* gathering can be arranged on a day when most members do not have to work and are not tired. This allows time for awareness testing, for sharing experiences, personal dilemmas and matters of concern and for latihan and testing to gain deeper understanding.

A *kejiwaan* gathering is not a discussion group, nor a training course, nor a time for members to think too hard about spiritual things. There are no fixed rules. There may be better or more appropriate ways to conduct gatherings depending on the occasion.

The model below is just one suggestion:

To start it is good for all members participating to sit in a circle and helpers can explain how the *kejiwaan* day will be arranged.

There needs to be agreement at the start of the day that if anything very personal or private is shared, other members present will keep the matter private and not 'gossip' about it later, that members who do not wish to talk about their experiences are allowed to stay quiet, that everyone has a chance to speak if they wish, that nobody talks for too long but takes turns with other speakers, that speakers should express their own feelings, experience and need, that there should be no teaching, preaching or theorising.

Maybe some members will suggest topics or group concerns.

#### Small groups

Members then make smallish groups, say 6 to 8 people (men and women together).

In a quiet and friendly way - gently guided by helpers or facilitator - members share their experiences and propose topics they wish to test about for deeper understanding. Each group member is encouraged to share.

#### Choose topics

Then groups choose the topics they feel are appropriate and wish to explore together. It may be useful for a man and woman helper or member to make notes of the testing to be done.

Here are some examples of topics chosen at kejiwaan gatherings:  
young members, their needs and the latihan; old members and preparing for ones death; helping and caring; health and well being; deepening our surrender; blocks to surrender; latihan in our daily life (work, family, creativity).

After discussion and sharing, the members of each small group meet again before men and women separate for testing.

## Test

Members test. Maybe someone notes down the various receivings. If members feel that their receiving leads to further testing, they do this as well.

## Meet together again

Then men and women get together again to share their receiving.

## Group spokesperson

Each small group chooses someone to speak on their behalf – a 'spokesperson' and at an agreed time (maybe before a lunch or a tea break) all the small groups come together as one big shares group. Then each 'spokesperson' can share the topics and receiving of their small group. Other members of the small group can add to this if they wish. When the big group feels satisfied with the experience - break for food and drink and get some physical exercise.

At an all day *kejiwaan* gathering - the afternoon session can follow the same process as the morning. It is good for members to form into new small groups, share topics and choose new ones. Sometimes the experience in the morning leads on to the topics to explore in the afternoon.

Further sharing or discussion may develop spontaneously.

At the agreed finish time the gathering can be brought to a close by the helpers. Thanks and farewells, etc.

This way has worked well in several places. Each group must follow a way that feels right for them.

## Reporting aid for local or national helpers

### Appendix II

Please make the report together with members to give a description of your group or country. The information is to give a better understanding of your groups' and countries' situations. Please add anything else of special relevance or concern.

<b>Group/National Census</b>	..... men	.....women	.....Total
<b>Active members</b>	..... men	.....women	.....Total
<b>Helpers</b>	..... men	.....women	.....Total

## Latihan

General situation, regularity, harmony, difficulties or concerns, suggestions.

- Is membership increasing or decreasing? Why?
- Is members' progress in the latihan satisfactory?
- If not, what can be done to improve the situation?
- Kejiwaan activities.

## Premises

- Owned or rented, general condition, good for latihan or not, planned improvements.

## Finance

- Is the group/country financial? Able to fund helper travel, premises, publications, etc..?

## Wing activities

- Members, group or country participation in wing activities: Subud enterprises, Susila Dharma, cultural activity, or youth activities.

### **Applicants**

- How many?
- Are there applicants' meetings every week?
- Is reading material available for people interested in Subud, for applicants and members?

### **Helpers**

- General situation of the local or national helpers' groups.
- Is the helpers' group harmonious and cooperative?
- Do helpers look after the spiritual activities?
- Do helpers encourage members to read Bapak and Ibu Rahayu's talks?
- How often does the helpers' group meet?
- How often do helpers and committee meet?
- Do helpers and committee work well together?
- How often do men and women helpers meet?

### **Committee**

- General situation of the committee.
- How often does the committee meet?
- Is the committee functioning well?
- Does the committee provide for the practical needs of the members?
- Does the committee organise any group social events?
- Is the committee invited to join the helpers' latihan? How often?

### **Zone and International**

- Are members aware of and do they participate in national, zone and international Subud organisations? (updated by international helpers 2001-2005 from previous international helpers report form)

## **Abbreviations and acronyms**

### **Appendix III**

CC Committee Councillor, national committee's international representative

CDK Cilandak, a suburb of South Jakarta where Wisma Subud, a Subud community and international Subud centre is located

IH International helper

ISC, formerly, now the WSA Executive body

KC Kejiwaan Councillor, national helpers' co-ordinator

KSG Kalimantan Support Group, first set up in the UK in 1981 to promote and assist the development of projects in Kalimantan

MSF Muhammad Subuh Foundation, established by the WSA to hold wills, legacies and capital donations for the development of Subud and the aims of WSA

SAI Subud Archives International

SBIF Subud International Foundation, a Swiss foundation, which is now replaced by the Muhammad Subuh Foundation and Susila Dharma International

SDIA the Susila Dharma International Association, the social welfare and charitable affiliate of the WSA

SESI Subud Enterprises Services International, a sub-committee of the WSC concerned with the development of enterprises and work

SICA Subud International Cultural Association, the cultural affiliate of the WSA

SIHA Subud International Health Association

SPI Subud Publications International is a charity registered in England that publishes books about Subud and the talks of Bapak

SWI Subud Writers International

SYAI Subud Youth Activities International, a subcommittee of the WSC concerned with support and programs for young people

TPU Tape Preservation Unit

WSA the World Subud Association, an association of national Subud bodies, with the affiliate organizations

WSC the World Subud Council, consisting of the WSA Chairman, representatives from the zones, the international helpers, the WSA Executive Chairman, and the chairpersons of MSF, SDIA, SYAI, SICA, and SESI

YMS Yayasan Muhammad Subuh, a foundation established to own and use Bapak's house in Wisma Subud Jakarta for the MSF, which is the sole founder of the YMS (Yayasan is the Indonesian word for foundation)

## **WSA Care Support Program Appendix IV**

[www.subud.org](http://www.subud.org) / Programs for Subud / Care Support  
Currently the Care Support Program has two programs:

- Subud Emergency Fund
- Subud Education Fund

### **Subud Emergency Fund**

The role of the Emergency Fund is to disburse grants on behalf of the membership to individual brothers and sisters in need who are from countries without support funds of their own, whenever the need occurs. Guided by testing, this financial assistance to Subud members or their dependent relatives is provided when there is no alternative means of help and as a last resort. Most grants are single payments to relieve a temporary but urgent need, for example, to meet emergency medical, nursing, childcare, training and travel expenses. Grants vary and may be up to \$500, but rarely exceed this amount due to limited funds. Assistance may also be in the form of practical or other appropriate support.

The Care Support group consists of a fund coordinator and men and women helpers supported by a secretary and treasurer. They meet on a regular basis but most of their work, which is both confidential and urgent, is carried out between meetings. Local helpers' groups have a key role as they have a duty of care toward members in need. It is local helpers that first test the suitability of a member's application for assistance and who then apply for help on the member's behalf.

Working with SDIA, the Subud Emergency Fund also supports disaster victims. SDIA is mandated by the WSA as the primary entity for Subud's assistance in disaster relief, whether for Subud members or not.

### **Subud Education Fund**

The Subud Education Fund has been established to provide assistance through scholarships and bursaries to Subud members and their family members who would otherwise not be able to afford an education to enroll in an educational program. The term 'educational program' means 'education' in its broad sense – elementary and secondary school, post-secondary education, vocational training, on-the-job training, diplomas and certificates in trade, professional certification and so on.

The scholarships are based on both merit and need, and are awarded based on testing and the availability of funds from year to year. Each grant is a one-time award for that year. Awards vary from \$100 to \$500, and the number of each will depend on funds available for that year.

Care Support programs are financed by a dedicated fund from members' donations and WSA and MSF grants.

## **Enterprise from Bapak's Autobiography Appendix V**

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

... 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%, but not less than 15%, 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 thirty or forty 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 also provide work for Subud members who are unemployed. In this way we will strengthen the bonds of association between us – just as you feel in the latihan. You feel as though you are in the midst of your own family even though the person following the latihan 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.

If you view things in terms of the latihan of Subud, you will conclude that this state of good fortune will be achieved if those who carry out a task are harmonious, value each other, respect each other and help each other. If you are truly able to do this then it is certain that through the grace of Almighty God you will be protected from division and destruction.

Observing the scope and power of the latihan of Subud – which in truth is the guidance and direction from the power of Almighty God – your state when you carry out any form of work will always be accompanied by His guidance and His direction. So for those of you who carry out enterprises and

can truly comprehend this, in every action and in every movement you will be constantly filled with praise for Almighty God.

To give an example: if you are a singer, within your singing there will be the guidance and direction from the power of Almighty God; if you are an architect, in your architectural work there too will be the guidance and direction from the power of Almighty God, and so on. Whatever you work at, that power and guidance and direction will accompany your work.

So this is why I consider it is of vital importance that Subud brothers and sisters think about running enterprises together. Do not think that your inner self will be impeded in receiving and carrying out the latihan of Subud...

... the fact that we have been created by Almighty God to live in this world, means that we should not think only about life in the next world. On the contrary, we must look after and guarantee the needs of our life in this world for the time we are here.

The question of our life after we leave this world is the concern of the power of Almighty God. For our part, all we have to do is to surrender with patience, acceptance and submission in our worship of Almighty God. In this way, a feeling of love for our fellow human beings will arise from our inner self of its own accord, and we will have no desire to do anything that will disturb or lessen the peace and tranquility of our fellow human beings. This is already a reality within the latihan; those who receive the latihan receive a purification, the nature of which causes our bad characteristics to become good.

In truth, the need and the purpose of the latihan of Subud is so that we come to know our two duties. The first is our duty to worship Almighty God with patience, acceptance and submission; the second is our duty to look after and assure the needs of our life for the time we are here in this world...

... I think that this is sufficient by way of completing the history of my journey in developing the latihan of Subud.

***'Autobiography : Bapak Muhammad Subuh Sumohadiwidjojo' p 67-70 1990***