

Silo's Talk with Messenger Masters at the Center of Studies

Punta de Vacas, January 11, 2010

We have nothing to correct regarding what has been said. But we need to reconsider the subject of how to put together expressions of the Message. What to do regarding the expressions of the Message.

We said that we recognize certain Communities of Silo's Message. Human groups that come to an agreement and set up a meeting, they study some materials, and they act more or less in their immediate environment. These Communities of the Message are elastic. But for certain activities we don't rely on them, on these Communities, these groups, to coordinate things.

No, we rely on what we know as the nuclei of these Communities. These core groups can be large or very small, but what should not happen is for a Community to exist without a nucleus. Because on one hand the nuclei are supposed to coordinate the rest of the people in each Community, and on the other hand they are supposed to coordinate with other Communities.

It's not unusual for people to leave one Community and move to another, isn't that true? People are not stuck in one point.

But the nuclei are in close contact with and in direct relationship with other points. They try to connect with those points. So the nuclei do all the connecting with people, and with other people who are not present.

The Communities are simply groups of people who are sometimes there and sometimes not. They fluctuate and aren't fixed to one place. Each nucleus is basically linked to one place.

So, this core takes the name of the place it's in. The Peñalolén Community, the Community of... and the few who coordinate everything maintain that Community.

But there are people in that Community who at one time are in one place, and at another time they're in another. The Communities are highly variable. So, that minimum organization should be working.

I think the important thing for the nuclei is for them to look for some permanence in their members. So, it's very good if the nucleus doesn't fluctuate or "dance" too much. Of course, it can happen that someone leaves the nucleus for another activity. But the general idea and direction of these small processes is that their nuclei are stable. People who join these nuclei have permanence in their work and in their process, they don't constantly keep turning over. In the Message everything fluctuates, and the only more or less fixed points are the nuclei.

For this reason, the people who act in the nuclei of the Message are asked not to be concerned with other activities or, if they have other activities, not to call attention to them. In other words, if you play rugby, then play rugby. If you play golf, then play golf. But we don't turn that into the center of our activities. Let's elaborate on this idea. If you work in a political party, do what you want there, but don't talk within this Community about the work you do in that party as something important.

Why do we do this? To avoid de-referencing people. Otherwise, in the end no one would know who is managing the nucleus... whether it's a party, or a golf club. Having that double...

someone might say, it doesn't matter, those are personal things. In principle they are personal things, but since the people in the nucleus are references and establish the contact systems, the people can become very disoriented and not know who to ask questions of and who is a reference... that club or that person.

That is why people who are in the nuclei are asked to be exclusively in that. And not: "I'm in, I don't know, such and such organism, and at the same time I'm here." No, because that produces de-referencing.

People don't know who to ask and who to refer to, and they don't know what direction the Community is going to take – since it is, let's say, directed, oriented, by people from an organism that has nothing to do with that Community. And sometimes it's not even necessary for someone to work directly in that other organism, or talk about it outright. It's enough for them to be situated somewhere else for others to assume, through sheer copresence, that there's a connection with that other thing.

This is a very important point – not mixing activities like clubs, movements, organisms, etc.

Voice: I've heard people say that The Message is an organism of the Movement.

Sure, people say these things. And they are usually people who are also interested in that double organization.

Voice: Who are in both things.

That is badly posed and simply out of place. That's very clear.

Voices: That also happens in making calendars for Message retreats and seminars. If people have double participation then they want to change certain things so they don't overlap...

Sure, if the country's national holiday falls right on a meeting of the Message, you do whatever you want with your country...

(Inaudible voices)

It would be hard to go wrong. It would be hard to go wrong.

But the ability of many organisms to integrate with each other shows that we should by no means depend on the organisms, on activities with other organisms. We don't check what's happening in the working calendar of those organisms.

The fact that we gave our all to that march that just happened, sent gave a signal. That may happen publicly, in the future, if we all agree on something that is important for us to do. And we don't say this lightly. That is, we reach a conclusion after a lot of discussion, and we make everything coincide. So, we don't worry about that.

Notice how much *long* we've been talking about this point, it could be about something else.

Since they are tied to places, our Communities take on the names of those places. We don't limit participation, many people or few, no limits.

Voice: Negro, if for example, there are three Communities in Peñalolén working in the same little hall, will the three be called the same thing?

That leads to confusion. If all three are called the same thing, then we don't know which is which when they're connecting to other places. We won't provide a clear connection for others. Let's not look at this from inside, but from outside. If people from outside connect with Peñalolén, then which of these groups are they connecting with?

Now, if we make small distinctions, Peñalolén 1, Peñalolén 2, Peñalolén 3 or Peñalolén North, well that's one way to clarify the differences.

Voice: So far, in general, the trend has been for names to be... meaningful.

Yes, yes.

Voice: The idea is to change that?

The ideal would be to refer to the locations.

Voice: But a Community could be called, for example, The Winged Lion Community of Peñalolén?

Yes it could. But Peñalolén is in it.

(Inaudible voices)

So the names have to be very well defined when all is said and done.

Voice: Negro, regarding space in each area, there are neighborhoods, and then there are cities. So, do we try to do it by neighborhood or on a wider scale?

I wouldn't get too concerned about the territorial extent of each place. If we have only one Community in Panama, say, for a while we have a single Community. We'll have a nucleus and that's the Panama nucleus. If other things begin to appear in Panama, then we'll need to talk about this district and that other district, but as long as that's not happening that Community can be as wide-reaching as possible.

Voice: Right, that allows us to locate people in one point.

Exactly. So let's not worry about this issue unless different groups in the same place are bumping into each other. Then they can't monopolize the name Panama.

(Inaudible voices)

It's clear what we need to make these distinctions. How do we do it? Well, the people who are into that will know how to do it... to change a name...

That nucleus needs to have at least some permanence in who the contact people are. They'll need to create some functions within the nucleus for all those kinds of things, for permanence in contact, and the different tasks they do – sending a mailing, contacting institutions, for example, that are not groups or Communities of the Message.

They can set up different functions. Commissions, to give them a name, dedicated to certain activities, to spread these activities around and to cover all areas of general activity that they need to do. So you can have very few commissions, just a few commissions, or there may be many and their activities can be very diverse.

Voice: To take charge of the Community's website...

For example, who will be in charge of the website in that Community? Certainly someone who is at least minimally part of the nucleus, because if we have someone work on the website, which is very relational, someone who is part of the Community but not part of the nucleus... Observe what happens with someone who is not part of the nucleus, they can cycle and won't be a reference to others.

Since we're on the theme of the web, that function should be carried out by one or more people, but who are from the nucleus. And the same for other functions like being in contact with other Communities.

Speaking of that theme, we have some websites that are set up in a given place, which the different Communities consult, because it's not only about putting up websites but also about keeping them updated.

We will also have to ask some of the Community nuclei to work in the Parks. That happens when someone in the nucleus of a Community forms part of the Park Commission, or they are connected to the people in the Park Commission. That close contact between the Parks and the Communities is important so that those Communities can gather people or do joint actions in the Parks. In other words, where do they hold their activities? They could be held anywhere, but maybe you will find the possibility of gathering people for a specific activity in the Parks. For example, we can mention religious groups. It's possible for some nucleus that is working in the Park to have a meeting with these groups. So in reality it's not the Park that is growing in their relationships when congregating people from different religions, but rather that Community is growing. Do you understand the idea?

So it is recommended for some Communities to be working nearby wherever there's a Park, because they can bring together lots of people, a lot of people going to the Park in general terms.

But what do you do in the Park when that Community is working with people from a religion, for example? We are talking about issues that have to do with the Community and not about the themes of the Park. So, for example, if you're having gatherings of religious groups and others in the Park, fine, very good, the people go to the meetings in the Park, but they do things that have to do with the Community, not with other things, but with that Community.

In other words, wherever a Community of the Message is working, we always make it clear that it's a Community of the Message. That is, it doesn't act surreptitiously as if it were something generic. No, it is a Community of the Message, so the people that attend, invited by the Message, fine, they know what it's about. It's not in an organism, or in anything else that is not the Message.

Voice: Negro, are the Parks in this new stage in general more oriented towards study and reflection?

Sure, because in any case we need to recognize that the Parks arise out of the activity of the Message. We aren't acknowledging this much and haven't acknowledged it. They were Parks of the Message and that's how they began. Their origin is, among other things, from the Message and not something else.

So in that sense we surely still carry a lot of that. But we are oriented towards the Parks, towards study and reflection. Yes, exactly.

Voice: Which doesn't mean that the Communities can't develop activities in the Parks.

Of course! So the Parks come from them, and even though the formulation changes, in any case there is this internal nexus between the Parks and the Communities. Minimally, there is a nucleus of the Community, it is not totally disconnected.

Voice: Yes, that's where the Hall is.

Sure, that's where the Hall is, which has completely to do with the activities of the Message. Of course, the whole world makes use of the Hall and we don't make distinctions. It's part of the works of study and reflection, but it is fully of the Message.

Voice: And the Parks were built from the Message.

Yes, that's right.

Voice: And we have seminars and retreats that we do in the Parks.

Sure. So in this sense we don't have to see much difficulty with the Communities having contact with the Parks. There's no problem. The activities of the Message, or Communities of the Message, are clearly linked to the Parks. And they have many other activities not linked to the Parks.

In the case of Communities that are not linked to Parks, we also tend to look for some geographic point of application. Outside of the parks they've been able to set up "little halls" of the Message, or their Message storefront. These are meeting centers that have to do with the works of the Message.

So, of course they don't work the same way as the Parks, but they are places where people get together, where they have meetings that are like those they have in homes and other places. Where they have a system of contact, where it's mentioned that these "little halls" exist. Finally, the meeting center becomes part of the circuit.

We use the word "hall." At other times we spoke of "hall" and "little hall", but it happens that the word "hall" today, at this point in time, means many things. But the "little hall" or storefront meeting place, which sounds small, means a little place, rented borrowed, acquired, it means a little place where they do activities of the Message. It is very specific.

Voice: It's a neighborhood place.

For example, a neighborhood place.

Voice: It has a different charge than the word "center."

Ah no, of course.

Not the "little hall" meeting place, which has a sort of diminutive sound that sets a tone. "Little hall". And certainly, no one important will become part of this "little hall".

(Laughs)

So we are very interested in the "little hall" because it lowers the profile. A newspaper is not going to mention a "little hall".

The same thing happened in the ancient world, which is quite far removed... ah, it's far away from us... The first organizations of the different churches were like that, including Christianity in its origins. This was before Constantine gave them some obsolete meeting places that were old and so forth, that used to be marketplaces. Constantine wanted to put something massive in motion, but there were no places where so many people could gather, so he said, "Let's take those surplus marketplaces where we can fit lots of people, and get rid of the fruit, the melons, the whole thing, and carry out different ceremonies (inaudible), if they can... (inaudible), it's very funny (inaudible).

So it was better for them to be obsolete and in ruins... Aside from that, as time passed, the place also kept deteriorating. He began with those places, with the most run down marketplaces. Moreover, they were large and could hold a lot of people, so then he said, "From now on, this is no longer a marketplace, it's a Church."

(Inaudible voices)

But now it was no longer a neighborhood thing. They tried to have everyone be there, they made the people join that Church.

Voice: They forced them?

Absolutely! In emerging Christianity. This nascent Christianity was expelling all the other cults and consecrating the cult of the Church as the only true one. It was mandatory. Then they took a quick census: all those who belonged to a marketplace or a Church were Christians.

So when they got together among themselves they asked each other, Which church do you belong to? None! Which one (he was a free thinker)? That can't be, it's not so. And when a person converted, because they chose to do so or through persuasion or whatever, they expressed their aspiration to enter and everything in the marketplace.

In other words (inaudible) newborns were baptized in the church. There the sacrament of marriage was performed, all the sacraments, the economics of the sacraments was managed from the marketplaces, that is, from the Church.

So it wasn't a loose thing... Constantine gave it merit. So, organizationally speaking, it went well. They made all the other cults disappear, making their members heretics, while the Christian cult was consecrated, an entire cult. It lasted that way for a number of years, a century.

Voice: A social transformation....

Well, interesting...

Voice: So the Romans did it.

Yes, yes, completely, it was done totally by the Romans.

The head of the Church, the Pope, was symmetrical with the Emperor. The entire organizational structure of Rome was managed based on the Emperor, and the whole religious structure was controlled based on the Pope. And just as there were emperors, councilors, magistrates, etc. there were also bishops, archbishops, and in this way they carried out their power symmetrically. Moreover, this is how Constantine conceived it and made it explicit in that time. Wherever there was a lay organization, a secular organization, or a political-legal organization, there also had to be a symmetrical religious organization. And why did he do all that? Was it because he was a religious man?

It was because they had been investigating this in Rome since the time of Diocletian, in other words, since before they had begun to investigate the possibility of giving cohesion to this thing that had grown, but diffusely, without order and direction. Rome was also disintegrating as a political-legal organization. It was disintegrating, and so they said, mainly Constantine said, "What do we do with this enormous Empire? What can we do to give unity to all this?"

Voice: What century was that?

The fourth century, 325 it grew... (inaudible)

Yes, it was to give it cohesion. The whole thing of the Church. That's why there was such ferocity in it being the only Church and always neurotically, meaning that everything took them to... [inaudible] in other words, to the basic fear of disintegration.

Voice: That's clearer... where?

The Church is catholic, that is, universal. Apostolic, that is, following the line of those who had supposedly been with a so-called Jesus. And Roman, because that's the way it was organized. All this happened. So the geographic location and what they did there was extremely important. There were Christians around, and that's why they were chosen – because there were many options at that time – but the Romans opted for the Christians because they could be found throughout the different parts of the empire. They were completely incoherent among themselves and they didn't know what the others were doing in the other places, but they were all supposedly Christians. Then one of the first tasks, which took Constantine several years, was to bring together from all parts of the empire the Christians who were running things in each place. At first those Christians were very afraid. Because they had to go to Rome. They had to bring a number of them in chains.

Voice: Let's see if they'll throw us to the lions again...

And what the Romans were trying to do was to give cohesion to all that. That was a big problem because these guys arrived from different places, with different customs, different backgrounds, and then they brought them together to "check them out," they brought them together. They bathed and shaved them... they gave them certain clothes, they taught them the principal

language which was Latin, because they came from the barbarian areas, from the fringes of Rome. They spoke different languages, but everyone came with this babble that the son of God was the son of God, but that he was a man and at the same time God, and that there were three, but not... (inaudible) one God with three people. They had to bring unity to this whole business.

And even in the beginning enormous heresies appeared, from different positions. A whole mess that Constantine had to sort out with these guys. First he had to find them in their different locations. And there were very few in each place, and he had to find them and bring them to Rome. Because there was no other way but to make this sudden change and set up a church. With these "leftovers" (inaudible) these remnants from different places. That created a lot of problems, and eventually other religious communities were driven out. The fact that the leadership of the Empire sought only those who spoke of Christianity caused a lot of problems.

Voice: So the Romans in general accepted... (inaudible)

Certainly they accepted it, and the idea also crossed Diocletian's mind that because we have so many religions and so many cults there's no cohesion.

So the fact that they accepted it was going to be fine for a while, but what do we do to give it direction afterwards? So then the Romans bring this theme of the cults to a close. And to do this, among the first things was to produce this strange document, the Nicene Creed, from the Council of Nicea, in 325 of this era. Then, "I believe in one God, the Father – it begins – Almighty, Creator of heaven and earth, of all things visible and invisible – that is, of everything! – And in one Lord Jesus Christ, Son of God, the only-begotten... and was incarnate from the Holy Spirit and the Virgin Mary..." And here we have the three. And born of the Virgin Mary, I mean, born of a virgin!

(inaudible)

And some began to snort, heretic! What do you mean three? If there can be three, there can be four... Heretic!

Then the Council of Nicea in 325 was very important to give cohesion, especially on the question of their pronouncements. Then everywhere, when the cult of Christianity was instituted, all those people who spoke strange languages and were from different cultures and everything, with Taliban headdresses, that whole mixture had to say these things in their ceremonies. Then some guy appeared in (inaudible), lost out there with some strange things, wearing skins, fine, and well, he would recite the creed. And everyone had to learn all that and teach it to the children... If not, then what? So this landed here, and there were some very turbulent years in which no one knew what the choice would be. But this was a concern not only for Constantine. This had been a concern for Diocletian and others and all the advisors and thinkers of Rome, to see how to give cohesion to the Empire that was about to shatter.

And, for example, there were similar moments of growth in Rome of, say, the Persian Parsis who grew and grew, faster than the Christians. Although the Christians had started to become popular in Rome, they didn't grow as fast as those Zoroastrians and others. Manichaeists, Zoroastrians who came from Persia. That was the most powerful cult, with the fastest and greatest growth, alongside the Christians, who had the virtue, in due course, of spreading throughout the empire.

And that was due to the Jewish community, after the Romans, at the direction of Titus, destroyed the Jerusalem temple and the Jews were dispersed. The Romans, in any case, were very loose in accepting all of them. But what they didn't want was for this center to exist. So they destroyed that temple and scared off the Jewish people. Moreover, they did this with such ferocity, at this point, that they sowed the land with salt so that in the future nothing would be planted there again.

The destruction of the temple and the Jewish diaspora led them to settle wherever they could. This is why the first Christian communities developed mainly in areas of the Middle East, which were close by. The churches of Ephesus, the churches of Asia Minor, came from that community. This brought a big problem to those who were not Christians. Because they were there first, before the diaspora of the Jewish people. Before the diaspora there were already colonies. Different cultures all had colonies. There were Greek colonies, all sorts, Egyptian ones in different places, and also Jewish colonies. So very ancient peoples of the East had settled in many points, and then the newer Jews arrived, scattered by the mess of the destruction of the temple.

There they arrived, along with their new beliefs. And why was there conflict? There was conflict because these scattered Jews were seeking places where they had relatives. They went where Uncle Samuel was, or whoever. They went to Uncle Samuel (inaudible), and they also told Uncle Samuel that they wanted to have meetings about the fact that there was one god, it was a whole mess... and so the first meetings they had with the already established Jews were very problematic and full of conflict... they were provocative, apart from the support they were given and more, they wanted nothing less than for their hosts to do what they said. It was unreal. And then there were problems. Long-settled people who were (inaudible) after the mess of the temple's destruction and the diaspora, by this new breed where many believed (inaudible) one god, became the nascent Christianity. They were still Jews. They were all that, but with that strange stamp, and they arrived in new places to impose their demands. But this is a lateral theme.

Voice: In any case, the subject of Jesus and the apostles remains in parentheses, to put it mildly... What was the precursor for generating this thing with the capacity of transformation, let's say, was it Paul? Was it...?

That's in the organizational part, but ideologically what became Christianity was adaptations from a small group that had rejected the whole established community in Israel. These were the Essenes, (inaudible) of the cities, because the world was a mess, because everything was going to collapse (or already had), and they established their community. And they had their own rules and had the Teacher of Righteousness, from which everything derived, and they were the first to put together the imagery of Christianity. Some 250 years before Christianity.

Voice: The Teacher of Righteousness?

That's what they called him, the "Teacher of Righteousness." He was killed, and they did to him all those things associated with what was later to be Christianity. But the actual character was surrounded by guys who were thinkers, and this gave the imprint to what was later to be Christ. This was a Jewish group far older than Christianity that already had the whole setup, with the scenes, the places, everything.

Voice: And Paul? (inaudible)

Noo! (inaudible).

Paul was half Jewish and half Roman, he had dual nationality. Of course, he had dual nationality, and he was also very cultured, very advanced, and moreover he was often listened to by the Romans, who were still at that point open and accepting. Paul begins to introduce Christianity – Saul!

Voice: The Essenes were just in one place?

Ah! Yes, yes, by the Dead Sea. They were very enclosed. These were communities of men, basically, not women. Women could collaborate from a distance, but not form part of the Essene community. It was very peculiar, which (inaudible) that formation, but they had a great vision, perhaps because of their isolation, perhaps because they rejected everything else. They were dedicated to their work during a long period of time.

Voice: And at what point does Christianity change, with that suffering thing, that thing?

Noo! That happens, of course, with the growth of the Christian organization linked to the Empire. Sure, but before this the Christians were very loose, except (inaudible) which is the father of Christianity.

Voice: Is there a story of the Essenes?

The Essenes have many stories, many literary constructions, they were very funny.

Voice: But they don't mention Jesus.

No, no, no, (inaudible).

Voice: Well, it doesn't matter, but (inaudible).

In short, there was a Jesus who was born in Nazareth, there were the locations in the scenography they designed. This existed and they placed personalities in the setting, it was very interesting.

Voice: And they formed the myth.

Indeed, because then it was said that Jesus had been born in a very (inaudible) place. Very interesting.

Voice: What gave them the (inaudible) given the condition of (inaudible)

(Inaudible)

Voice: (inaudible), but at the same time to set up the parallel between the Pope and the Emperor required everything (inaudible).

Aaah, no, no, Constantine's political merit, and before that Dioclesian's is great. They had great merit in realizing that what they needed was spiritual cohesion. That all their armies, their money, the great efforts they had made to tie the empire together, were not enough. The Roman roads were one of the most important points, building the roads, the Apian Way, the

Claudian Way, all of that connected things with the rest of the empire, but they connected it all to Rome. So they were very concerned with the roads. A second factor that they tried to use to build unity was clothing, and they tried to get everyone to aspire to be recognizable at least by dressing in the Roman style.

Voice: And law and language?

That too. They tried to have their linguistic code. This was a huge job because they saw that everything was breaking down, so they worked very hard to give everything cohesion, and nothing worked. Nothing worked, and the important thing is something that appears (inaudible) devices of every kind, and then immediately there are uprisings, quickly the empire ruptures, it's too big for this city that's trying to manage it. So then they understood, especially Constantine, that they needed a non-material kind of cohesion.

Voice: Besides that could it be that they were weakened by outside threats?

Without a doubt, without a doubt!

Voice: It's a nice example!

Yes. It's very curious everything they did to hold themselves together. Very curious. And after they confirmed that there was at least one Christian in every part of their lands, they said, "Well, this is what we need, if the places are so far apart, so diverse, and they are all into the idea that there is a god, that there's a father, a son, a Mary, a... yes, if in all these peoples, that are so incoherent and so diverse and speak different languages, there are little nuclei, little groups throughout the empire... this is something to take seriously." That's something to take seriously, and that's why they traveled the empire looking for them, in the most distant, far removed places, and they tried to find a few Christians and they took them to Rome. And that's the way they made their first theology, the first duties. They taught them to read, how to live, to shave, to bathe, and all that.

Voice: What visionaries!

No, it's a political phenomenon. It's a phenomenon where they understood that the profound cohesion of something so basic could be provided by spiritual factors, and not by force or by (inaudible). This was understood two thousand years ago by people who wrote about it. To establish meaningful cohesion meant setting the spiritual thing in motion. But of course they took their precautions: "But we're going to make this thing grow and then they're going to start arguing with us." So we're going to do this symmetrically, the imperial thing alongside the religious thing. That whole anecdote was very funny.

Voice: Now there must have been an act of letting go, in quotes, because to place the Pope on a par with (inaudible).

Without a doubt. Besides, they had already let go of territory. One of the ways of avoiding disintegration between the East and (inaudible) was to divide the empire in two. They divided it into the Roman Empire of the East and the Roman Empire of the West. The Roman Empire of the East was centered in one place, in an irrelevant little backwater, the basis of what later became known as the Byzantine culture. With all they had to do to divide the empire, and if something failed, there was a spare. As did happen. Look at the vision of such a movement, that in its time must not have seen the whole picture at all. The Western Roman Empire fell in

450, the Eastern Roman Empire continued for a thousand more years. They were discovering America from Europe and the Roman Empire was still standing. It was the Byzantine Empire. It was Christianity with a twist, the eastern version, different from western Christianity based in Rome, which was questioned by those from the eastern Roman Empire. So the church also became divided. The empire fell and the church was divided and very few western Christians remained, but the eastern Christians reorganized as the full Byzantine civilization. A thousand more years! So we have to look at the things that character did.

Voice: In general it doesn't seem like Constantine is recognized as so important, let's say, in the big picture.

No, but getting into the history of Constantine is getting into the history of Christianity. (inaudible) It's problematic, it's problematic, because of everything he did, the vision of processes.

Voice: But for the Christians it was like being handed on a tray a territory, a language, a legal apparatus, an organization... everything!

Everything!

Voice: And economic support...

And for others it was being handed beatings: you are all heretics!

Voice: And that... (inaudible)

(inaudible)

Voice: Now, what Andres said about the images of suffering, those are later, because in western Christian iconography the thing is imperial. There is Jesus and he has a retinue and that's imperial. Later the cross and everything appeared, like in the Roman... that began later, many years later, but at the beginning...

Justinian, for example, in 500, and the Christianity of the greens and the blues (inaudible).

Voice: (inaudible) the story is different from psychologically enslaving people, which appears much later.

The comic strip of Christianity is very funny. Very interesting, very complex and full of history.

Voice: Now it's interesting, Negro, how in this time we can make a kind of parallel with that age in terms of disintegration...

Ah, disintegration, well that happens every so often in the world. All the empires among, let's say, the 20 recognized empires, the 19 according to Toynbee, the 19 recognized empires in world history, have followed very similar cycles, very similar cycles, yes. Cycles of the stage of disintegration took place in all of them. What remains of the Assyrian Empire? That's in the Middle East. There are no more than 6,000 specimens, a few shepherds. The Assyrians who marked their borders with the heads of those they conquered! Pyramids of heads to say, "No Trespassing!" The Assyrians, the Babylonians, (inaudible), they all achieved important growth,

until they collapsed. And almost everywhere it happened that beside external demands and external conflicts, internally they had no way...

Voice: In the case you were talking about, regarding the Message and the Parks, which talks about Guatemala in a geohistoric sense, that the people have the same tendency if you look at how the Mayans advanced toward South America.

Yes, and they disintegrated. They disintegrated in a way that left them in physically disconnected groups, and there are still anthropologists and others who are trying to understand why the Mayans left the splendid cities they had built.

Voice: They disappeared.

And they went to the jungle and got lost. Today there remain 150,000 Mayans, but they aren't the Mayans of (inaudible).

They disintegrated. Whether in the east, the west, in Africa, in Asia – everywhere the phenomena of disintegration of empires happened. Empires have to end in disintegration. That's the law of that process, and then new ones appear, but it's no longer the same empire. They are affiliate societies of empires, daughter societies born of the empires. And the same thing happens in religions where religious societies derived from mother societies appear. Religiously speaking, Islam comes out of Judaism. Christianity comes out of Judaism. Everything is based on the initial idea, the initial religious atmosphere of Judaism. They beat each other up, but that's another story. But the thing is that they have that... they are the religious organizations that in that part of the world are considered societies of the book, because indeed they have the Bible as the mother or the father of the whole concept.

And in Islam, as in Christianity, they have the book as the father. Later they try to do magic tricks to make the old idea disappear and make people believe that it's about something new. (inaudible) That's why they put together the new testament, it seems that the true testament has two variants, Judaism, and the new testament, which has nothing to do with it. Then there is another book that is not the Bible, which is the Gospels, clearly of a Christian cut, that tries to set the rules, but they are offspring societies. Politically, judicially, and religiously it's true that when one thing falls apart the children appear... the offspring societies. Of course! These are laws that Toynbee established, and you can see them reflected in different cultures, in different historic moments. That's the subject of the historiologists, the philosophers of history. We're not talking about the ones who go around counting beans.

The historiologists have the theme of finding the laws of political, religious, and other structures. It's terrific! But what we've been talking about for the last half hour or longer are all derivations that don't have anything to do with the theme, but anyway...

Voices: Very interesting!

It's very interesting.

Voice: Sure, but on the other hand that whole world was more compartmentalized, in contrast, today is a totally different challenge. How do we integrate roots that are so diverse, let's say... that go beyond (inaudible).

It's very interesting. The fact is that in its time Christianity was imposed on important places (inaudible). And what Constantine and others wanted to avoid, which was the dissolution in disintegration, finally happened. Of course it took another 500 years, or 1,000 years, but the empire did disintegrate. It couldn't last forever. Whether through the invasion of the barbarians, whether through internal differences, whatever you want, but nothing is eternal. So in these matters, that eternity which Constantine sought... (makes gesture of "no" with his finger). It is very interesting.

Good. We say that these little groups that we establish in places, we locate them in cities near the Parks, and we do activities in the Park but (inaudible) in little halls. Such was the organization in the ancient world of what were the cults. They were small, and even today they can be seen in different places. In Greece, for example, the Christian churches are not enormous marketplace constructions, no they are of the neighborhood, they are little churches that serve locally, and not those macro things... those little churches, the little halls.

Voice: Yes, the others were more imperial!

No, it was something...

In little halls... We are in little halls. Of course, we think it's very good to be in contact with people who are nearby. We are interested in the people, not the political structures of the place. Not for any congressman or any senator to be there. We are interested in the neighbor and this level. We are interested in the most local organization, which they already had in Rome, which were the parishes. That's why politicians such as the Radical UCR Party of Argentina talk about the parish to organize their party. Yes...

Voice: The parishioners.

The parishioners are the people who live in the parish. And the organization was not... it was of the parish, where people had a direct relationship with those who directed the cult, in other words, with the parish priests who were in part bosses of the Church and in part counselors. They would go to the homes, and in the homes they were well received, and well, they would go and give their opinion and would say no, Periquita shouldn't marry Pepito. She should marry this other guy! They were very closely connected. They were organizing everything very well. Well, the instructions that they gave as heads of the Church in the parishes were very interesting, they were kind of gurus that were in contact with those close by, they were well accepted and well received by the people, they had an enormous prestige, it wasn't only a question of hitting people over the head, no...

Voice: And that was happening for a long time.

For a long time... later that took another direction... The organization at the base of the Church was very curious. And in terms of territory, the organization at the base was very small.

Voice: Negro, couldn't we think about making Little Halls like Halls, but as Little Halls that are urban?

Little Halls?!

Voice: But in the form of the Hall. But urban, that would be beautiful...

Could be, but no... let's say it's not our concern how it is decorated, how....

In all civilizations and everywhere, you're going to find yourself more or less in that situation. The base organizations in the whole of the ancient world, the religious base organizations are small. They aren't big constructions. Not at all.

Now, with respect to the growth of the populations and all that, well ...many things keep changing.

Those religious organizations and all the rest were diverse. The ancient world was very diverse in that sense. And even if they didn't produce solidity for the Empire in question, the organizations did have a great creativity, because people were arriving from all over.

Imagine what it was like, what ended up being the Macedonian Empire, that is, the Alexandrian Empire, a horrible mix of things from one point of view, with people who came from all parts of the world. But it was a tremendous impulse toward creativity and things that came to life there in the Alexandrian Empire.

Voice: What year was that?

Three hundred years before this era.

Tremendous. And strange people came from all parts of the world! Why? Because they put up some money and established a little place that hardly existed, which had at most 2,000 inhabitants. But they liked the geographical location and the rest and there they founded the city of Alexandria. They did it with very rationalist schemes, they did it in the form of a checkerboard.

Voice: A what?

Like a gameboard, with straight streets, like 25 A St, 42 B St, eh? A little like La Plata in Argentina. That's how they kept building their city, which grew and grew, above all with the arrival of people from everywhere. So they had to unify various things. That's why they gave such importance to what was known as the Library of Alexandria. And there were numerous works that came from all parts of the world, brought there by people. Also, people had to insert themselves into this new place, they brought backing. All that they could! So they brought some writings or papyrus or they brought the prestige of such and such a personality and he... the universities and all the rest accepted them.

So intellectual work was very important, apart from the political work that they did with the Alexandrian thing. Spectacular! It lost potency and power and all that because there was already competition from that new city that had arisen, from barbarians, that had achieved a certain growth... and it was called Rome. That city began to grow and grow and become the competitor of everything controlled by the Alexandrians, which was the greater part of the Mediterranean.

The Romans did all kinds of tricks to take away the power of Alexandria, until finally they cut off their commerce. All the jurisdictions and all the peoples were with Alexandria. And they kept losing power, running out of gas, sure. That whole mess was very spectacular. Splendid civilizations, but above all with the contributions of different cultural forms. There was an enormous creativity, many things that were not uniform.

The Alexandrian empire is one of the clearest examples of that phenomenon, diverse, with different cultures.

And of course it didn't last, Alexandria was being undermined from all sides, until finally it was converted into a Roman province. And in reality it had been a Greek province. Macedonia, that little province, that tiny village began to grow. It had been formed with people that directed the operations and everything to set them in motion, they were Macedonians.

(inaudible) plus Alexandria. So of course, the second Egypt appears, or the third or the fifth Egypt, with the intense and very direct participation in public affairs of the Macedonians, they are Egyptian Macedonians. Cleopatra herself is an Egyptian Macedonian.

Voice: Ptolomy...

She's a Ptolomean. When Alexander died that's the branch that took charge of a zone. Because they didn't know who was going to replace Alexander (inaudible). "Who is going to replace you?" He said nothing less than, "The strongest." So he set the condition for them to come to blows! What do you mean the strongest? So some took charge of one part of the Macedonian Empire while others took charge of other parts. Egypt fell to a branch of the Ptolemies.

Voice: Inaudible.

And there were too many problems. Egypt in that epoch. Lots of hordes and others who tried to control Egypt: Abyssinians, and all kinds... So the place was problematic. To deal with that had its thing, had its... but it also had its vision. (inaudible) and finally this was all converted into a Roman colony. Then another talent appeared in Rome, in that Rome that was growing, that had lots of problems, and he begins a conception that is in some way Alexandrian, which was to unite the cultures. That's what Julius Caesar tried to do, making the connections with that Greek-Egyptian, and they understood all those procedures, they understood them as an empire that needed to grow in all directions and not limit itself to Rome. So it's an idea of the ringleaders, of I don't know, the emperors Constantine and Diocletian, to give it continuity, but it's very different to give it continuity, not by bringing together but expanding beyond what they had. It was a very important attempt that could not be. The attempt was to make it very much larger.

Voice: The cult of Isis was brought to Rome at that time, no?

Of course! It's Egyptian. And certainly they brought it to Rome. People who accompanied Cleopatra to Rome (inaudible). There were demonstrations, an extraordinary thing! (inaudible) The cult of Isis, very, very important. Very important in Rome, where all kinds of cults appeared. Before they saw that disintegration was coming and that they had to generate a single cult and promote only one cult. Before that there was an abundance of throwers of bones, cards, things, shamans of all kinds. Why? Because there was money and that's where they all went. They arrived from all parts of the world, going straight there. All to do their business and open their kiosks. And they were there in the best of worlds, but politically everything was disintegrating, and Julius Caesar understood those things and said, "Let's see how we can give unity to this whole thing." But they interpreted that as being further growth towards wider limits. The ancient world was essentially, at the base, in its base, made up of small organizations that dealt directly with the people in different places. That had direct contact, the least intermediation possible. The least intermediation.

So coming to this close thing, humble and in the periphery, what appears here is the thing of the Message and of the little halls and the like, it's interesting and it's proposed in very humble terms. On the contrary, completely the contrary of that whole thing that's falling down, the prestigious thing, the pompous thing, the intermediated thing. From all this given situation, we convert a defect into a virtue. To be few is an important thing. From having a small geographical extension, eh, to give importance to not being intermediated, etc., all of that is full of virtues. That minimum thing, that failure in daily life and the rest is converted into a virtue, at least in this type of organization. Interesting. We don't need much more than small community organizations, that have a nucleus to connect among each other.

The modes of communication today are essential, the Web, relations are made not only through papyrus or couriers who run kilometers and drop something off that someone then carries on, like the Incas did. No, today they do it with little things, with bits. But they strive for communication. They strive for communication in a connection system that keeps getting more and more confused, multiplicative, and where there are no clear references. One gets on the Web and sees frogs and lizards all mixed together. Everything is all mixed together with different things from all parts of the world. All that gets put up on the Internet. So the priorities are not clear. One doesn't know if a political organization is the most important, or I don't know, a rock party. You don't know, everything is mixed together and with growing participation by citizens from all over the world, which is going to increase the entropy even more.

So we are going to find a tremendous cohesion, and we are going to feel the effects in many fields. Very interesting. Today's situation is also very interesting. It's not the worst era of the world, in no way! It's a very interesting era, with a lot of internal contradiction.

That contradiction grows and grows, and it's going to grow as far as people can tolerate it, and after that it's not going to grow at all. Well. So it is that we are in our little things, nothing more than that, a little hall, a nucleus of people that are doing some studies, spreading their Message to people who are more or less close by. The nucleus should exist, and take on the name of the place where it's located. In other words, the scheme, the scheme of the Message is so boring, such a small thing, that one doesn't feel inspired to set it in motion. One is meant for important things, not for (inaudible). It's very... it tends towards that, that it is a very small thing with a lot of close contact with people who are around it, and without any kind of organization that could make it become intermediated. We are going to be particularly interested in the Message.

With the Message, knowing these organizational themes, imagine if we set out to study one civilization with all their history... just imagine... What do you think, Aiyappa, if we delve into the Indian civilization? There would be no end of it. So on the one hand this little part that has to do with Rome, one part of the planet – but then there's all the other cultures and civilizations. It's too much!

Well, we say that our interest lies in this little thing, minimal and direct, with a message, and as easy as possible. Sometimes it may not be so easy, but we make an effort in that direction. An effort at simplification, an effort toward what is small more than what is big, and with that important component that the Message has – explicitly or implicitly – that today we would call spirituality. It has that thing, sometimes explicitly, sometimes implicitly, but it has that characteristic of spirituality, in all the activities of the Message. It's not about the organizational issues of halls and little halls, storefronts, it's about the nuclei, it's about the connections... no, no, no.

The motor of all this is a type of spirituality, we don't know very well what it is. Spirituality that is not a religion, that cannot be a religion. The books are commentaries and so on, they are not sacred books. The materials are mobile, they're not eternal. There are no hierarchies. So we can't equate it with many other situations, but we do know that it points to a religiosity and not at all a religion. Religiosity. The people of the Message are probably atheists, this is for sure. It doesn't enter their heads that there's a god with a beard, not in the least. They don't like incense, and nevertheless they have a religiosity with which they resonate internally, that is also more a mysticism, but not a religion.

The Message has spiritual components. And since no one knows what the spirit is, this keeps everything dancing. But it's becoming noticeable – and how, where we're seeing it! A spiritual tendency can be seen today that is worldwide. Today's world is growing in spirituality. In an incoherent way, but it's growing in all parts of the world, and it's very difficult for the world to understand that a new spirituality is starting to arise. It's very difficult for the world and for the people who are in, attached to, that world. The only response they have to the growth of spirituality in today's world is that it's a return to the Middle Ages, a going backwards. That's the only explanation they have for the growth of spirituality, at a time when they assumed, after the French Revolution and all that, that spirituality is declining. And that's what they said until just a few years ago, that little by little spirituality was going to disappear, and this would put an end to this mess in the future. So the idea of the future that they have is the idea that religions will be eliminated with the passing of time.

Of course what's happening is that religious forms are growing, both complete religions and also concealed forms of spirituality that don't match the scheme, (inaudible)... that lousy French Revolution... but these things clash with the smart and intellectual person of today. That has to shock them – how can this be, with everything that's been achieved! With a man on the moon, the microscope, and... with all that's been achieved... How can it be that someone shows up to speak about a guy with a beard – these are things that happened long ago! We can't place them in the future, we have to put them in the past. So there's a translocation of times with the established order, which places us in a very virulent dialectic. What for you is the past, for us is the future. It's like that! And indeed, spirituality is growing everywhere, explicitly or implicitly.

The Community of the Message, as we are in that, is a force that little by little is opening the way through of its spiritual components, not through anything else. Do you think things will happen because of the appeal that a storefront might have? That's not how the Message will reach the hearts of the people, it will reach people's hearts through its spiritual content. So here you won't need to look for those intellectuals who become the theologians of the new times. No, what do we need a theologian for, what do we need a philosopher for? It's not like that, it has to be very simple, and the simpler the better. That's what is going to open the way in a world that's increasingly complicated, messier, more mixed up.

This will open the way through a few codes, codes that will reach people and touch the essential in people, who are each day more diverse. How are you going to help people communicate with each other if no one can even understand themselves looking in their own mirror. Even associations of two people are falling apart... Unions, parties – those don't exist any more. There's an effort, they're trying, there are groups trying to maintain these structurings. For us, all this is gone. So then, what will happen? What happens will be thanks to the essential aspects of the people. These are very similar. So, connecting with the essential characteristics of people has its charm. The essential characteristics will not be given by differences that are political, or religious either.

Voice: Not even cultural...

No, not cultural, not cultural either.

Voice: And what are the essential characteristics?

They are what phenomenologists call the essences of the mental processes, and zooming in even more, what some Psychologists have discovered is that people are very different, but for each one, for example, a hundred people of different cultures, heights, weights, and so forth, if you were to squeeze the eyeball of each of them, they will all see sparkles... Well, that's a physiological phenomenon! That's another matter. Well, it's an essential thing that if everyone squeezes their eyeball they see lights. And what does that say? That says a lot! So, what do we see in these works? We see that if we touch the eyeball or other things, that this is the same in all people...

Voice: (inaudible)

(inaudible)

They are the things that are in common for many people, independently of their culture, their formation, their intellect. Things in common, with which the Community of the Message tries to move. And if you want to see differences, well, the more superficially you look the more differences you'll see. Starting with clothes and so on... In our case, we're going in the opposite direction, as usual, not toward clothes, not toward this diversity, but toward that something which is more intimate, more profound and similar in everyone. Then, the religiosity of which we speak is a profound religiosity, the more profound the better, because diversity does not enter. Ah, so then we are against diversity? Speaking of spiritual things, we are in favor of what unifies people. It's a curious twist.

And we place special importance on what people feel, experience. We don't talk about, mention, or base anything on newspapers or the comments of the intelligentsia. No!

As for what people experience, feel profoundly. Sometimes the effort is to help so that people can feel profoundly. Enter those circuits that we call the sacred spaces, the profound interiority. That's where we are headed. This leads to the so-called religiosity or those profound things.

So to discuss ideas and all that is quite out of place, from the point of view of the Community of the Message, of the Message itself.

It will not be through ideas, it won't even be through what people do. Beliefs can "dance" enormously.

The only thing we want to emphasize is what happens in the profound spaces. That leads us to other things. To very complex concepts. What is the mind, how does it work, what's this about profound spaces, how can we speak of spaces if these are mental phenomena? Is there a spatiality, in which depending on how we enter it, we will register different realities? Well, those are other complex themes, but they are operating. So, if we look into some parts of our literature, in other areas, we'll discover all those elements, which have a lot of weight and can be seen in the Community of the Message, but without giving so many explanations.

At times in the Message people talk, I don't know, about the profound sentiment, about a certain mystic, about a more internal religiosity. Sometimes people speak about these things we know have a lot of weight, are very dense, and for that matter, much more ideology than those...

But we don't gain our strength from these ideologies. We become strong through direct internal experience. And people either feel it or they don't feel it, and there's little to discuss here. It's very funny.

There are phenomena that can occur, and we're always attentive to that. There will have to be certain symptoms, but psychosocial phenomena can occur that are those which in principle are of interest to us. Because we're interested not only in individual psychic phenomena, we're interested in what connects people. Then there can be psychosocial phenomena of connection between psychisms, phenomena that are vast and very rapid, with great power of contamination – if certain conditions are met – where people will begin to register these things, but massively. These psychosocial phenomena, massively!

There are many examples in history where psychosocial phenomena arise.

In religions this often happens. Three or four camel drivers in the desert carrying goods from a point on the Red Sea – then, Islam. Yes, that developed in just a few years, in a few years. (Refers to the development of Islam with Mohammed, where during the life of the prophet this phenomenon spread to 80 percent of the territory of what is today known as the Islamic world).

Buddhism developed in just a few years. Then came other avatars, the clash with Hinduism, its decline, turnover in those vast territories it had reached, retreat, in short. But it was a rapid thing, during the life of Buddha. Later they have their Councils and the differences between the Shangas and the groups appear, but it's very fast in getting started. Strange things.

Islam is one of the most curious phenomena of psychosocial contamination.

It's good for people to become accustomed that we're not talking about what is true or what is false, we're talking about phenomena. Serious phenomena that could be unleashed at any time. I'm not speaking about us, I'm speaking of a phenomenology of psychic contagion that can occur at any time in the world.

Voice: In any direction?

That's the serious part: in any direction.

Voice: And these are previous processes of accumulation? Or are they just unleashed?

They get unleashed, but with prior conditions. And those conditions can lead to monstrous things or to sublime things. But they are very fast. Yes, they are.

Voice: And what, more or less, would those conditions be?

Well, that's an entirely different matter, because we'd be looking into the particulars of the particular. Certainly, it could start in these stirred up times, of course. But there would be consequences in all different fields, not just in the spiritual, so to speak. It affects all human activities.

These phenomena of the psychosocial commotion kind have an effect on everything. They change the politics, and the social organization – a whole lot of things change, as a result of the strange things some guy on a camel said.

Voice: (inaudible) In concomitance... simultaneously??

Yes, of course, but in these times of planetarization (inaudible), whatever affects us all will be very relevant. And there we are with a minimum organization and with minimum proposals, there we are. I think it will happen in a very short time: the coming together of the different Communities of the Message. People who are more or less close by, within an area, will occasionally hold councils, hold their meetings. Yes, they will tend to do that. Those who are used to this little thing of the Communities will surely come together at certain moments.

Voice: (inaudible), and there were meetings (inaudible), of the March.... And then the different Communities felt the need to meet and interchange.

Whatever they do, what it's important for them not to lose is the Community with its nucleus. Aside from that, let people join, let the Communities multiply. That's good. We welcome that. That shows an effect.

Voice: Tendency to uniformity... (inaudible) How it's going to be...

In our case, there should be no uniformity, and we should continue to respect the small nuclei. Now if people form groups, and all that, this is something we welcome. There could be quite extensive expressions in that sense, but it should always be the sum of small things, the sum of small things.

So, I believe that we are headed towards a moment in which the different Communities will be in touch with each other. This could last for a short while, but in any case this type of contact will bring disruptions in the world of the established. Yes, yes, it is very difficult to understand these kinds of phenomena because they go through those paths.

In the present day world, but not so present anymore, there was a term for that, for ideologies that coincide. It was called "calling power", the ability to call people together. This term was widely used. "What is it about this phenomenon that calls people together?" "If you can't explain why people come, you don't know what's happening!" Moreover, nothing can exist unless it has calling power. This is how they saw it, or believed it to be. But it's quite the opposite.

So, what is this calling power? Money? What can call people together? The banks? Who can call people together? The word "calling power" is relatively linked to systems in decomposition.

Voice: There's usually a kind of ideological element involved. We noticed that at the carnival for the March we held on October 2nd in Santiago. I met some young students of mine, and they said:

Hi, how are you, nice to see you.

Um... Who invited you? I asked.

A friend, he said.

Ah! And what does your friend do?

I don't know, he said.

He came, let's say, invited by his generation, and they spread the news that young people would be gathering at a certain place, and that they would be marching for Peace. And that's how it happened. Three thousand showed up.

Yes, of course. And no one knows anything, because they're quite practical, of course. Why should they know? Know what?

Voice: Of course there were other intangibles...

Intangibles, certainly. The psychosocial phenomenon is close. It's about to happen in different places, or in general.

And these are psychosocial phenomena of a different kind, which we know will be spreading. Psychosocial phenomena like social unrest, in other words, clashes with the system. All kinds of social upheavals, which can't be explained in terms of why they're happening. What can a person say when ten thousand Parisian youth decide to burn cars? But some outlandish explanation always comes up like, "It's because they're of Arab background..." Well, they can say just about anything! From the point of view of argumentation.

And then, it began to spread out from Paris and started happening in Germany, but rather than continuing it fizzled out, and this is because its moment has not yet come, but the symptoms are there.

So of course it's very difficult to understand the phenomena of social unrest, and what angle they'll take, we'll see what the sociologists wind up saying. They'll talk about the salaries of the people burning cars. All those things... and they'll try to interpret this in whichever way they can. This is what they get paid for. That's why they receive a salary, a place at the university. They have to say something!

And then, of course, there are the publishing houses trying to sell their magazines. And everyone has something to say. No one understands a thing, but everything is fine...

Another important form of unrest could take place within religions.

It's not that religions are in decline, like some people are saying. No, no.

There could be incredible rifts taking place in religions, upheavals, in other words.

Voice: Between religions?

Within the same religion, inside the religions. Islam could appear to be so solid, and growing, and all that, but don't let that fool you. There could be quite a bit of trouble, a major mess.

Many things seem to be happening in the different Islamic groups, which are all very active. The spiritual element is strong, it's growing. However, looking at the way things are going there could be many internal clashes, many internal conflicts.

We're not speaking of the classic heresies that occur within a great religion, but rather of major human groups that put other groups in check. They're breaking apart, the structures of control, that is. The structures of control are rapidly coming apart.

Voice: In this context, then, it's easy to understand the desperation of fundamentalists to control it all, but failing to do so...

Of course, they carry out a lot of activity. But at the same time they have very strong internal divisions. This could lead to extraordinary things. So in this dynamic, changing world, certain phenomena will be far-reaching, although they may not be noticed today... the social upheavals, and the far-reaching phenomena, but they will surely be unleashed, and it will be intense.

Voice: And this connects with, involves, everything...

They start as small local, provincial, or national phenomena, and they end up being regional, regional phenomena that spread across countries and wind up becoming continental phenomena.

We are in a time, in a moment, of regionalization, with priorities being formed over and above the countries, in the regions. This creates a lot of tension, because the people who favor the idea of countries say, "We can't lose our sovereignty." And when there's a community of countries, that community tries to control those countries... You hear things like that.

All over Europe, the nationalists are having serious problems with the fact that the European Community has its point of reference and organization in Brussels. In the sense that Brussels, Belgium, has neither political power nor extraordinary economic power.

They've chosen well in putting their regional organization in a place that cannot impose itself, either by force or by weapons. Everyone arrived at the conclusion, through their historical experience, that it's very interesting to have that administrative center in that place. Nevertheless, nationalists everywhere complain about the community being directed from Brussels. And it isn't directed from Brussels, but they feel like it is.

What is crumbling is organization at a national level. This is happening in countries because of the growth of larger regions. And all the regions are going to start grouping together into a continental thing. Whole continents, whole continents, are going to form a different thing. And not without conflict, not without conflict.

Until the moment comes – who knows when that will be – when the "planetary," the worldwide, begins to take shape. But that is far away.

Anyway, these are issues for study that belong to the philosophers of history, the direction that this process will take. But for sure the process that is currently moving toward regionalization is going to grow.

Voice: Negro, we've also been seeing very clearly the progressive cohesion of the American indigenous movement.

In the Americas that is evident.

Voice: That they had such a difficult time for so many centuries, with so much colonialism and all the rest, yet creating a whole “indigenist” nation.

Supranational. They are like regions.

Voice: Exactly, supranational. They were trampled down, with genocide, with this and that, with exploitation. However, they have kept on articulating themselves as a nation.

Certainly, and not without conflict. And nowadays, people who don't understand this very well confuse it with folklorism. So, regarding the nations of this continent, when people talk about the indigenous movement – those native things, roots, and those things – it seems like they are talking about costumes, about what they eat, and about some dances they do. That's how far they get, that's the essence for these people, the quintessence of the indigenous worlds. Folklore! We're for folklore!

Europe also went through folklorism at some point, as did all the other continents. Of course, folklore is the most external part of the cultural phenomenon.

And of course clothing and food are very important, everything is external. Everything that is not. That's very strong. Yes, that can be seen. Those things can be seen.

Voice: In this psychosocial process there are, like, ruptures.

Yes, yes, but it's the human consciousness that keeps creating and receiving those perturbations. Human. It's the human consciousness. It's from the most profound that these phenomena are produced.

Well, the truth is that for a while we have really been commenting on issues that don't strictly have to do with the Message, but they are certainly interesting issues. Well, fine, people will have their ideas about that. Good, but we will try to set up our little Communities, our little halls, and hopefully things that will go beyond that, and that will bring about relationships among all of them at certain moments.

Yes, we are going toward concentration, things for the wonderful theorists of this time, for those who don't have any answers, and can't even bring people together. No, they have no calling power, they have to appeal things that are not. If a politician wants to get up on a soapbox and say things and have someone listen to him, he has to have some guitar players on the side, he has to contact some panhandlers and get them to make some noise to attract interest. And then the papers will show a picture of how many people went to hear him. No, not too many people went to listen to this character – all the paraphernalia they put together on the side, which has nothing to do with the phenomenon, is what they publish, with the feedback of “how popular those politicians are,” and things like that.

But we're not going to start arguing with everything because all that is already in dispute, what a disaster! Too much work that gets us out of theme!

But their calling power keeps shrinking. And well, they must have done something... wrong...

Voice: And so the Message goes in the direction of the profound, to those who connect with I don't know what, at bottom because they are moving in that direction beyond... (inaudible) because it produces those psychosocial phenomena...

That's the way it is, that's how it is.

Voice: So, in effect, what is simple we have to look for in the z-dimension, so to speak...

Yes, exactly. And not anywhere else, not on a postcard (inaudible).

Well, we are at the moment when we're not going to chat any more about all this madness, but we are going to try to connect all the Communities together. We are going to ground ourselves in our basic little books, and we are going to have the people in all the Communities not only have the books, but work with them.

If you take the Message and you take the ceremonies of the Message and the people get to work, you are going to have a degree of clarity that is very different from the one you achieve with a Book presentation. Because we shouldn't believe that these materials are being studied so much. They aren't studied so much. Instead, it's the atmosphere. That's fine, we know the strength that has and where we are going. It's the atmosphere surrounding these things that has that dynamic. But we need at least minimally to study what we are talking about. The nuclei of the different Communities can do that, can set that in dynamic motion. Some little meetings where themes are touched on and where there is always a theme to develop, even if it is very brief. Whether they are thoughts, or forms of the Message, we should always have themes of the Message in our meetings, however humble they may be.

The ceremonial thing will always have to have some presence, very simple ceremonies, whatever people want, but the ceremonial will have to be present, it will have to be present. These are "canned" self-contained experiences.

And we aren't going to worry about much more at this moment. We are there, in our humble meetings, trying to study a little, trying to get people together who are into this, interchanging a lot, and nothing more. Everything very unspectacular, very low key, very quiet, but these phenomena are going to grow.

That's where we are. A few explanations about the Message, the other day about the mess, and a few profound explanations of the Message. Now, when there is no mess, but we are also going into other themes. But if you look at how little we have spoken of the Message itself, and its functioning, you will see that it's very little. So we will be getting into other things. And because apparently elements are missing in the Message.

So we go quickly to other things. That will be all.

So is the business of those websites official?

And what is going to happen with these websites that different nuclei of the Message have? How will that be?

Voice: (inaudible) ... in these two websites.

Sure, so if the people want to set up their websites, they should go ahead. What's the problem? Nothing else would be missing!

But we recognize those, the ones that have that minimum coherence.

Voice: Silvia, so the website for Spanish and Portuguese is elmensajedesilo.net?

Voice: They have the same format. You enter one and you can go to the other and vice versa.

Voice: On both websites they refer to (inaudible).

Voice: Negro, could we, for example, make the seasonal changes in the year coincide with meetings in the Parks?

We could, nothing prevents us from meeting seasonally. Yes, we could. Let's say that it isn't something that... yes, we could, perfectly well.

Voice: (inaudible) In fact the seasonals have, one way or another, been happening... (inaudible) Somehow, we haven't been directing all our energy into it.

There's always a seasonal thing floating around, that too, that too. Those things have something of the ceremonial.

Voice: And other monthly gatherings, like the Askings.

That also, those things have something of the ceremonial.

Voice: A lot of people.

Voice: The seminars from the manual too. Done monthly.

Those too, those too.

So with these elements we have a lot of things to do. It's a matter of giving it a dynamic. And we don't have any confusion about what the people are doing, what is happening with the people in those political events, in those economic events...

Very good. If we are there, we are there, and not much more. We are for sure going to have meetings, without knowing right now what date they will be on, but for sure we are going to have meetings.

We will meet with the cultural groups... the groups with each other... It's for sure going to produce that mess... that big mixture. For sure. And we don't even remotely think of paralyzing that activity. There are going to be activities that are going to take on their own dynamic. We won't think of paralyzing that.

Very good. We are done, thank you very much.