

Visit to little Halls Ramos Mejia, Buenos Aires 19 November 2004

...it's an atmosphere, and so, this thing works.

The little halls we're talking about are being built by a few groups here and there.

3,4,5,6 people get together and they can't set up a little hall. But then it turns out that there's a neighbor who has a room who lends it to them. Or there's a garage and they hold meetings there, because during the day the owner's car isn't there.

And so they hold their little meetings there.

Or, like in some other cases, a neighbor has a small piece of land, and there's another neighbor with some sheet metal who brings the bricks, and another one brings some corrugated tin, and a little hall starts getting built.

They're fantastic, those little halls.

But in reality, to get a little hall going, you have to go through groups who ask to borrow things, who... It's not like you here, who have everything set up.

But the people who are building those communities, they do it with minimal resources. And it works.

I'm not saying that your thing doesn't work, but theirs does, and they're fantastic. It's interesting, the way they are doing it. And they meet and get together and after, those groups that have a little hall, or other groups, instead of doing their own thing, and having the rent cost more and that, for various reasons, it's better that they get together with others who also want to set up a little hall.

And who are not so far away. And they use the same little hall. They share the rent, sure, but they also share the days. They share the hours. And so the idea isn't that with 5 groups there are 5 little halls. The idea is that from a number of groups you make one little hall. Of course, they have to be at a certain distance. They have to be more or less nearby. But it's not so much that thing of one little hall each. It's not such an individualist thing, but rather something more complementary. It's working, we've seen it work. It's working very well, and things are shared. Those locales that work like that, they're never empty. Because on Monday, a few people meet. On Tuesday, others meet. During the day it's in constant motion and the neighbors see people coming and going continuously.

And it's a mess of neighbors too, who come to ask.

They attract those kinds of things, different from a few weird guys who come, and only meet on Mondays. The rest of the time it's closed. It's very attractive. So the little halls are functioning in a very different way. Before the little halls started working, there were groups of people who would meet where they could. And after, if there are a few groups, they rent that place. They rent it to do their things. Great, we're in the theme of the little halls. We want to set up bigger halls. And even bigger ones. And so on.

But those bigger halls that we want to set up, they have no meaning if they don't have human backing. They're just walls -what is that? That's just one issue -if they don't have enough human backing, the bigger halls that are built. The important thing is that they'll have many communities, with little halls, in different places. Then we'll have interesting meetings, when the time comes. People will move. People are going to move a lot. And so, the little halls are going to be important in that whole thing.

And as of now we'll start building something bigger, but we know already that the nerve of the thing, the meaning is not going to be in that thing.

It'll be in the little halls.

Of course the big thing will have that spectacular characteristic, but it won't be the nerve of the thing. That is, the nerve of the thing is the base, and the base that we know in these things, is the little hall. A place of reference that doesn't move on you, because if not, where were those guys? There. Oh yeah, but now they've moved over there. We need some minimum stability, the reference for the neighborhood, the reference for friends. That's what we're into. We're also preparing the other step of bigger halls, in different places. And the thing is simple, people will do it or not. If they don't do it, there's no problem, and if they do it, there's also no problem. And if it has force, it'll work out. And there's no need to push so much.

The important thing about those halls that gather people is exactly that, the people. It's not the walls. If you charge this hall with good relations between people, it'll be felt outside. If you charge this hall with discord between people, the first person who comes near will take off. If there is complementation between people, if the treatment is good, then there's a good atmosphere, if people converge in the same direction, whoever walks by will feel attracted. It's something mysterious and extraordinary, the way it works. It's how that hall is configured, not in its walls, but how that hall is configured in the atmosphere that people create.

There is the great science of this thing, in the atmosphere that people create. In the agreement, the convergence that people create. And we're going to have the very recognizable opposite effect, in proportion to discord. Do the experiment. Treat yourself badly, and you'll see how people on the street run away.

Fantastic. You can do that experiment.

That happens with the halls.

That is going to happen with human groups in a very unfortunate situation, which is the situation of today. What's going on with people? There is no complementation among people, people are not converging. People don't have any way of complementing one another. And what's more, I don't know how to reach the other, there's a glass in front of me, a plate glass. I can't. I can't even feel the other person. They get hit by a car and it doesn't affect me. Things are getting complicated. Better... better that we do other things, because this is getting complicated.

There's no element of convergence.

They'll say: well, no, the people in offices.

Sure, in an army the people also converge. Of course.

No, no, it doesn't come from the people. It doesn't come from them.

They're obliged to arrive at a certain time, to say yes to the boss, to sign things, fine.

The people don't converge. They don't converge in their family. They don't converge in their friendships. They don't converge in their work groups. They don't converge. Yes, they communicate, because they speak the same lingo, but no... Okay, but when they go to a soccer game, when they go to a soccer game they converge, yes, yes, of course. It's very important to us, that thing of how people go in similar directions.

We try to do that with common experiences.

There's no way for people to connect today other than through common experiences.

People aren't going to connect with a theory.

They aren't going to congregate with a slogan: 'Folks, you all have to be good people.'

Ah, very good. How stupid.

There's no way to agree with what is said or with slogans or with soap or cigarette commercials, or... There's no way to come to agreement other than through common experiences. It can't come from another zone, from knowledge, that doesn't create common experiences. Which, moreover, have the advantage that they can be strengthened in the measure that they are repeated and that more people participate in them. That's a whole theme, and there's no reason to complicate things now, but... the advantage is that you can carry out an experience in a way that is more intense every time, more true, and more connected with the people. And so, the ambit in which we start to develop these things is the little hall. And that little hall starts working if that convergence exists and that same direction. And we do that through experiences, and more experiences. And not much theory with this whole thing. We are in a very interesting era and moment, in which everything is going to be resolved and will go in favor of the experience rather than other things. Is what we're saying a bit esoteric? No, not at all. Not at all? Experience. How do we converge in the same experience? What do we do?

These ceremonies we work with, which are experiences, have certain texts to be read. Don't read those texts. Don't read those texts. Because it's not like a robot that stands up and says, okay, we are going to... We've started badly already. I prefer to sit. We've started badly. But then, what are you saying? Are you saying that we have to modify the text? Obviously. You have to modify the text. How are you going to respect a text? When has that ever happened? How are you going to obey a text? It says here – I don't know what it says here! That doesn't come from me, it doesn't flow, and with that I don't communicate with the other, because we're talking about emotion, of an internal feeling that arrives. And that doesn't happen if I read like a parrot. It doesn't happen. Ah, but then I can add things to it and take things out. That's what we're saying. And most of all we're saying that what would be good, is that you feel what it is about and say it from your heart, say it from the inside, because we are all well there. And if while you're doing that you screw up and say something stupid, it's okay, and nothing so bad can happen. What terrible thing could happen if someone says something outrageous. So what? It could even be fun.

What would be so bad about that heresy?

What would be so bad? Nothing bad happens, there's no problem. You make a mistake and the other guy screws up and everything fine, and life comes and goes and it's not something static. Super heavy. I was shaking. You were shaking. Yes, I was shaking. Of course. They have to put you in plaster. I didn't want to speak, I said. I'm staying here in my seat. The day that, of all the people that come to our meetings, each one can do an interesting ceremony in any circumstance, it's because they've got it. In any circumstance. That's the thing. That's what it's about, registering an interesting, positive experience that leads me, and moreover transmitting that to others, and there we are, and we communicate. But with a text, how boring. And so what do we have the texts for? Well, because they are references, because if not something very interesting could come out as well, but okay. But that's not the idea. In the Message, we've always spoken about, freedom of interpretation, free interpretation, it's always been like that in the Message in all its aspects. But what are we saying, that there is also a freedom of action with the ceremonies and so on?

Yes, that's what we're saying.

We don't only interpret things as we like and however we feel, we also carry out the ceremonies the way we feel them. That's what we're saying. That's what we're saying. Amen. That's what we're saying. Let's do it. Let's do it.

We've been talking about the theme of the little halls.

We've been talking about how what is important, is not the walls, the arrangements, but the inside, the people, that is going to give the little halls their tone.

And now we're talking about the thing of experience.

And now we're talking about the texts and of those monstrous things that stay fixed and that need to be modified.

That have to be modified with life, with what you imagine, one of these books ends and after, you stray from this and I'll kill you!

And then what? What is this?

If you don't stray from this, I'll kill you.

What is that, a robot? No!

I believe that sometimes we know these things.

We know what we're talking about and we go, we start, and it's different, no? It's the feeling that we put into what we're reading and how we do it, isn't it? What do you think? It's not to leave it aside. What do you think? Because okay, we've never left it aside. Don't ever say, I will never drink from these waters, never say never.

I'm referring to everything that it says, not just to the book, to everything that you've done during these 30 years. It's different. Good. Alicia, let's do it. Sure. Let's do something, let's do Well-Being. You guys relax. Let's take the Well-Being ceremony apart from the inside it's short.

You'll see how it works. But there are few words. We are gathered here.

We are gathered here to turn our thoughts to those dear to us.

We are saying: We are gathered here to turn our thoughts to those dear to us. Okay, well, that's a sentence. But I believe that those of us here, we must have someone dear to us! Or not? If we don't have anybody dear to us... We've got to have somebody who is dear to us! A boyfriend, a girlfriend, a father, a mother, a son, a thing, something.

A loved one, right? I don't have a loved one. A cat! We must have something. Or not? You search yourself and don't find one.. I can't find anyone dear to me. A plate glass in front of me. I don't have anybody dear to me. But there must be communication possible with somebody. I don't think so. There must be something, I believe.

Right? Yes, yes. There must be someone dear to us. Good. We are gathered here to turn our thoughts to those dear to us. So we are going to be following some kind of path. You now remember some loved one, whoever it is. But come on, hopefully it's a loved one with some charge. Not any old neighbor.

Someone dear to us. Can you focus on that, on a loved one? Yes. What else? Some of them are facing difficulties in their emotional lives, in their relationships with others, or with their health. Do you have a loved one who has difficulties? But one always has difficulties, a whole rosary of difficulties. So then, let's see, we are focusing on a loved one who has work problems, because they've laid him off, he can't find work. He has emotional difficulties because he has a big problem with his partner, and so on. And finally he himself is not well.

That is, the situation of the loved one that we have searched for. Do we have someone dear to us like that? Who has all the conditions? Great, okay. It's a bit like what happens to us, what is happening to that loved one. So why do we need that loved one? We've got enough problems ourselves. There's no problem I've got enough to spare! I'm here with my difficulties, of course. Ah, okay. So then I'm going to do a ceremony of Well-Being for myself.

Because wherever there are difficulties... We're going to do it backwards. I'm full of problems and things, we know. But it turns out that I'm now going to make the tremendous effort to care about someone else. And if I make that tremendous effort to care about someone else, which is going to be very difficult for me, to care about someone else, me, the raging egotist. Okay, it's going to be very difficult for me to care about someone else. And so, it could be that by rebound – like in billiards – by rebound the thing ends up hitting me. Because if I'm going to do a ceremony of Well-Being, in which I'm going to try to put in motion the experience of well-being, thinking of another who has difficulties and so on, when I finish that experience, what am I going to register? I have no idea what happens to the other guy.

But for sure that I have to, in order to infuse that sensation of well-being, to transmit that sensation of well-being to the other who suffers from those difficulties, it's obvious, it's evident, that I have to feel it.

And so I'm not thinking of fixing myself. I'm thinking about having this reach others. But I've got no other way except to put myself in the situation. Because otherwise... Is this thing very difficult? Yes? Or no? I think it is. So how is it? To them we direct our thoughts and our best desires. To whom?

To those we've selected, who have problems and all that. To them we direct our thoughts and our best desires. And how do we do that? As the kids say, we get into a good vibe. What is this thing of good vibes? She's got a good vibe, and everyone understands. I get a good vibe from him. But we who are a bit older than they are, we don't understand that. This ceremony of Well-Being is a ceremony of good vibes. It's easy, it's a ceremony of good vibes, of giving good vibes. So, what do we do when we give out good vibes? What's the point? In fact you have it in the society in which you live. You have it in the people who greet you and greet you with affection and who say: 'Well, good to see you, and all the best.'

And you know what we say? 'Thanks a lot.' What do you mean, thanks a lot? He wishes you all the best, and you feel a little something and reply: Ah, thanks a lot. We recognize that. That's everywhere. You do it yourself. And if you do it from the inside, I hope everything goes well, I hope it all turns out well, and you give it some movements and things, the other guy feels it. He says: thanks a lot. That's in the social structure. It's not something we invented. That exists everywhere. And on birthdays someone comes up and greets us and says: 'Congrats.' And the other says: 'Thanks.' What is that?

But it works likes that. And in the festivities of different communities, those things are celebrated, they are celebrated socially, and people recognize it. And so it's a whole mess of good wishes, or else it's simply a formality. Yes, it's carrying out a formality... But if that impulse is there, the other guy isn't made of wood, he feels it, and recognizes it, and there's... Okay, let's get on with the story. We have faith that our call for well-being will reach them. Will reach who?

That it reach those people that we have selected for our little work. We have faith that our call for well-being will reach them. It turns out that this person is in a very complicated situation and I would like her to be able to arrange her things. For things to go a bit better for her. That she get out of that mess she's in. That is my concern, that is my... that is what I would like, I would like that my best wishes for her reach her. Not much more than that, nothing more complicated.

I would like that. Let us think of those dear to us. Let us think, let us think, let us think of those dear to us, semi-colon. Let us feel the presence of those dear to us. It's the same thing! It's not the same thing, don't say that, it's not the same thing. So now I think of someone dear to me. Very well, yes, I imagine it like a photograph. Like the one he's taking over there, like a photo. I think and not a single hair moves. But when I feel that person, I feel them inside. What do you mean, inside? Inside are my guts. What do you mean, guts? I feel them inside. What is this, inside?

It can't be! There's the heart, the lungs, the pancreas over here. Where do I feel? In my bellybutton? In the heart? Come on, come on. Where do you feel your boyfriend or girlfriend? Ah okay, I feel them deep inside, they are very close to me. Ah, how interesting. That's what we're talking about. Ah, but it turns out that I'm not in a situation of being in love, I'm in a situation of feeling. But I'm using this as an example so that we can agree on what it means to feel inside.

Feeling inside means to feel that thing that is almost cardio-respiratory. Feeling inside is feeling above all from the inside. If I am with that image of that loved one who has problems, I want that loved one who has problems, to improve things. I think about that person dear to me. But I also feel that person who is dear to me. Can you? Can you? See the difference? Between feeling and thinking about that loved one, I feel that loved one. Because when I say I feel that loved one, I'm no longer seeing that little photo. I'm having an internal sensation, warm, close, soft, kind. I'm putting myself in that kind of sensation. Let us think of those dear to us, let us feel the presence of those dear to us, let us experience contact with them. As if they were near.

Yes, but they are 1000 kilometers away! It doesn't matter, those times and spaces are relative. Times get shorter, spaces get shrunk they are near. We feel them close. That's possible. If you can't experience that, if it's impossible, well, okay, but it is possible. It's what interests us, very much so. If we think of those dear to us, we feel the presence of those dear to us, we experience the presence of those dear to us, aha! But look at the whole thing, it has different levels, thinking, feeling, experiencing. Yes, yes. Can you do it? Maybe, maybe not.

Let us take some time to meditate on the difficulties that they are facing. Let's try, let's try, let's take some time to think about that person, who is very dear to us, and who has problems. Let's see, let's think about it, the problems this person has. Let's think of that person, let's feel that person, let's experience that person. What problems does that person have? Many. Now we would like these people to feel our best hopes for them. How would I like that person to feel our best hopes for them? I would like that person that I have thought of with problems, I would like that they resolve their things, that they improve their health. I wish so much that their health would improve. I wish so much that they could resolve their..., it'd be so good, it'd be very interesting. It gives me great pleasure to feel and think that about that person. It'd be so great. And if we are two and three, if we are many who are making an effort in that direction, to start with,

we ourselves would be converging. And perhaps, our desire to comfort that person, our desire to reach that person, will be felt.

Felt beyond ourselves. We don't say anything more about that, but if many of us are in this, it'd be so great if this person who has just entered the operating room, if everything turned out well, it'd be great if it turned out well. There are many examples that this works. It's so good that this goes in that direction. And what's more, when we become familiar with these things, friends of ours, who are in some kind of trance, say to us: "Remember me, I'm going to be in that difficult situation, remember me." Perfect, we're all attuned. Now we would like these people to feel our best hopes for them. A wave of relief and well-being.

The image is like a wave. The image is of something soft, a wave of relief and well-being should reach those people. Those people that we have located, that good vibe of which we spoke, we imagine it, we represent it, we allegorize it as a wave of well-being. This work that you are doing turns out well when you feel within yourself, that well-being. Because it's not possible for you to think of the well-being of the other, if you don't put yourself in that situation.

By necessity, thinking of the well-being of the other, and thinking of that warm, positive wave, necessarily puts you in that situation. And if it doesn't put you in that situation, you are thinking artificially of the other person. You're not doing it from inside. And so you'll discover how it is that you're thinking of others. You can move it from inside, or you don't feel a thing. If you don't feel anything, nothing will reach them. And if you feel something inside, that wave of well-being must be produced in you.

There's no other way. There's no other possibility. I have to feel that wave of well-being. That wave that I would like to reach others, I have to begin by feeling it myself. It's inevitable. It's a kind of law. I can't think of it in another without feeling it myself. I feel well-being and besides... Hopefully the other person also feels this current of well-being, for sure, I'm feeling it. I don't feel this wave of well-being, and neither am I thinking of it adequately for the other person.

From the thick skull, the head, it's a law, it has to work like that, I have to feel it. Let us take a short time to mentally locate the situation of well-being that we wish for our loved ones. And so we continue with this loved one with difficulties. If we want the best for them, let's get into that now. We feel that loved one who has difficulties. And let's see, how are we going to wish? This person is in the operating room, and I want everything to go well. What am I feeling? What am I feeling? I'm feeling that he comes out very well, restored from that operation. I'm imagining that warm thing, my best wishes for him. Let's see, let's continue with the experiment that we are doing. What happens with that loved one who has those problems?

Can I make that wave reach him, that wave that puts him in good conditions? That his health problem gets solved, that his personal relationship problems get solved, work, etc. Can I? Can I feel this? If I can feel this, we're fine. That's what this experience is about. Very soft, very internal, very warm and quickly I'll know if I feel it. We will conclude this ceremony... It's so short, we're taking it apart from the inside. We will conclude this ceremony by allowing the opportunity, for those who desire, for those who desire, because there are some who disagree with those things. There are others who don't want to. Don't do that experience. Don't do it.

But we allow the opportunity, for those who desire, to feel the presence, as if they were present, those who are very dear to us, really very dear. Because if they are not very dear to us, this is not going to work. Those loved ones, very deeply loved, who are not here, in our time nor in our space. Those people very dear to me are not here. It's a father who died many years ago, or a mother, or a son, or a brother. They are people who are very dear to me, but who are not in this time or space.

Those loved ones who are not in this time or space, continue acting in me. We're not talking about spirits or things like that. They continue acting in me. And hopefully I have a relation with them of agreement, a good relation. And hopefully I can take away those stones that are always on the road, where the blame that I attribute to myself is all mixed, and which is not like that, but I attribute blame, mistakes to myself. Ah, if I could have spoken with my father of certain things and I couldn't because he died before. That whole thing is acting in me through my memory. But the man died! Yes, the man died, but your memory is troubled. He reproaches you!

You say things to yourself about things that you did wrong, and we know it isn't like that, but nonetheless that continues to operate. Hopefully we can feel the presence of those loved ones who, although they are not here in our time or space, are acting with us. And with them we would like to have a peaceful conscience, to be in well-being, and wish them the best. And for us to be calm, positive, radiant in that relationship, with those loved ones who are no longer here in this time nor in this space, but who are acting inside of us.

We would like that as well with those loved ones who are no longer here. We will conclude this ceremony by allowing the opportunity, for those who desire, to feel the presence of those loved ones who, although they are not here in our time nor in our space, are connected to us in this experience of love, peace, and warm joy... There were problems in our relationship with them. But there was a relationship of love. There was a relationship of joy in certain moments. That's the one that I take. Those good moments in the relationship that I had and not the problems, the conflicts and those things, that I later attribute to myself as if they were faults. There was love, peace, mutual recognition. That's a good memory.

That's very interesting, to start with, for my consciousness, and what happens beyond, perhaps. But okay, that's another problem. But for me, that's very good. And we say to conclude this ceremony: This has been good for others, comforting for us, and inspiring for our lives. That is, inspiring for our lives. It orients attitudes, it orients behaviors, that way of relating to others and of relating to my memory, it orients behaviors. Things don't continue the same way.

It changes attitudes in people. Greetings to everyone immersed in this current of well-being, which has been strengthened by the best wishes of all those present. That is, we are supposed to finish this experience with a good register. With a calm, soft sensation of well-being. If we finish this experience with this well-being, it could be that this experience also moves us. Sure, things happen, we get moved. It puts us in a situation of well-being, it pulls us up, not down. It puts us in something positive. That's the ceremony. Seen like this, piece by piece, it seems more like a psychological work. Things aren't like that in the ceremonies.

They have continuity and don't have all these explanations, which are like a wrench in the works. You get into it and the other guy comes and says, no. But in the ceremony,

calmly, things do happen. If you look at the different ceremonies with this way of dealing with the themes you'll see that all the ceremonies have their mechanisms. If you take it apart from the inside, you'll see that they have meaning. And that you can advance a lot in the carrying out of these experiences. And that you can advance a lot in the measure that you practice them and in the measure that you realize them in your relationships with others, in that direction, too. This has been good for others, it's been good for me, it's been... That's all I wanted to say to you. And not much more. But while we've referred to these texts, it would be much better if each one explained it in their way. In their way, with their form, in that group of people, and not to the letter. There we are, everybody happy. This conversation is over. We haven't done the ceremony per se, but we have gone over it so that you could review those mechanisms. How it is that we put ourselves. And there are people who have no knowledge, but very quickly they connect without any problems. And they do it very well, very well, And we should see how they could explain that. So let's not limit ourselves to the texts... Let's go have a coffee.