

Meeting of Messengers with Silo and Laying on of Hands Ceremony Quito, 22 October 2006

Here we are with the theme of the Message.
The Message doesn't move like an organization.
The Message is not an organization.
The Message is diffuse.
The Message is more like an atmosphere, a smoke. It passes underneath doors.
Doors don't open for the Message to enter.
The Message is a mental position.
It's a position in front of things and life.
It's not a code, it's not a regulation.
It's not something that must be followed.
The word 'must' doesn't work in the Message.
It's the spiritual option that, for that very reason, creates problems.
What is the spiritual? Where is the spiritual?
As a poet said,
Heine, said: "The spirit, who is that gentleman? Where is he?"
One day we will discover the spiritual.
It's a certain psychic, mental, substance that works in a certain space. Not in the
everyday space where we move.
We move in a time, we could state Quito's coordinates: the latitude, longitude, there's a
certain space.
In Quito there's a street, here there's an intersection of two streets, we are on the first
floor of a building.
We move in that space and that time 'at exactly 5 in the afternoon'.
We move in that space and that time.
When we speak of this spiritual thing, we allude to another space.
An internal space that doesn't work with those categories.
'I wish you all the best,' one says to another.
The other understands it, gets it, but...
What do you mean, I wish you all the best? How does that work? What does it mean?
What space does that work in?
Someone falls in love with another person.
Sure, they walk together.
They walk together but they walk in the air, in another space.
They look at each other. They've always seen their faces.
But now they look at each other as if fascinated.
What way of seeing things is that?
And it's not a thing, it's another person who serves as a complement to the other.
These are also realities.
These are realities that have to do with the structure of inspired consciousness.
The one that works in the inspiration of consciousness.
The consciousness is inspired by many things.

It's inspired by love, sometimes by certain tragedies, very serious things that occur and that lead people to reflect deeply and to go beyond the everyday and begin to think about the meaning their life has, the direction their life has.

Where does their life come from? Where is it going?

What is the meaning of that tragedy the person suffered?

They are different spaces. They are the spaces of religiosity.

Religiosity which has such a bad name lately.

Or rather, that had such a bad name, because things are changing a great deal.

30-40 years ago, you heard that word, religiosity, and your hair would stand on end.

There was enormous censorship.

Today it's changing.

But because of the neglect that we've had with those terms and things, we've left the field open to translations of religiosity that are very dangerous.

It's not so mysterious what I'm saying.

Observe, look at how growing manifestations of religiosity with a very destructive character are appearing.

Because religiosity can also be translated in very destructive ways.

Human groups can make mistakes, just as we make mistakes in daily life.

They can make be very mistaken.

And believe that their religiosity must be observed by all people and that their religiosity cannot be discussed and that their religiosity should be imposed by blood and fire.

We have neglected those reflections, that way of seeing the world.

We have neglected the meaning of religiosity.

And in that vacuum, in our self-censorship, there have grown and been nurtured violent expressions of religiosity.

And those violent expressions of religiosity are all over the world today.

You look at me as if you didn't know what I was talking about.

But it's true, very unfortunate phenomena are taking place.

What will happen tomorrow if those kinds of forces grow?

If the religions that more or less got along start to attack each other?

And each one gets more radicalized, and rises up, and starts expanding their territory, and not tolerate others.

I believe there are going to be problems and it seems that this is happening.

I don't know what degree of information we have about these things, but I ask you to look at what's happening with the different religious expressions in different parts of the world.

The representatives, the hierarchies of the different religions might not be, might not respond, in effect, to the essence of those religions.

As usual the problems are not created by the gods, they're created by us.

They're created by the hierarchies of the different religious systems.

In such an altered time like ours, in a time so subject to pressures, with so much misfortune, oppression and abuse, people begin to take hardline positions and the leaders of certain religions take advantage of that situation to fuel the dissatisfaction of the people, the anxiety of the people.

And so a vicious circle is created.

In the end no one knows who started the whole thing, but it's the general situation that goes pushing it forward.

Okay, but we're not going to do the sociology of religions, or the history of that thing.

It's good to simply warn that the theme of the spiritual translated to religion, the theme of the spiritual translated to the religious form is today a serious theme that even politicians are taking into account, and that's a big deal.

Even politicians are taking it into account.

The politicians even start behaving like religious leaders.

That's fantastic.

Imagine, a politician suddenly becomes a theologian.

A politician converted into a theologian.

That politician tells us what is bad, who is in the axis of evil, who is good, if a book of a certain culture is good or bad, or if it's interpreted well or badly, if certain religious symbols used by believers should be used or repressed in the land that politician manages.

What is that?

Before religious people used to get into politics, now politicians get into the religious thing.

And so this confusion is becoming something very interesting.

Fine. We are tranquil people, we're in our thing.

Peaceful people who speak and who consider this thing we call the Message.

A Message, a point of view, something that is expressed, that is said.

To whom? To the people around us. The people take it or leave it, and no problem.

To me, that's the good thing about the Message. Take it or leave it, we all stay friends.

And we don't impose anything. Nor do we believe we have the absolute truth.

And our organizational form is totally volunteer.

People organize as they like.

And since there is no dogma in these little texts here, they are interpreted.

And how are they interpreted?

However you like. Ah, but that's disorder.

Indeed, it's disorder, it's not an order.

They are writings that are based in a Message that you interpret one way and you in another and I believe we can all get along.

But there is what we call free interpretation of the elements of the Message and free organization in the functioning of the Message.

Those two points, of free interpretation and free organization, are very good to put from the very start.

So that someone who has a bit of a controlling spirit finds that resistance already there at the base. 'Friend, I interpret it as I like and you interpret it as you like and don't give me all that.' It seems interesting to us to put that from the start, from the get-go.

People then surely have that free interpretation of the Message and that free interpretation of how to organize, we're not negating the fact of being organized.

We usually organize in commissions.

Who are in those commissions? Those who want to be.

Out of 100 people who are in the Message, a few consider that it's useful to be minimally organized to diffuse this Message.

That's what we call a commission.

That commission takes care of getting a place. Why get a place?

To be able to meet, so that a bunch of people who want to participate in the Message will have a place to go, to meet up.

That commission also connects with other commissions, because it's not the only one in the world, isolated from the world.

It connects with other commissions.

And in that simple thing of commissions that connect with one another and that have their little halls.

Those halls that a relative lends them.

Those halls that they borrow from a friend.

Those halls that they rent, in other cases.

Those halls that they build in remote places where one guy has some bricks, others have some sheet metal for the roof. In places away from the cities, little halls of the Message are being built in different countries, according to what our friends tell us, according to the photos we've received, according to what we're seeing, the little halls are appearing.

Who is building those little halls?

The people who are in the Message, and they do it thanks to the work of those commissions.

That commission calls up, 'Hey, Uncle Frank, you've got that old truck, great. We'll put a bit of gas in it, and go by the house of a friend to get the sheet metal, and we're going to take it to the place we got to build that little building of the Message.'

Aside from those little halls, which are places, fixed points, references in space, places that one can locate in one's mind, and know where they are. Aside from those little halls, there are what we call halls.

These are bigger.

Of course, the halls are places where people can meet, to talk, discuss, have their experiences, to get spiritually inspired.

The halls are totally empty places.

They are not places that are totally full, nor do they have images.

We're not saying that images are good or bad, I'm just saying how those halls work.

Perhaps you've seen photos, videos or something.

We have videos...

What? I can't hear you.

(inaudible)

Can you now?

What is later?

When the computer arrives.

When it arrives. Okay.

When a computer arrives we can show it.

And what is there, in that...?

We have, for example, the day of the Asking in the Manantiales Hall.

Activities in the Manantiales Hall.

We have a celebration of the Park too, in Manantiales.

Sure, those things are very nice. And where is that computer?

Let's try.

Okay, because those are good examples.

To see what those halls are like. And are there little halls too?

Little halls, the neighborhoods... the places, what?

We have a get-together with you in Peñalolen, in the little hall.

Little halls. Sure.

That's all there?

Let's take 5 minutes so this can get set up.

The transmission, it's that free interpretation, and that free organization.

That way of doing things in the way that works for you.

Of course, there are people around who are a bit picky, a bit weird.

'Ah, with that disorder, there are people who can do dangerous things.'

Dangerous things happen to us in daily life all the time.

If we have that kind of paranoia, the danger that someone deviates, that's the danger, to talk of those things. Those are the most important points, it seems to me. The

Message is very short, very brief. As you know, the Message has a book, a bunch of experiences and a series of short phrases that we call The Path.

The Book, The Experience and The Path: that's The Message, and there isn't much more.

But for sure there are many writings and many things.

Yes, yes, but they don't have to do with the Message.

The Message is something very short.

It's so short that it's totally boring and it seems to us that it's very good that it be boring, because whoever starts studying the Message or working with its experiences, surely does it out of some internal need.

And if not, they get bored. And that's good.

Sure, sure. That's the nice thing about the Message.

Whoever starts doing experiences and studying the book, whoever starts following the steps proposed in the Message, does it because some kind of need has arisen in them.

So inviting someone to the Message who doesn't feel that need, is to invite someone to be bored. Of course, nothing bad happens to them. But, it's not very constructive, it's of no use to them.

Generally, we invite people who ask us things to the Message.

We're not going to mortify people in the streets.

'Hey, come to the Message.' It doesn't work like that.

But it does work with the other's question.

Today, this morning someone said to me:

-Okay, I've got a serious problem. -Okay.

-I've got a serious problem that I have no faith. -Faith in what?

-Faith in me, in myself, in the people around me.

-I don't have faith in what I do.

He wasn't talking to me about anything religious.

It's that the word faith is used for many things. Okay.

He was talking to me about the theme of faith and he felt it was something serious, something extremely uncomfortable and not at all progressive for his life.

What should I do, he said.

I told him, I only have one recipe for that.
The only thing I can recommend is that you get involved with the Message.
He surely wanted some solution.
Because the Message is for him. It's precisely for him.
But why, he asked. And I responded.
I didn't go and tell him: 'Look, what you need is to go to the Message.'
It was exactly the opposite.
And like that all of us find ourselves every day with people who have many problems.
It'd be great if there was someone who didn't have problems. But in such a global, regional, national, domestic situation...? No.
We all have our problems and many people who consult us about their problems.
Those are the people we pass the little book to.
Or to whom we open the doors to go to a meeting in a little hall, or a hall.
Or to a big gathering that we sometimes have. It's such a simple mechanism.
Nor do we worry about the media. In fact, we refuse it.
Yaro, where have you been? Ah, it's not Yaro, but they look alike.
We don't have contact with the press and all that, because what can we say to them?
But nonetheless, sometimes the media comes to us, it's the press that comes to us.
And then, sure, we can give our version.
It's not that we're looking for them.
No way are we looking for the media, or the press.
We stick with our action, with developing our work, and let them say what they like.
Normally they say very unfavorable things. That's fine. They'll see.
And so the form of contact with someone who consults us is also simple.
And we recommend the Message to that person and if we have the material, we give it to them.
But we don't go mortifying people with the Message.
We don't do Message propaganda.
Rather we respond to people who consult us.
Sometimes they do it in a special way.
For example, there are some who don't consult us about a problem but instead ask: 'You guys who do things, why don't you ask for me, or for my mother or a relative?'
Why not? Sure.
And then we ask deeply, with a very good intention for that person who asks us to do this.
It's not another form of contact, they don't come to consult us. They come asking us to do things.
That we ask for a family member, that we ask for he himself.
Sometimes people tell us that a family member has died, that they'd like us to help in that unfortunate circumstance, that we be present, that we say a few inspiring words for everyone because that whole family is wrecked by that situation, that whole family is very devastated.
And so they ask that we go there and say a few words in that circumstance.
And we do it because it's one of our experiences and in it we say things are not very acceptable from the conventional point of view.

We say, 'This body no longer hears us; its vital principle, its life, is elsewhere, so let's not be so sad.'

Okay, so, there is an experience dedicated precisely to that.

But I tell you that there are also people who approach us to ask for some kind of action that can serve not the one who died but the ones who remain, his family, his relatives, people around him, his friends. And I'll tell you that, from what I've seen, although I haven't seen much, it normally works very well and it's very comforting and is very unitive for people of different beliefs, different religious positions.

It's amazing how well it works for everyone.

If those who are here have had that experience, surely they can confirm that.

People come to us and say many things.

Surely there are very complicated things that they ask us and we cannot respond.

The most we can do is give them the book of the Message. There we are, let's see...

On different continents. And there we go.

They're setting them up. Who?

Those little groups of people with those commissions.

We don't know how, but they're setting them up.

They're great places. As I was saying before, places for meditation, for reflection, places where people meet and go to every so often to do their experiences which they find inspiring.

As if they were putting themselves in a kind of reactor, they get stronger.

As if they had, as if they gained in force.

That's where we carry out the experiences of force of which we are so fond.

And when there are many people doing these experiences, it's felt more strongly, with more intensity.

Right now if you like, to enrich our meetings and this meeting in particular, we can do an experience of the force.

I'm going to tell you a little trick.

In order for the experience of force to be really profound and not simply intellectual or superficial, it is necessary for the mental attitude, one's position, to have an important emotional charge.

It's not a matter of sitting down and saying, we're going to do an experience of force.

No.

The theme is that you have to put yourself in an emotional disposition, without being afraid of the emotional.

An important emotional disposition.

To await the functioning of the force with something very positive, very hopeful.

There we are...

'...and in 2004, the celebration that was taking on an annual rhythm, was done in just one geographic point; in 2005, in various places and now in 2006, on different continents, countries and places.' That's how we summarize the history of those public acts. Not of course, the history of our rich and diverse activities which today are multiplying in the world.

This is the history of the public acts.

Today as well, the inauguration of Los Manantiales Park also invites us to stimulate the construction of the parks in Alexandria and Mumbai...'

Yes, with some benches, so you can sit there as you like, sometimes they do ceremonies, sometimes not, sometimes the people talk, interchange, inside that empty hall.

We've been talking of certain experiences and the position in which you place yourself so that it works out well.

For the experience of the force to work well, for example, you relax internally, loosen up, you try to leave aside your tensions, you try.

And try also to put yourself in an emotional situation, positive, warm, of reconciliation with yourself.

That's the little effort that must be made to connect well with this.

When these works with the force are done, put yourself in that attitude of internal warmth, of closeness with yourself.

Come close to yourself. It seems as if we are distanced from ourselves.

Try to come close to yourself, to the profound spaces.

And in that situation, nothing. Those who are giving that experience suggest internal situations and that extraordinary phenomenon that we know of as the passage of the Force is produced.

A phenomenon without smoke and sparks and all that, but it's recognized as something highly inspiring and strengthening.

A phenomenon that serves people later, in the coming days, in their daily life.

They've made contact with that profound space, with that self that exists in each one of us, which in other times and places was called the soul or the spirit.

They've made contact with that, with that self which was called the soul, the spirit.

We're pretty distant from that soul and that spirit, but we can make contact like that and receive that stimulating and activating force.

If you like we can do it.

Calmly, we get into that.

The assistant invites people to sit.

Please sit.

And we remain standing, if that's okay.

If you like, it'd be very good if we could get in tune with ourselves, that sensation of connecting with ourselves, intimately, with the self that we call, the self, the profound of oneself.

What is in that space which is not the space of the everyday. The mental space, internal, warm, of friendship with oneself.

And we say: My mind is restless.

My mind is restless.

My heart is troubled.

My heart is troubled.

My body is tense.

My body is tense.

I relax my body, my heart and my mind.

I relax my body, my heart and my mind.

I relax my body, my heart and my mind.

If you wish to receive the Force,

you should understand that at the moment of the laying on of hands you will begin to experience new sensations.

You will perceive increasing undulations.

Positive emotions and memories will arise.

When this occurs, allow the passage of the Force to take place freely.

We are giving indicators that increasing undulations will begin to be produced; sometimes positive images, sensations and positive feelings.

When this occurs, let it happen, and don't force anything.

Let the Force manifest within you and do not stop it from acting by itself.

Don't force anything, let it work on its own. Let it work by itself.

Feel the Force and its inner light.

Let it manifest freely.

Those who wish to receive the Force may stand.

Feel the Force and its inner light.

Let it manifest freely.

With this Force that we have received, let us concentrate our minds on the fulfillment of what we truly need.

With this Force that we have received, let us concentrate our minds on the fulfillment of what we truly need.

We need certain things. Some are more important than others.

Let us search for what we truly need, deeply.

Let us concentrate our minds on what we truly need. On what is good for us.

And now we say: let us concentrate our minds also on that which we know a loved one truly needs.

Let us concentrate our minds on those loved ones whom we know have very deep needs.

Let us concentrate our minds on having this positive wave go towards them, in which they also recognize what they truly need.

I wish you all Peace, Force and Joy.

For you also, Peace, Force and Joy.

One of the experiences that we do. They are very nice. Very good.

We were well attuned, it went well.

Because these things are done often and nothing happens.

And then people are disappointed because nothing happened.

But in this case, for sure, the Force mobilized and all that, because we had our heads on the right way.

Peace, Force and Joy for everyone.

For you also, Peace, Force and Joy.