

Silo with Messengers, Manantiales Park, Chile
2008/12/11

Well then.

Next year, in the first few days of 2010, we're going to finish this little thing that was conceived of some time ago.

Good.

Well, this little thing that we're going to do is a march—a little march.

We're going to have a little world march.

We're going to have a little world march because, among other things, we can do it. I get the impression that many people are in favor of peace and all that, but that they can't make it happen.

So we're going to help out all those who want to participate in this current, in this thing: a march for peace and non-violence, because if we use only the word "peace," some people might say,

"Yes, we're bombing entire populations to guarantee peace."

So: peace and non-violence.

Which, by the way, is nothing new for us.

We've been into this subject for about 40 years.

In the past they've said things to us like, "Why are you coming here to talk about peace, in the most peaceful place on earth?"

They've said that to us in many places.

And you should see everything that's happened since in those places.

And what's more, some people became annoyed when we explained what we meant by peace, what we meant by violence,

When we explained how we see the specific forms of violence. when we specified the forms of violence we saw.

Some people became uncomfortable

Because we spoke of proposals against economic violence, racial violence, religious violence, sexual violence that is, we spoke out against discrimination in general.

At this point, some of those who initially agreed with the idea of peace began to disagree because of these specifics.

Good.

Well, today it's not as scary a commitment as it used to be, because now that this march for peace and non-violence is being organized, those who don't feel good about it don't have to march in it. That would be too much!

It's meant, it seems to me, only for those who are in agreement with it.

Time will tell if we are only a few or many.

If we advocate a proposal for peace and non-violence, and if, moreover, we specify the forms of non-violence we aspire to.

Surely, there are some people who will lend their support.

And surely there are others who won't. And that's fine.

Everyone has a right to express themselves, especially if these things are not done compulsively.

That's very different from what happens with governments.

A government has laws, and anyone who doesn't comply is outside the law.

In our case, anyone who doesn't participate in the march for peace is not going against any law.

Even if they don't agree with what we say, they're not breaking the law.

Thus, everyone has the right to express themselves in favor, or not.

That's good. It's a good way, because, at the same time, it allows us to affirm diversity, which is another of our favorite subjects--diversity.

Lately, people have been talking a lot about diversity, as if it were a value.

Let's remember that diversity wasn't even spoken of only a few years ago.

I'm only talking about four decades ago.

Diversity was not spoken of, because diversity appeared to be a solvent.

It dissolved unity. It diminished cohesion.

Diversity cracked the monolithic proposal.

But we speak of diversity as a value, as something interesting.

And now that everything is becoming de-structured, disorganized, diversity begins to appear as a value.

A value that, of course, no longer allows doing something monolithic.

So we find ourselves in interesting times.

Times of much change, rapid change, with a lot of diversity, and some, not entirely satisfactory, proposals for peace. There are many pacifist organizations.

There are NGOs, non-governmental organizations, that receive financial support, and cannot, therefore, touch upon certain subjects without risking that support

In short, many types of organizations, but none of them totally at liberty to present the full proposal for peace and non-violence.

In our case, we have a lot of freedom.

Good. Can you hear me?

Anyway, these were just secondary things, so if you couldn't hear, you haven't missed anything.

Diversity-- it's very interesting. In this march, we're going to talk about diversity.

We're going to talk about different forms of violence, and we're going to move in different parts of the world.

The march--one tends to generate an image of people walking in a particular location, and once they stop walking, everything turns off.

If we had to march to Santiago, we would walk all those kilometers, right--in favor of peace and non-violence, and then we would go home, and we'd be finished with the march.

It would have an end point.

So then, possibly, if we organized ourselves well

we would pass the baton to others who would take over,

and from Santiago they would start walking towards Viña, then Valparaiso.

Once they arrived, they would pass the baton to others, people committed to this march.

And the march would be accompanied by sufficient publicity, and by other activities.

But for those who participate in that leg, things would end there.

And the march itself would continue.

And so, leg by leg, we could cover a hundred countries in this fashion, one stretch at a time—

with just a few people—always just a few.

And for these few people, the march would always start at one little point, and finish a few kilometers later.

It seems to me that we could follow a different idea.

When a given place on the map lights up, when the little light turns on—

indicating that the march has started in that point,

and someone has carried the baton a little farther, now the previous light doesn't go off... and things continue like that.

So, once things start up we don't want the activities to stop.

And not stopping the activities implies that we will all be doing things at the same time.

We're introducing the idea of simultaneity, instead of the usual idea of a succession of events.

But since we're talking about a "planetarized" phenomenon,

we will try to work in terms of simultaneity.

It's not something that starts today and ends tomorrow.

Rather, we can all get started,

and keep on going with things until the entire march is completely finished,

the March for Peace and Non-violence

will be completed in the first few days of 2010.

Until then, we will do many activities—

activities that are already being arranged.

We're not going to describe right now how all those details will work.

But this is what we're aiming for.

If we place the World March as a backdrop,

we're implying that many of the activities that we develop,

and are going to be developing in the coming year,

will leave a co-presence, that is to say, they'll leave our presence,

the idea that the march is behind all this.

So, many things that we do are going to have this backdrop in mind.

We'll carry out different activities, like we do in The Message, for example.

We'll carry out different activities,

but always focusing on this march that seems to us so important, given the times we are living in,

given the accumulation of our experiences over many years,

and given the change that is operating in societies.

A change that is turning out to be very favorable for us, in many ways.

It's curious to see how today, unlike in other times,

many people respond to this proposal by saying, "I'll join in."

I don't know if they will join us or not,

but this is quite different from how they treated us in other times.

So, today there's an atmosphere of change,

and a certain sensibility that's open to all these themes—and that is different from other times.

Do you remember when the environmental sensibility didn't exist?

Well, we have witnessed the birth of an ecological sensibility,
which has finally taken root in all societies.
It started with a few, sometimes it was the politicians,
and it continued with others, with schoolchildren—"I love nature." Fine.
Little by little this ecological sensibility spread,
and today it has become installed.
Today it is installed.
It has been greatly reinforced by pointing out certain dangers.
Sure, if the ocean is going to melt,
if ultraviolet rays are penetrating because the ozone layer is...
if there will be earthquakes and tremors everywhere—
then we better take care of nature because things are getting dangerous.
There are certain reinforcements that these types of currents have helped to secure in
these times.
This is a case of a sensibility that is not owing to any group or to any person.
It's been spreading in all directions like a little drop of oil,
and now it has covered almost the whole planet.
It's true, it did start in certain places—
it has to start somewhere—
but it has expanded in all directions.
The protection of the environment is on.
The protection of animals is on.
There's great sensitivity to those matters.
Today no brute can show up beating his burro because it won't move,
or kicking his dog in the head.
People would condemn him. They won't kill him, in principle,
but he can count on society going against that kind of behavior.
It is possible that if this new sensibility of peace and non-violence develops,
and the effort is made to spread
it until it is installed,
it's possible that, without anyone imposing it, there will arise a certain awareness
that is favorable to these themes.
favorable to the themes of peace even though no one imposes it.
It could go on gaining space.
As a counterpart, there are certain internal, almost visceral reflexes,
in which violence provokes a type of nausea in people.
It's a possibility to consider, though a distant one.
But, it's one thing when somebody advocates peace and non-violence,
and quite a different thing when violent acts and situations
create an intolerable sensation of physical, physiological rejection.
That could happen.
It already does happen. Today we, who come from cannibals,
no longer eat people because
we have physiologically incorporated such reflexes.
We couldn't bear it.
And it could be that there will come a time in human development

when people won't be able to stand acts of violence,
acts of war,
acts of abuse

It could be that little by little in the human being there will take shape
culturally—because that's how it's going to start,
culturally—a set of reflexes that will physically affect every person.
For instance, there are people who, and not because of a health food diet,
feel repulsed by eating meat.

It's a genuine repulsion, they feel it.

They feel repulsed by the thought of eating a chicken.

And yes, this is also quite new,

but it's operating today...

These are things that are beginning to gain a foothold, and it's interesting how the
subject can reach so deeply.

Our aspiration is that this sensibility for peace
and against violence will establish itself, not only
socially with people viewing it sympathetically,
but that it will move the consciousness,
and reach deep into one so it won't simply be a passing fad.

So, we can talk about the inauguration of a new stage,
a stage that, indeed looks like it has already begun.

Many things are changing in the world,
and it seems like they coincide with the change of world we are experiencing.
When is the world going to change? The change of world has already begun.

When we talk about a change of world we're going to refer to structures,
things that fall, things that come apart,
others that arise, new attempts that just vanish.

There's now a revolutum,

an extraordinary mess in the world around us.

And of course there's plenty of suffering
that happens when these world changes happen.

So, unfortunate phenomena will occur,
such as massive unemployment and things of that kind.

Clearly, there is suffering.

Here we are not discussing what brought this about.

The time will come when we will say what led to all this.

But there is no doubt that this planet is becoming destabilized—

this planet that seemed to some so solid and permanent,
with its institutions, its scales of values, with its ideas of what's acceptable and what is
inacceptable.

Behind a single and absolutist way of thinking,

Now it looks like all that is vanishing; it's all cracking apart.

We are entering into a very unstable world,
and unfortunately one with a lot of suffering.

But these are the labor pains announcing the future.

And so, that's where we are going.

We will go there. We're already going there—
we started a long time ago,
doing and saying things that people didn't listen to them.
But it seems they are listening more carefully now.
The Message, from its origin, has had a great proclivity for these themes.
If we take the book in The Message we find The Inner Look,
and there we find all of this.
It's all outlined in the first writings of The Message.
In the Humanist Movement all these elements are in play.
We have always been there.
And, well, this situation is not our fault.
And it's good that we say this, because it might seem we discovered these things
yesterday.
But those who read our materials, those who follow our anecdotes and the history of
our activities,
know that this did not begin yesterday for us and that these themes of peace and non-
violence
are our fundamental themes.
All our activity is dedicated to those fundamental points—
even when its expressions have been very diverse.
Certainly, there are also a number of other things, but they all point in the same
direction,
towards the themes of non-violence and peace—
non-violence in our relations with others,
non-violence in our relations with ourselves—
in the unity of our actions,
not that contradictory diversity among actions
where we think one thing, feel another, and do yet a third, different thing.
We work to unify everything in one same direction. All the different things we do,
What one thinks, as distinct from what one feels, distinct from what one does.
but we propose to unify these diverse activities.
To unify them in the same direction.
We will try to unify all these different things in one great march—
and the things we do are very varied.
Moreover, we're going to be inviting very diverse kinds of people.
And very different types of people will surely join in this,
and all of them having their particular points of view.
And we are going to invite these people not to lower their banners, but to raise them.
We are going to say, "Why lower your banners?
Because they'll say you are leftists and that's bad?
Or because they'll say you're from the right, and that can't be?"
Bring your banners, and hold up high what you believe in.
And so we're going to find ourselves with a diversity of proposals, which will be very
interesting.
Well, let's hope people don't start quarreling in the march!
That would be something...

But if we're going to encourage people to raise their flags and their ideas...
Hey, raise your hearts, too.
If people have that inclination to express what they think, feel, and believe,
we will at least be breathing a little of the breeze of freedom of expression.
So, please don't ask us to lower our own banners.
Everyone can raise theirs, but not us
because people might feel uncomfortable if we do?
But where does that happen!
Until not long ago the slogan was, "Don't let it be known."
"Yes, let it be known!"
We want our whole proposal to be known,
just as we want to know what others propose.
If it is good for others, then it's also good for us.
Feeling that if it is good for us then it is good for others is the hardest thing to do.
Well, we are still living in the remains of a world that is absolutist.
But what we're doing is going to be a living, walking, marching example.
We will express our point of view, because behind all the points of view and all the
banners—
which could wind up being trite, inconsistent, without any foundation—
well, behind all that there will be explanations that our people will give in different fields.
The Movement, the Message and others will also grow with the march,
because they will invite people to participate in the Message and the Movement.
Here is what we have to say.
Come if you want to.
Let them know. This will be our slogan now—let them know.
Well, we are not used to this,
but we will do it.
And we will do it within our specific fields.
The theme of the explanations to people and the growth of the Message—
this is one point.
This is different from what the Movement—with its structures,
organization, and it's very interesting things—is going to do.
The Movement is not going to aim at one very specific thing like we will.
We are going to aim at cultural communities—
especially in our young countries.
All the Americas, including North America are, in great measure,
countries of immigrants.
Largely, what we find is that there are native peoples of each place,
but also a great many people who came from other places. They are not from there.
cultural communities,
historical communities—each one with their own idiosyncrasies.
That's where we will direct ourselves.
And how are we going to approach such diverse communities?
We will give little presentations to them.
We will ask their permission. We will knock on their doors and say,
"You have this great meeting place. We'd like to give some presentations about peace,

about non-violence, about this World March we are preparing all over the world...”

“But this wouldn’t interest our people...”

“Well, if your place is empty on that day, perhaps we can fill it...”

“...Ah!” they are going to say, “That’s different.”

Good.

We’ll give presentations explaining, explaining as is our custom, explaining our themes.

Explaining what we think.

Explaining it specifically to these communities,

which exist in every country, from one end to the other.

They exist in big cities and small towns.

If you go to a small town and you start digging, you will find the most diverse communities.

Are you in a small town? It doesn’t matter.

That’s where we are going to give our talks—to those communities.

So we have somewhere to apply our energy.

We’re not going to scatter our energy in too many activities, rather we’ll put the emphasis on these different communities...

a bit as if we were assigning roles.

In this march, in this activity of dissemination, to give it a name,

the Message is going to work mainly by acting upon these communities

Acting in these communities,

trying to get the people to understand what we propose,

and hopefully they’ll adhere to these proposals.

This is what we want to do. We set the objective, where we aim,

using a type of methodology already familiar to many of the messengers.

Sometimes we can do book presentations.

Sometimes doing meetings, making presentations, and so on.

This is not something strange to us. It is not beyond us.

So if we set things in motion in a big way starting now in these communities, this will work well and very quickly.

And of course there will be other tasks carried out by many different people.

There are many who don’t exactly work in the Message,

but who will do a lot in this task of dissemination.

These are people who work hard,

who really put their backs into reaching others, and we will find them doing exactly that.

Excellent! Magnificent!

And their behavior is quite different from ours.

We are not structured, we are a breeze, a vapor.

We do not even enter through doors.

We enter under the doors. We enter under the windows.

This is something diffuse. At the same time, it’s something kind

In the end people may not even understand what we are talking about when we speak about the Message.

In reality, it’s more a sensibility that’s ours, than it is a set of ideas.

Talking with you about all this leads us to the World March,

It will start in New Zealand

and end in the Andes mountains. "But what is this?"

"Something strange, as usual."

"And you expect it to mobilize people?"

"Yes, we certainly do..."

"But, how are you going to do it?"

"Well, we'll see."

But we're betting on it.

Because if it happens, it will be a good thing.

And if it doesn't, then it's not a tragedy because the attempt is what counts.

It's the attempt that counts.

It is good thing, which we recognize as unitive,

positive, and aimed towards the future, not the past.

In this activity we don't care where people come from.

Their origin doesn't matter.

We're not interested in whether they are leftists or rightists, whether they're atheists, believers, or fundamentalists.

It's just not important to us,

because it's the future that gives unity to this march.

We aim towards a future time,

not towards what preceded us.

And therefore our attitude is to bring to an end all threats, warnings, suspicions or accusations.

I believe we should inaugurate the end of the stage of accusations, the end of vengeance.

If this happens, then we enter a new world.

A new world: as much science fiction

as economic theory and the rest.

A new world that we hope will be brilliant, open, pacifist, non-violent.

And if we don't manage to spread this, the intent is still worthwhile.

And we fly on a bird called intent.

All right.

Well, there are a lot of details in all this. There's a lot still to talk about,

But this is the central theme I wanted to communicate.

The other aspect of the Message I wanted to communicate to you

is related to the fact that even though the Message lacks a structure, we still need a minimal organization between us.

There are many communities of the Message,

in different towns, provinces, and cities.

Small groups, where the materials of the Message are studied,

where we do meetings and ceremonies,

where of course we invite people to work with us.

All of that exists, but it is also this breeze, this formless thing in which finally one doesn't even know where one is.

Wherever there is a community of the Message

formed by a few who work in this way,

we can designate a small commission among ourselves.

“Here’s something you can do. What can I do? What can this other person do?”

We need these little commissions.

Wherever we have a community, we also need a commission.

A commission to which many people can connect.

From this commission we can also do the reverse, and connect with many people, connect with other communities.

Thanks to these commissions we can build a network of connections among communities.

Thanks to having these commissions.

This matter of the communities with their small commissions connecting with other commissions,

it seems this can work like neural networks—

This thing of the communities with their small commissions that connect with other commissions.

Here, in this park.

How does this Park work? With a commission.

One can say, in general, “In the Park we say such and such...”

But the Park doesn’t say things.

There is a commission that sets things in motion.

There are people—these are the people who set the Parks in motion.

It’s not the Parks themselves, as if they had grown up like trees.

So this is the theme of the commissions,

commissions that, taking advantage of communication technologies, connect in a sort of network.

And the communities do this through their commissions.

Because there are people who know more about this than the rest, they can put these communications in motion.

These are people who know how to design these things

and have more affinity for them. And so, in each of these communities there are specialists in each of the different activities.

All of that will function.

It’s already begun to function.

We are going to launch our Message towards the cultural communities, and we’re going to do our part—a small grain of sand in the direction of the World March.

This is what we will speak about and this is what we will set in motion.

That is all I wanted to communicate.

As you can see, it is always quite vaporous.

That’s all. I thank you all for your presence here, and I hope you are very well. Really!!