

Silo with Messengers in Manantiales Park, Chile
2009/05/16

It's amazing how it has expanded, because it has expanded on the inside.

I don't mean just the people, I mean the park itself.

This park, like all the others, was two-dimensional, like a postcard.

They were like postcards. You'd see the width, the length, the paint, the colors, but as if from the outside.

By building a Center of Studies, a Center of Work where people can sleep over and do other things, a third dimension appears the internal dimension.

This is so important that the Parks now being planned for the future start at the end not with the fountain, or the portal, or the hall not for the photo.

First get a place where you can be, where you can work, where you can sleep, if at all possible, and then take care of the external aspects.

What has happened is very interesting.

The space has doubled, but, more importantly, it has acquired a new added dimension. It's important to understand how this comes about.

It's very interesting!

How the usable spaces have multiplied.

They're not just decorative, or ornamental.

No. The usable spaces are the internal spaces of the Center of Studies and the Center of Work.

The internal has become& we started externally, like all things are.

Externally. Postcards, postcards.

What a pretty fountain, What a pretty&

It's true, these are pretty things, but the fact is that inside, other things are starting to happen.

It's interesting how this has grown. It has grown on the inside.

It's a strange version of& well.

And, so, what else?

And it's very nice to look from inside to the outdoors.

Also.

But of course

And we were also saying, that it should say, for the world, for example,

Parks of Study and Reflection , it's also going to have the effect that when people come by they'll say,

Hey, Study and Reflection. It sort of catches your attention and you come in.

And, also people wonder: What do they study? What do they reflect upon?

That's what we still don't know, we say.

That's why it's about studying, and reflection. Because we still don't understand very well what it's all about.

To enter. Not just physically, to enter with the little head. Yes..

I see this having expanded a lot in this sense.

The park used to be very pretty, with all of its things.

But with the Centers of Study and Work, we have gained another dimension& it's something unusual.

All the Parks are now being planned starting there
With the internal aspect.
And then, a space around it could be taken into account.
If you get a well-equipped house and all that,
but you don't have that space, you won't be able to place the fountain or any of the
other objects of the postcard.
Get a little more space, so you can walk up to the monolith, and touch that, and say
this interesting, no? .
And then walk away. And that's it. And then you continue studying. Very nice.
And here, we've seen some activity lately.
Some people were doing activities on one end, and, and on the other, more people
were doing other activities.
You couldn't do this before.
You couldn't.
So a whole lot has being gained.
Very good.
La hostia. La hostia. Rafita.
Negro, and what about the hall that we had before? & the multiuse building.
The multi-use building? I don't know how this will be resolved.
But I must say, that starting with the Center of Studies, the Center of Work, and the
meditation Hall&
But, I wouldn't consider it a priority like the rest.
Because the multiuse can be very advantageous, very beneficial.
People who arrive from different places Can meet.
People who are doing different things. Why do they meet?
Well to eat, have coffee, interchange.
In the end, all of this will be used in its entirety, without a doubt.
We have a number of activities planned.
Of course, none of what you plan ever happens. But, well.
It's sort of a way of drawing a path.
In the end, what counts is the mental direction. And that's it!
Because things never turn out quite the way you planned them.
But this is not what's important.
Whether plans work out or not.
What matters is to count on a given direction.
And then, dodging obstacles and problems, you follow that direction,
and then everything grows, because there is a direction.
I mean, it's another way of looking at it.
And I think something is growing in every sense.
The directions are getting stronger the directions.
I believe that this is what's missing here, in oneself, in society.
More so in these times.
The direction is missing.
It's a mess, it's a potato sack race.
Guys trying to get through the door, bumping into each other like the three stooges.
It's nuts. There is a great lack of reference, a lack of direction.

A direction cannot be imposed. It doesn't work by decree.
It's not going to work by decree.

Citizens must do this!

Oh, yea?

Well, we're not going to do it.

But, a direction for life itself is needed, there is no doubt.

The lack of reference, disorientation, and the suffering that goes along with it, is very significant.

So we work, making mistakes and all the rest.

but we do continue fine-tuning the directions in our way of moving.

Pas mal, pas mal. It's not a bad idea.

Among our projects those that never work out, there projects that have started.

There on some sort of timeline.

Not for eternity but in a given amount of time.

An activity starts in one moment, and ends in another.

They're scheduled using something we used to call calendars.

Well, it's kind of a calendar,

It's all about something that has always been very dear to us.

It's about a subject that, 40 years ago, was at the beginning of our activities

Peace and Nonviolence, and everything related to it..

These were times in which these things were misunderstood even from afar.

A time in which the papers greeted us with:

Why don't you go to Vietnam if you want to talk about Peace?

They understood nothing when we talked about it.

It seemed like something distant to them.

In these countries, where everything is peaceful& . This is what they said.

And all the savages sharpened their knives, while the press said these things.

And then the atrocities began, and we well know what happened next, in the Americas and in the world.

So for them to say: Why don't you go to Vietnam, that's really out of line. .

This is how absurd it was in those days.

Some things couldn't be mentioned, because they weren't translated by those in power.

We were doing what needed to be done.

And too boot, even regular people didn't interpret it correctly:

What's the reason for this? Why are you talking about this?

Well, well, I'm just talking about it because I have nothing else to say.

"¿por qué hablan de esto?"

¿Pero qué forma es esa? Es muy extraordinario todo eso.

Extraordinary, all of this. This is what happened in those days.

Even if you spoke about things like registers, climates, tensions, it was like&

and now when you talk, and you use this language, people know what you're saying.

Then people have changed, the times have changed.

It doesn't mean that people were any dumber, or more intelligent.

It's not a question of neurons.

We all have basically the same equipment, the ability to move things similar.

The point is a different one. It's about whether people are willing or not to understand the change in things.

Hoy la gente va percibiendo ese cambio.

¿El cambio en las cosas?

The change in things, in people's behavior, the changes in society.

The things we see.

Not the changes in the rocks, of course.

But the change in the things that people can operate on.

There is a change, and it's big.

And even if you have no clear ideas about what this change is all about, it's definitely being registered, so much so, that it ends up being painful..

This change is so fast that, inversely, the disorientation increases.

But we were talking about what happened 40 years ago.

We've come back to our subject, that is to say, Peace.

How interesting!

And we reply: Oh yea? Now you're saying that! Now they do.

Only now.

Ok. No problem.

And we add: and Nonviolence.

Because everyone agrees with the subject of Peace.

They've always agreed with a machine gun in hand, and all.

They've all agreed with Peace.

And to get peace, those means are used.

You need a weapons industry.

Of course.

So, we all agree on this.

But we are not in agreement with the procedures in terms of Nonviolence.

But why do you have to add Nonviolence? It's irrelevant, with Peace it's enough.!

Really? You don't say?

How do we get Peace?

There are different ways to reach a situation of Peace.

The Romans had a saying.

The Romans had a very interesting saying.

They said: Si vis pacem, para bellum.

If you want Peace, prepare for War.

And thus, they prepared their campaigns, their preventive wars, and their things. This is how they prepared it.

Then when some people realized that this was getting more and more complicated, another phrase was discovered.

A guy called Cicero said: Si vis pacem, para paci.

If you want Peace, prepare yourself for Peace.

To reach a situation of Peace, other things needed research.

It wasn't just a question of getting armed to the teeth for Peace.

Si vis pacem, para paci.

How funny these characters were, huh?

They were already discussing this subject.

In a moment in history 2000 years ago, they started to discuss it from another angle. Peace and Nonviolence. And Nonviolence being quite a recent subject.

It's very recent. Not as old as the world. No way.

Not as ancient as the Buddhist's Ahimsa, and a few others. No, Nonviolence is quite recent. It is not ancient.

But, working for Peace, everyone has worked for Peace, in any old way.

With those procedures.

Is that because the human being experiences different forms of violence?

Of course, but of course.

And everything that's failed has also accumulated throughout history.

This doesn't work, nor this, nor that.

Historical experience does its thing&

In the measure I get to know myself, I discover my violence.

Of course, and it's not that you are any more violent now.

We've been working on it.

So, we are quite fond of this subject.

and keeping this in mind we said: things are getting very complicated here in this historical moment.

So, what can we do about it? Nothing. 185 Except to provide some clarification, to give a signal in a specific direction.

Providing clarification about the meaning of Peace and Non-Violence is interesting.

We can create consciousness.

We cannot create objective conditions No, consciousness.

But what is consciousness? Just that.

Who's this man, Mr. Consciousness?

We can create consciousness.

And, as a minimum, we can do it person to person.

But, if we had greater possibilities, we could try to go further than each individual person.

We could try to create a phenomenon that could be expressed at a worldwide level.

Pas mal.

We could try to create a phenomenon around the theme of Peace and Non-Violence that would be expressed around the world. .

Well, but this has always been done before .

Don't say things that are not so.

A worldwide effort to create consciousness about Peace and Non-Violence has never been done.

It has never been done. 201 Well, that's because people have not been able to .

That's what we're saying.

Well, but those who talk about it&

Those who talk about it have not been able to do it.

Or else, they would've done it more than once.

But it hasn't happened.

And we're not proud of it.

We simply want to make it clear that there are certain things that can be done in this moment, and that some people can make it happen.

It's good to create an atmosphere, even if it's minimal, but create it everywhere.

Create an atmosphere.

So what? You're working to create an atmosphere?

Indeed.

A vaporous atmosphere, just like our activities always are, always vaporous. Our activities never involve things.

They involve climates in people, points of view; they are directions.

This is what we want to emphasize right now.

This is an old subject, but very dear to us at the same time.

Very dear to us.

It's the theme of Peace and Non-violence.

We want to set it in motion. Let it be heard all over the world.

In some places with more intensity and in others, less so.

We'll do what we can.

We'll do what we can, and it should not be a big deal. There's no reason for any neurosis.

We'll do what we can. 224 But we must set this in motion now, each one contributing.

225 This is the least we can do, we believe. The least.

Here we are, aiming to develop what has now become the March for Peace and Non-violence. 227 What will you do with the march?

We are going to create consciousness.

We are going to try to mobilize a lot of people in that direction.

Well, but some will join for one reason, and others for different reasons&

That's what we want.

Because it seems the bat comes out fairly quickly.

No, not them! They're from the left.

Not these either, they're right wing.

So, who can then? You and how many others?

Oh no, not that, it's a religion.

Oh, so the religions can't?

Not them, they belong to a party .

What should we care if it's a religion or a party?

What counts is for all those who wish to move in this direction are allowed to participate.

Who are we to discriminate against others?

This is too much!

We talk about non-discrimination, and such, and the first thing we do is to discriminate.

No, not them.

If certain people show up, this will create a problem.

So, what is it that we're doing? Avoiding problems?

And we should say this out loud, and explain it.

The door is open to everyone who wants to demonstrate in favor Peace and Nonviolence. .

This is very interesting.

And the trouble will begin. Of course.

But, who's afraid of the big bad wolf?

We've observed that it's good to emphasize this point, to bring it to the forefront.

Anyone can participate, no matter where they're from.

Anyone wishing to participate because they want to promote it, or want to help to steer things in this direction is welcome.

Why should we be concerned?

Entonces estamos privilegiando la intencionalidad.

So. We are favoring intentionality.

The world we're going towards, not the one we come from.

No. This person's from over here; the other one's from over there& We're not focusing on this, at all.

We're giving priority to a future time.

Not the things people have done in the past.

Because everything we've done has been wrong.

So, let's not talk about this anymore. Let's not talk about it.

We are moving toward the future, and maybe, we can do something interesting.

But, let's not discuss what we've done&

This is how it is. We are going towards the future, so who cares where we came from?

We're screwed, otherwise. Not him, he's too fat. Not her, she's too skinny&

Besides which, who's saying all of this?

Who's to decide who can and who can't?

What is this! A little bit& something& .

Who's deciding?

We, who are the experts in making mistakes&

We can corroborate how we've erred in our own lifetime. How can we possibly be giving priority to the past?

The different landscapes of formation, how each individual handled their issues, the messes, the jealousies, the struggles.

It's not a good idea. It's not operative.

So, we have to do a bit of work. No matter where people come from, if they want to push in that direction and aim for the future& 277 They have to reconcile with their possibilities; with something that is possible, even if things are not so well right now.

278 And, what's going to happen if this doesn't work? Nothing.

What will you lose? Nothing

What will you gain?

Well. We begin by giving events an entirely different direction.

And you yourself, can start to move in a different way, just with this practice, by doing.

As you do it, the way you see things will change.

Things that in olden times, the Hegelians, the Marxists said, that practice could modify the structures of thought. Sure.

These observations came from the Old World.

Just doing it will change us.

It will change us.

And it seems that it will change us for the better.

And this is a good thing.

How do we put it into practice?

By doing we will do it.

You don't need to get all complicated.

Where should I put my finger? What should I do with my head?

We are going to promote and try to develop consciousness about Peace and Non-violence.

And how should we do it? We'll do it with a march.

Because a march can be sufficiently visible. .

Not just for us, but also for the media.

For people who are outside of these things.

The visibility a march can acquire can be important, because it can contribute to create consciousness.

A visible phenomenon, not something behind closed doors, with two or three people who discuss what needs to be done.

I'm not saying that this is wrong. What I mean is that it doesn't go very far.

How is it done? Easy, you just do it.

If we schedule an action in the future& in this month we'll do this, in a month's time another, and finish by such and such a date.

And then? And then, may god help us. Later.

But we are already over half way there.

And the World March, the World March as such& the fact that only a few will march&

The march is an operative within a campaign.

We are talking about a campaign.

A campaign where many things are done.

And one of the few things to do, one of many...

is to have thirty people marching in that place.

Those who can. Some won't be able to.

You shouldn't believe what they show in the movie Gandhi, and such, where they show more and more people joining the march.

That's not the way it is, it wasn't like that, it can't be like that.

Sure, people go to the beach to collect salt. No, no.

Imagine that, they fill up the beach, crowds of people. No.

It didn't happen that way. But it was an demonstration of a small but important group of people . 320 who accompanied Gandhi in that direction.

With this act and symbol, he showed that people had the right to have access to the salt in their beaches.

That's what happened. It wasn't like crowds of people gathered.

Sure, we start in New Zealand, and by the time we get to Russia there's a heap of people!

And also, the proposal was and action that would take place in a couple of days?

We get there in two or three days, we walk about a hundred kilometers, right?

Those who can, those who are in better shape, will come along.

Others might need to go back because their aunt got sick&

So, they accompany this process until they they get there.

And when they get to the salt, they get beaten up.

How is this possible!

They didn't like it. These guys didn't like this peaceful thing.

Why give an Indian the right to go to the their Beaches to get salt for cooking?

But they didn't like it.

The future belonged to them, nonetheless, and not to those carrying the clubs.

The guys with the clubs disappeared.

They started to build their things. "Ugh, but the situation today"....

Okay, okay, it's a whole stage, a whole stage.

So this is where we are.

People are not going to join it.

And we musn't present it as something that's accumulatory, but rather as a process.

Along certain points, you'll find a few people who'll walk a few kilometers.

Those people stop marching, and others come to replace them, because it's already in a different territory.

And it's always just a few people who pass the baton, the little stick.

That's not what is significant. It is a demonstration of what is happening.

In the media, and with what people say and such, you will hear that is that a small group of people demonstrating in that march.

This is not something extraordinary, full of people.

No, it's a just few people who start this work and quickly disappear.

Within 10 km half of them will have disappeared, and at 15 km, 80%.

and by 20 km, all of them. Then others show up.

And as they know the path along which they'll be doing things, others will be there waiting to do their part, whenever they can.

While all this is happening and I think this is one of the more important points, while all of this is happening, people will organize to bolster this phenomenon.

So, what's the crux of the matter? Those 20 or 30 who are marching?

¿En esos 10, o 20 o 30 que marchan?

No, not at all. They are the references in a historic moment.

People marching with their little feet.

Those people create a reference, but that is not the World March.

The World March is a global phenomenon

with which we are promoting the phenomenon in all places,

to give it meaning and to work simultaneously.

We've already spoken about this idea here

that it's very different to propose that the March is a succession of events.

And the others, what do they do, watch?

It's very different to propose it as something simultaneous,

Simultaneity, something very much of this era, where everything is connected.

Understanding the simultaneity of events is something special.

The World March will be a thing of simultaneity. Of people in different latitudes.

And they promote it however they can, however it works best for them, they're pushing it in that direction.

And so what do those 30 who march do? Nothing, they march. That's the part they play.

That's not the mobilization, no.

There is often confusion because the word itself is misleading,
If it's a World March, it would see that it's all about marching, it's tricky.
The World March is above all a mobilization and not an operative. .
To say that the World March is passing by, is a way of speaking.
But it is not the World March that passes by. It's all being activated at once.
And so wherever people are, if they want to back it, they will be able to.
It won't be necessary for them to go to the hill of Cachinco to swell the march of those
who are walking.

That's not what the proposal is. Not at all.

Anyone in the most remote or far away places, where it's difficult for them to move,
they can back it anyway.

They can drive it forward in the same way as the guy who plays a more leading role.
It is not a question of of protagonism, it's a question of scope.

Many people, wherever they are, in remote places and all can drive this forward.

If they get it, if they're into it. If they want to do it, if they want to drive it forward, if they
want to generate consciousness

then there are no limitations. They simply have to get together with other people.

Because the effect will multiply if we proceed in this way.

The way to multiply it is by spreading it around.

Sometimes by setting the example.

sometimes by word of mouth.

Sometimes with a small article.

Sometimes with the limited reach that we have with the media.

Need I mention, Pia, that we have other ways of reaching the media.

We have to give this a very wide dissemination.

But we were just saying that we had already used up half the time.

Because we started talking about this last November, and it's already May.

What should we do? Wait till October because that's when they start walking?

There's a perception in the media, for example, that is very positive towards the March.

On National TV there is a creative committee

that has decided to support it because it's a free event and because it has global
continuity. There's a need in the media.

Perfect. Walter, but just as this makes you happy now, because it's interesting, it's
positive,

don't get depressed when they start hammering you, because they will.

What? Come in, come in, Mr. Thief, the door is open, Come in&

They won't be celebrating when this march and many of its people release the
contents

about what is Peace, and what is Nonviolence.

And on the things that they oppose, they'll say, "We're not going to support these
guys."

I don't think that will be the moment to get depressed by the fact that these guys turn
around 180 degrees. .

Those who are very in favor, so long as not much happens.

They start getting angry.

That's their problem.

For example, Bachelet. She endorses, and a month and a half later buys tons of F16s.

But when our discourse becomes public&

What will happen then?

But of course, we can't get depressed by it.

By the mood variations, the moods, the secretions.

We like it, I think it's good.

But our enthusiasm is not based on the fact that they support us, nor should we get depressed if they don't.

There they are, these are phenomena of objective reality.

They are phenomena that are around us.

But be attentive to these situations as they may not be very agreeable, especially when things start getting deeper.

When it starts to take shape, our people will be in conditions to say things.

They want to go through certain places, and they might say, "you cannot come through here."

Are we going to keep quiet or will we denounce this?

They're not letting us through over here. They don't agree with Peace and Nonviolence.

"Yes, yes, we are in favor, it's just that you people....".

There's a lot to be seen, a lot to be seen

And the discriminators, everywhere, this is one of the few arguments they will give.

We are in agreement with the March, but it turns out that there are some people among you who&

We know this. This happens.

We had a visit from the Chinese government,

The Chinese government, officially, at the UN,

saying, "that it's not possible for the Dalai Lama to be supporting the March."

And we told them that we didn't care about the Dalai Lama.

Whoever supports us is welcome, be it you, the Dalai Lama, or any other.

They didn't like this.

So, it was a problem.

And so, a problem. Can you believe it?

What do we care if this chubby guy says some things. Let him endorse it.

He's supporting it to score political points.

But, we don't care. Let him endorse it.

And those who don't, should say so.

You. Do you support it or not? No, I don't. OK.

We'll publish it: Such and such does not support it.

A list of those who do not support it. But of course. Why not? It's fine.

And no one should get offended if we broadcast their& .

You don't want to support it, let it be known.

For us, the worst that can happen is for it not to be known.

Always concealing things, always cheating.

Let it be known. Whatever is in favor, and also whatever is against it.

Let it be known. This is very good.

The truth will set you free!

Let it be known.

Yes, yes, of course. Gladly.

Great, so we are halfway down the road.

No, not the people who are going to be walking half way in terms of time. If we scheduled a year for this plan, we've already eaten up roughly half a year. We shouldn't get the impression that nothing's been done, A lot has been done. So much has been done, in small action nuclei. So that all of this will produce an effect.

We wanted to see something more important. Well, let's see what happens in these remaining months.

But things have been done. Yes, things have been done.

If a person lives far away from a place where others are doing things, they might be inclined to believe that things are not being done.

Are things not being done there where you are?

So what are you waiting for, to start doing things?

Nothing's happening here." So what are you waiting for? Go for it.

So, in these coming months, we will see, especially in the final stage, something that begins winding its way through countries ...

At this point is we will try to give it the biggest boost possible.

But this did not start with the people who will be marching in the March.

Nor will it take place in the last three months.

The main thing will take place between October 2 and January 2... Not.

It starts way before that. And this is what will create an atmosphere.

And what about us? For example, the Message.

Peace and Nonviolence is a an interesting theme for the Message, and for the people of the Message.

It has its point of view, it has materials, its book, and there it goes.

It is interlinked with the ideology of Peace and Nonviolence. Of course.

Take the materials the Message uses; you will find this theme coming up all the time. It's in there.

So we want to make it more visible.

But it turns out that this March, this big mobilization, is going to end.

Everything ends in this life.

This will end. It will end.

So we should find some mechanism, some sort of trick, so that when it ends, this mobilization, the efforts to let this phenomenon be known&

That in spite of this, when on January 2 these activities cease, to ensure that it continues.

Not the March itself, but the activities that have created consciousness.

That they continue moving forward.

That will be possible if we are set on the idea

that the continuity of human actions keeps going forward, 487 even if the agents that produced those actions have disappeared.

Just like in life. People die.

Many things can happen when one dies. Or nothing could happen.

And surely it does happen, that many things are continued after people die.

That is very interesting.

Apart from the personal metaphysics; whether you believe you will go to heaven, well. .
493 Apart from that, it can be proven on our own plane
that the actions that Uncle Frank did, do continue.
That the disasters that Uncle Peter created also continue.
You have to see how human actions go beyond that fact.
Our interest is that things that get put into motion are continued.
And they are more likely to continue if we take the minimum necessary steps in that
direction.
If we manage to grow.
If we were two, we'll take advantage of the March to become four.
So that when the March is over, we'll have grown in numbers in order to push in that
direction. Is the idea clear? Or is it too& ?
There is the UNCTAD, United Nations Conference for Trade And Development, which
has lasted a long time.
This is a conference that started as a conferences and been around a lifetime. . 504
Sure, we'll make sure that the conference is much larger.
It's not about just four people.
We're talking about something important. And to take measures in that direction so as
to grow.
We're doing what we're doing, and well, we do it together.
But this is going to end. Ah, so we're going To continue putting things together.
We're going to contaminate the planet.
What a word! Contaminate the planet.
Swine flues.
These are unholy words, they must not be uttered.
Well, yes, they must be uttered.
Because everything we have around us should be touched by this phenomenon.
Of course it should be touched.
And hopefully, where there were two, there will be four.
And not what usually happens, where there were two, one is left.
When we end up growing, we are assuring ourselves (a strange word) a projection of
this effort
And we are interested in the projection that can change things. Of course.
The things. The social situations.
The different projects people have, touched by that projection&
The people in ancient times talked about a certain projection powder able to produce
changes in things.
And then it multiplied.
They threw just a little bit and everything turned, transformed.
They would take some more out of there, and then it multiplied.
The projection.
We are very interested in the projection. That multiplication.
In a given direction, not just in any way.
So, attend to these mechanisms of numerical growth, and hopefully qualitative, not just
numerical

Growth in the number of people who participate in that direction, is something important for us, because it secures a future.
Even if that operative has already finished.
It ends, but it doesn't end. The effort continues to pay off.
It has meaning because it has a direction.
The operative ends but the intention continues working.
Necesitamos, entonces, con lo que hagamos, y no cosas distintas.
We need to grow, then, with what we do, and not with other things, in an integrated circuit, with what we do.
We need to grow. There needs to be more of us, as a result of the action.
It's not like we do certain things, and we grow with other things. No, no, no.
It is precisely thanks to our activities that we expect to grow.
And in the Message we try to specialize this growth in certain places.
We tried to grow in the cultural communities, for example.
Something as real as they are in a country, and yet they seem to not exist.
These cultural communities are great.
Especially in new countries like these.
these communities are very important, and they can be reached because they are usually encapsulated.
The cultural communities are encapsulated, with their problems and their issues.
And each cultural community has their problems, and all, but well.
They are encapsulated, and therefore, there is no communication between them.
Go to these cultural communities.
There are Russians, Germans, Polish, and so on, English Italians. They all have their communities.
Any little town you visit, no matter how small
will have a Fluidian Center for example, or a Scottish center.
There are people who come from other places, and keep close ties with their culture.
And there, if we knock on the doors, of these small groups of people,
we are emphasizing the importance that we give to the connection that people have with other cultures .
People come from somewhere, not from the stratosphere.
They come with their landscapes of formation, with their pros and cons.
But they come with their history.
Here, there is something of the past that we are interested in.
So they all connect with a past that is somehow linked to that culture,
with that human group, with those certain values
Even with certain types of food.
In the younger countries, this is very important.
It makes many things move. And sometimes you don't even see this.
Just go to any little town and start looking, in the phone book, or wherever.
And you'll see how people from other places come together and form their societies, their associations.
And many of them are thankful when we approach them and say,
"I would like to give a conference to this community, because we think it's important,"
which is true.

"Ok, but we're very few."

That's not the point. The number of people.

We'd like to give our point of view to this community.

Because what we have to say could be important for this community as well.

We'd like to give credit to this community in the same way that it is important to us.

To grow in these communities, therefore, is something special, but it's one possibility.

"But I don't know& . And besides, I don't like this form."

Then grow by setting up tables on the street, with banners, saying things about the World March.

And make sure you have a contacting list, or something.

"Do you support this cause? Then sign.

"I give you my support". Very well. I'll sign.

"How would you like to participate in the March?"

You have all these possibilities, or this one, or the other.

I would like& and they put a checkmark here and there, ok. That's it. Fine.

With a contacting card.

Whether we're going to give a presentation and our things in a place where the cultural communities are,

Or if we want to go out publicly to the street, with our contacting cards, we can make contact . 586 with someone who agrees, and then disappears..

How are we going to grow like this?

It's a different when someone agrees and leave an imprint, a mark.

It's very important to leave a mark.

That's how things are. The nature of a mark.

A person leaves their mark. It means something.

So we were talking about growing. Fine.

How are we proposing to grow?

Our proposal is to carry out certain operatives. .

With a public action, and the people who approach us, who coincide with us and leave their data..

So that later on we can call them.

and say: Hey, you were saying that& . Well, this is your chance. We're having this activity.

Ah, but I had already forgotten. Well.

But others will respond, because They happen to genuinely agree.

This, is not something so volatile.

But we need to prepare things in a way that will enable us to establish that connection.

And to ensure that we stay connected.

And that's all.

That was all, while we coffee and looked at each other's face,

That's all we're going to do.

Which is quite a bit of work.

It's work. We're going to make contact with people.

And hopefully, those who support us will leave a mark.

So we can reconnect with them, and when we reconnect, it's obvious that we're growing.

This is our proposal. It's quite basic.

That's our intention, to grow. So we don't just have the World March for Peace and Nonviolence.

It's not just about simultaneous dissemination. And it's not just about a few people marching.

Not only that. We also have a timeline for things to start and finish.

And not just that. We also have the direction we need to take in order to grow.

And why grow? Why do we need to grow?

Because we need continuity; human acts mustn't end.

The consequences of human actions, if they have any meaning for us, must continue.

This also happens with human life.

Hopefully, human life has the possibility to continue, even after death.

Whether it's because, culturally, we believe in those guys from ancient times, those who preceded us,

Or because of the family, or our friends, or that loved one.

This speaks of continuity.

This mechanism exists in each human being: the search for continuity.

It's done through the children, because they reproduce. They take advantage of a biological phenomenon, but it brings continuity.

Sure. There's that oval with the little faces.

He was an interesting guy; he did all these things, and everyone knows the story.

Continuity. And if there's anything interesting, let it be known.

Let there be continuity.

We are looking for continuity in an action that we believe deserves it.

That action deserves to be continued.

And that's it. There is no more.

All we have is the possibility of doing it.

That's what we're doing.

And what do the people of the Message do?

The routine of the people of the Message, in their meetings,

The study of materials and such,

And this is an action, or a set of actions, to spread that Message.

We need to grow.

"Grow and multiply and populate the Earth".

Populate the earth.

Without a doubt. Without a doubt.

We haven't anything planetized yet.

And these are the times for planetization.

We have to start doing it.

These are difficult times, and the chances of an accident occurring are just around the corner.

It would be best to have the wind in our favor.

It is an interesting moment, somewhat delicate.

Any crazy person on the loose could ruin a good chunk of what is happening in the world, .

or of what should be happening. 650 It's not even the governments anymore; it's not even the governments who end up throwing nuclear firecrackers. Because they get scared, of course. They think, "If I do that, they'll throw one back at us." Well.

Things are out of control in more than one sense.

A little portable suitcase can carry a complicated lethal charge.

and create a domino effect that affects one point, which hits another, and then the, and another, and then we have chaos.

This is a possibility, it doesn't mean it will actually happen.

These things are possible, so it's not a bad idea to talk about them.

And inform people, about the negative effects resulting from these things that could happen.

It's not just a thing of the governments.

But, if at the same time, the governments or the systems are conducting affairs in such a

way that whole populations are impoverished,

and also violate the intentions of entire populations,

it comes as no surprise that reactions grow stronger everywhere, reactions that endanger the whole. Yes, this is going to happen, and that's all we know.

reactions that endanger everyone. Yes, this is going to happen, and that's all we know.

That's all we know, because these are things everyone knows.

But I get the feeling this is a moment that we can take advantage of

In a good sense.

It's a difficult moment, but then it's precisely those difficult moments that sometimes can be useful for setting things in motion.

But anyone who is thinking about this difficult moment in a cold sweat, hiding in a corner, because it's all so tough,

it's going to be difficult to see them set anything in motion.

That's the way it is.

We are entering into a stage we're not totally there yet but we are entering into a stage of planetization.

Indeed.

We are entering into a stage, and we're already fully into it a stage of regionalizations.

We've entered into a different moment.

The regionalizations are moving forward.

And what happened to the states?

Well, the states & .

They're interesting, but they're not ahead.

The regions are.

And step by step it will be the world.

Hopefully, in an interesting direction.

Otherwise, it'll be more of the same.

The whole world, in a disgusting direction &

Better move to Jupiter!

It's a rather delicate moment, but we can make the best of it.

And we won't emphasize it's not our style to emphasize on the negative aspects, It doesn't help.

But we must point out what's wrong. That's fine, to say what's not right, But it doesn't help be negative. Everything is awful. There's not way out. It has no meaning.

And the materials of the Message, not speaking of the March anymore, but of the functioning of the Message, well, the materials are just a few.

These are materials that we study, that we discuss, and that we communicate to people. And why?

We are always with people. Because we think that's good. Absolutely. Absolutely. In the Message, we work just a few elements.

I would even take advantage of the Centers of Study and Work, wherever they're being formed,

to review the materials, discuss things, to meet with people who are in the Message.

But of course. Why not?

Someone just told me: "We were just in that meeting place, in the Center of Work and, it's amazing how much you can get accomplished".

The few things we start at home, are accomplished much better at the Center. .

It helps a lot. So, if we build these places, let's use them. .

Because these things should be used, by us and by others too.

Because small atmospheres are created

Where people meet and study the materials and other things, with greater dedication, with more intensity.

And they do their exercises and they think about all these things.

and produce some small transformations,

which, in the end, is what really counts.

Very good. Thank you very much.

And that's it.

It's still light outside, so you can travel back home safely.

That's all.

We are going to be visiting different places, and we're going to talk to the people of the Message,

about the Commissions and the Message, of then the other people who like this.

Anyone can participate in the Message.

People can come and go, or do whatever they want to do.

That's not something organizational.

The only thing we need in order to be minimally organized, is something that will give it continuity.

in other words, the core of that Community, which is the condition.

It is important for this core to exist in each place.

And the rest are people who come and go,

they come from different places, they have no obligations.

That's not the proposal.

It doesn't work that way.

It doesn't work with obligations and compulsions. It doesn't work like that.

It functions in another way.

Neither does it work with clear ideas. No.
It works more like smoke, like vapor, like an atmosphere.
An atmosphere that seeps under the doorways.
And that reaches people.
But not because of strong and precise ideologies.
No. That's not how the Message works.
The Message is something like the wind, something soft.
So, it is not an organization.
It is not a strong ideology.
None of those things work for the Message.
Interesting, but a little bit strange.
Very good.