

**Silo with Messengers, Microcinema, Center of Study,  
Punta de Vacas Park  
January 11, 2010**

Nothing that was said needs to be amended.

However, we must consider again the issue of how expressions of the Message are put together.

How the expressions of the Message are put together.

We said that we recognize certain communities of Silo's Message.

Groups of people who get together, have a meeting, study some materials and act more or less in their immediate environment.

Those communities of the Message are highly flexible.

But we do not rely on them, on those communities, those groups, to coordinate certain activities.

No, we rely on what we know as the nucleus of those communities.

These nuclei can be large or very small,

but what there should not be is a community without a nucleus.

Because these nuclei are supposed to coordinate the others, on one hand,

and on the other, they are supposed to coordinate the communities among themselves.

Don't people often move from one community to another?

They are not fixed to a point.

But the nuclei themselves are closely related, directly related to particular points.

And the idea is that they connect to these points.

So the nuclei of communities are the ones

that connect with the people, and with other people who are not present.

Because communities are simply groups of people

that are sometimes there and sometimes not, they fluctuate and are not linked to places.

The nuclei, basically, are linked to places.

And so this nucleus is designated with the name of that place.

Like the community of Penalolén, of... okay.

and there it's fine, it's maintained, those few people who coordinate everything.

But there are people from a community who are sometimes in one place, then in another.

Communities are indeed highly variable.

So we should keep this minimal organization working.

I think the important thing about these nuclei is that they seek a certain permanence in the people.

So it's very good that it doesn't fluctuate or vary too much.

Of course it can happen that someone leaves the nucleus and moves to another activity.

But the general idea, the general direction of these processes is that the nuclei are long lasting.

People who get into these nuclei have permanence in their work, their process, they do not replace each other continuously.

Everything in the Message fluctuates, and the only more or less fixed points are the nuclei.

For this reason we also ask people who will work in the nuclei of the Message not to concern themselves with other activities.

Or, if they do, never to draw attention to them.

That is, if you play rugby, play rugby, if you play golf, play golf.

But don't make a center of activity out of it.

Let's explain this better.

If you work in a political party, do what you like,

but do not put the work you do in that party as something important in the Community.

Among other things, this is done

so that people don't lose reference.

Otherwise it would not be clear who is coordinating the nucleus.

Is it a party, a golf club?

By having that duality... You might say, it doesn't matter, it's his thing.

In principle everyone has their thing, but as that person is a reference, and they set up systems of contact,

people get very disoriented and don't know who they should respond to.

To that club, to him...

That's why people in the nuclei are asked to apply themselves exclusively to that point.

Rather than "I'm in this organism and I am also doing..." No.

People lose reference.

People do not know who to ask and who to refer to,

and they do not know what direction that community will take,

since it is, let's say, directed, guided by people from an unrelated organism.

Sometimes it is not necessary to work directly, to say things directly.

It is enough to be emplaced elsewhere for people to assume, by co-presence, that the relationship is to other things.

This is a very important point.

To not share activities like clubs, movements, organisms, etc.

I have heard people say that the Message is an organism of the Movement.

Sure, people say things like that. That will not work, has never worked, and now even less.

But those things are said.

Often by people interested in this dual participation.

Who are into two things.

That should not be.

It is ill-conceived and out of place. Clearly.

That also happens when organizing calendars, retreats and seminars of The Message.

If there is dual participation, people will want to change things of The Message to avoid overlaps.

(inaudible)

Imagine, the country's national holiday falls right on the day of a Message meeting.

That's great. Do whatever you want with your country.

But that activity is set for that day, and we're doing it.

It'd be hard to get that wrong.

It'd be hard to get that wrong.

But the diversity of participation in many organisms, that difficulty of participation in many organisms,

shows that we cannot rely on that at all. In the participation in other organisms.

We don't check what's happening with the working calendar of those organisms.

The fact that we put everything into that March that took place, to give a signal.

That may happen publicly if at some point in the future we all agree that it is important to do.

And we do not say this lightly.

That's it - we reach that conclusion after much discussion and talking, and making everything coincide.

So we don't worry about that.

Nor about other irrelevant things.

Look how much we've been talking about this point.

People in the nucleus should be there, they could be into something else. Well, it doesn't mess us up.

As the community is linked to places, it takes the names of the places.

Or, in particular, the name of that place.

There's no limit to people's participation.

Many or few, there's no limit.

Negro, if for example there are three communities in Penalolén working in the same little hall,

do the three communities have the same name?

That leads to confusion.

If all three have the same name, then we do not know how each one connects to other places.

The connection is also unclear to others.

Let's not look at it from the inside, but from the outside.

If outside groups connect to Penalolén, then, with which of these groups are they connecting?

It's no good.

Now if these little distinctions, Penalolén 1, Penalolén 2, Penalolén 3, or Penalolén North, well that's already one way to do it.

But you have to have clear references.

So far, in general, the trend has been names that are meaningful.

Yes, yes.

Is the idea to change that?

Ideally, we should refer to the place.

But could it be called, for example, the Winged Lion Community of Penalolén?

Yes, it could.

But Penalolén should be there. Otherwise it is not clear.

(inaudible)

... we would have to add the place, not necessarily change... (inaudible)

Yes, sure.

So in the end the names have to be well defined.

Negro, in terms of space, there are neighborhoods, then cities – so do we go with the neighborhood or something larger?

I wouldn't worry too much about the territorial extent of each location.

If there is only one community in Panama, let's say, for a while we have a single community.

We will have a nucleus and that nucleus is the one for Panama.

If in Panama other things begin to appear, then we'd need to start talking about different districts.

But until that happens, it goes as far as it goes.

Sure, it allows us to locate people.

Sure.

So let's not worry about this issue unless there are collisions between different groups in one place.

So then they cannot monopolize the name, 'Panama'.

(inaudible)

It's clear we need to make distinctions.

How do you do that?

Well, the people involved will know how to do it, change a name...

Yes, yes.

That nucleus needs to have at least some permanence with contact.

For all that sort of thing, permanence with contact, or various tasks that are done, certain functions may need to develop in the nucleus.

Certain minimum functions.

(inaudible)

... others may focus on making contact with institutions, for example.

Which are not groups and communities of the Message.

Several of these functions can be developed.

They could be called commissions, for example.

Commissions involved in some activities to divide up and cover all the areas of general activity that the Message needs.

So there may be just a few,

very few commissions, or perhaps many,

and very large, and their work could vary a lot.

Of course, there would be the community's website.

For example, who will take care of the website in this community?

Surely someone who is minimally in the nucleus.

Because if the people who work on the website – something which is very much about building relations –

– if they are people who are in the community but not in the nucleus...

look what happens with someone who is not in the nucleus,

he can change location, etc. So he's not a reference.

Since we're on the topic of websites.

That function should be done by one or several people, but of the nucleus.

In the same way that we would need other functions to make contact with the other communities.

We have, since we're on this theme, some websites

positioned in some places, which are consulted by different communities. They consult these websites, because it's not just a matter of setting them up, but also of updating them.

We also tend to ask some of the community nuclei to work in the Parks.

To have them working in the Parks.

And that happens when someone from the nucleus of a community is part of the Park commission.

Or is linked to people in the Park commission.

That close contact between Parks and communities is important for these communities to move people or carry out joint actions in the Parks.

That is, where do they act?

They act wherever, but maybe they find in the Parks the possibility of gathering people for a certain activity.

For example, talking about religious communities.

It is possible for a nucleus that is working in a Park or near a Park, to invite these communities to a meeting.

So in reality it's not the Park which grows in its relations by inviting people from different religions.

It's that community that is growing.

Do you get the idea?

So, wherever there is a Park, it is recommended for a community to work nearby, too. Because many invitations can be made, a lot of movement of people toward the Park in general.

But what happens in the Park when a community works with people from a religion, for example?

We talk about themes that have to do with it rather than about themes of the Park.

So if you are inviting, for example, religious groups and so on to the Park, great, people attend the meetings in the Park but to do things that have to do with the community.

Not with other things.

With that community.

In other words, wherever a community of the Message is working we always identify it as a community of the Message.

That is, not setting it up surreptitiously as if it were a generic thing, and...

No, it is a community of the Message.

So people who go there invited by the Message, well, they know what it's about.

It's not an organism, or anything other than the Message.

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

Sure, because in any case we must recognize that the Parks come out of the activities of the Message.

We do not recognize or acknowledge this.

They were parks of the Message. That's how they began.

Their origin is, among other things, the Message, not something else.

So for sure we continue with quite a bit of carry-over in that sense.

But we are oriented toward the Parks, toward study and reflection.

Yes, indeed.

Which does not mean that communities cannot develop activities in the Parks. Of course, of course.

That's right. It comes from there.

And even if we change the scheme, in any case there is that inner connection between the Parks and communities.

Minimally there is a nucleus of the community, it's not totally disconnected.

Yes, the Hall is there.

There's the Hall, of course.

Which is clearly related to Message activities.

Of course, everyone uses it and no distinctions are made.

It is part of the work of study and reflection, but it's clearly of the Message.

And we set up the Parks from the Message.

Yes, that's right.

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

Sure.

So in that sense we don't see much difficulty in the communities having contact with the Parks.

No problem.

The activities of the Message, or communities of the Message, are clearly linked to the Park.

And there will be many others that are not linked to the Parks.

In the case of communities that are not linked to the Parks, we usually also try to find some geographic point of application.

They're not in the parks but they have built their little hall of the Message, or their hall, places that have to do with the work of the Message.

So then, of course, they don't work like the Parks do, but they are places where people gather,

where they have meetings similar to those being held in other places.

Where there is a system of contact.

Where it's mentioned that these little halls exist.

In the end, the little hall enters the circuit.

We use the word hall, at other times we talked about halls and little halls, but at this point the word hall refers to many, many things.

But the little hall, which sounds like something tiny, refers to a little place that is rented, borrowed or acquired, a little place where community activities are carried out.

It's very specific.

Something in a neighborhood.

In a neighborhood, for example.

It has a different charge than the word, 'locale'.

Ah, yes, of course.

Not locale.

No, the little hall.

It has that diminutive thing that sets a tone.

Little hall.

And surely no important person will be part of a little hall.

That's for sure.

(inaudible)

So we are very interested in little halls because (inaudible) low profile.

A newspaper is not going to mention a little hall.

That's how they were in the ancient world, which is pretty far removed.

Well, it's far from us.

That's how the first organizations of various churches were.

Including Christianity originally, before Constantine gave it some obsolete, old venues where there had been markets.

Constantine had nowhere to put the people, in the massive thing he wanted to put in motion.

So he said, "Let's take the extra markets that can hold many people, get rid of the fruit, the melons, the things, and we'll do different ceremonies...

(Inaudible), if they can... (Inaudible)... it's very amusing. (Inaudible)

So the best part was that they were all obsolete, crumbling...

And besides, as time went on, the situation also deteriorated.

He began with those, the ones that were in the worst shape.

And they were also large and could accommodate a lot of people, and so he said:

"From now on this isn't a market, it's a church."

(inaudible)

But it was no longer a neighborhood thing.

They tried to put everyone there; what's more, they forced people to be part of that church.

They forced them?

Of course! In nascent Christianity.

Nascent Christianity developed by driving out all cults and consecrating the cult of the church as the only true one; indeed.

It was compulsory.

So they would do a quick census:

everyone belonging to a market or a church were Christians.

So when they met one another they asked: What church are you in? None!

Ah, this one's a free-thinker.

This can't be.

This can't be.

And when someone converted, because they chose to or were persuaded or whatever, they made their entry request and all that in the market, that is, the church.

That is, newborns were baptized in the church.

The ceremony of marriage was performed there, all the sacraments.

The business of the sacraments was done in the markets, that is, in the church.

So it was not this loose thing that... Constantine the Great did that.

Organizationally speaking, it went well for him.

So they got rid of all the other cults, which then became heretical and the Christian cult was consecrated.

All good.

And it lasted a few years, a century.

A social transformation...

Well, interesting.

So the Romans did it...

Yes, yes, yes, the Romans, totally.

Totally Roman.

The head of the church was symmetrical with the Emperor.

That is, the Pope.

And so the whole organizational structure of Rome was managed based on the Emperor.

And the whole religious structure was managed based on the Pope.

And just as there were emperors, aediles, curule aediles, etc.

there were also bishops, archbishops and so on. They carried out their things symmetrically.

Moreover, this is how Constantine conceived it and stated it explicitly at the time.

Wherever there was a lay organization, a secular organization,

a political-legal organization,

there also had to be a symmetrical religious organization.

And why did he do all that? Because he was a religious man?

No. It was because they had been investigating this in Rome since the time of Diocletian, that is, since before.

They had begun to investigate the possibility of giving cohesion to this thing that had grown,

but diffusely, without order and direction.

Rome was falling apart, as a political-legal organization as well.

It was falling apart, and so they said, especially Constantine,

“What do we do with this enormous Empire?

How do we give this thing unity?”

What century was that?

Constantine? This was done in 351. That is, when it was put in motion.

Yes, it was to give it cohesion.

The whole thing of the Church.

That's why there was such ferocity in it being the only Church

and always with the neurosis that anything could lead them to heresy.

In other words, the basic fear of disintegration.

That's clearer.

The Church is catholic, that is, universal.

Apostolic, that is, following the line of those who had supposedly been with a certain Jesus.

And Roman, because that's the organization it was given.

All that happened.

So, geographic location and what happened there was extremely important.

Christians were around, and that's why they were chosen, because there were many options at that time.



But the Christians were chosen because they could be found in various parts of the empire.

They were totally incoherent among themselves and I don't know how they did things, but they were all supposedly Christians.

And so one of the first tasks, which took Constantine several years, was to bring together from all over the empire, the Christians who were in charge of things.

At first the Christians were all very afraid.

Because they had to go to Rome.

They had to take many of them in chains.

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

And what they were trying to do was to bring cohesion to all of that.

And so it was a big problem because these guys arrived from different places, with different customs, different backgrounds, and they brought them together to check them out.

They bathed and shaved them, all of that. They gave them certain clothes.

They taught them the common language, which was Latin,

because they came from Anaquia, from the barbarian regions, outside of Rome.

They spoke different languages and so on, but they all came with this blather that the son of God was the son of God, but was man and God at the same time, and that they were three persons, but not... (inaudible) one God with three persons.

They had to bring unity to that whole thing.

And right from the beginning great heresies appeared, from the different positions.

A whole mess that Constantine had to sort out with these guys.

First, he had to locate them in these different places.

And there were only a few in each place, but he had to find them and take them to Rome.

Because in any case there was no other way to make this sudden change of setting up a universal church,

with these little bits and pieces from different places.

That created a lot of problems, until finally they drove out other religious communities.

It created a lot of problems, the fact that the leadership of the Empire sought only those who spoke of Christianity.

Now, the Romans in general accepted this.

Of course they accepted it,

and Diocletian also had the idea

that with so many religions and so many cults there would be no cohesion.

So it's okay for a while to accept it, but after that,

how do we give this thing direction?

So then they start to wrap up the theme of the cult.

And to do this, one of the first things they had to do was to produce this strange document,

the Creed, from the Council of Nicea, in 351 A.D.

And so, "I believe in God the Father –here we go–

Almighty, Creator of heaven and earth –that is, of everything!–

And in our Lord Jesus Christ, his only Son,

who was conceived by the action and grace of the Holy Spirit..."

—and there we have all three of them. Okay.

"Born of the Virgin Mary..." Born of a virgin!

All very strange, typical of that... (inaudible)

But it was made clear.

And some began to snort and say: how is he going to be born from a virgin? Heretic!

What do you mean three? If there are three, there could be four. Heretic!

And so the Council of Nicea in 325 was very important, to give it cohesion, at least minimally in the declamations.

And so all over, when the cult became instituted,

all those people who spoke strange languages and were from different cultures,

with, I don't know... Taliban headdresses, that whole mixture,

however it was they had to say these things in their ceremonies.

So there's some guy in Anglia, lost way out there, weird stuff, wearing pelts, and well, he would be sent the Creed.

And everyone had to learn all that and teach it to their children.

So they went with that, and there were a few very turbulent years in which no one knew what would be chosen.

But it wasn't just Constantine's thing.

It was a question for Diocletian and others and all the advisors and thinkers of Rome, to see how to give cohesion to this thing that was ready to explode.

And, for example, there were times in Rome in which the growth of, let's say, the Persian Parsis, was very equal. They grew and grew, faster than the Christians.

The Christians had started to become popular in Rome, but didn't grow as fast as those Mazdaists and others.

Manichaeists, Mazdaists, a whole bunch... who came from Persia.

That was the most powerful and fastest growing cult, beside the Christians, who had had the virtue at the time of spreading throughout the empire.

And that happened thanks to the Jewish community who were dispersed, after the Romans destroyed the temple under Titus' orders.

In any case, the Romans had a certain openness in accepting all of them.

But they didn't want that center to exist.

They destroyed that center and drove the people away.

What's more, they did it with such ferocity that they salted the earth so that in the future nothing would be planted there.

And so the destruction of the temple and the Jewish diaspora led them to settle wherever they could.

This is why the first Christian communities developed especially in the area of the Middle East, which was closer.

The churches of Ephesus, of Asia Minor, all of those came from that community. Which was a big problem for those who were not Christians.

Because they had been there first, before the dispersion of the Jewish people.

Before the diaspora there were already colonies. All cultures had colonies.

There were Greek colonies, Egyptian ones, in many places, and also Jewish colonies.

And so very ancient peoples of the East had settled in many points.

And then the new Jews arrived, dispersed by the turmoil of the temple's destruction. They arrived there, and brought their new beliefs.

And why was there conflict?

There was conflict because they were looking for places where they had relatives.

Go to Uncle Samuel who lives over there somewhere.

And they'd get to Uncle Samuel's and the first thing they'd say to him

was that they wanted to have meetings about how there was one god, who was three, a whole mess...

And so the first meetings they had with the older Jews were very problematic and conflictive...

to the point of being provocative.

They expected nothing less than—

—besides all the support they had been given and all that—

—they expected the people to do what they said.

It was fantastic.

And so then there were problems in the communities that were very old and in different places.

It was after the turmoil of the temple's destruction and the diaspora

when many Jews converted to that nascent Christianity.

They were still Jews. They were all that, but with this strange new stamp,

and they arrived to these places to impose their demands.

Well, anyway. This is now a digression.

In any case, if the subject of Jesus and the apostles remains in parentheses, to put it mildly...

what was the driving motor for this thing to be generated, with this capacity of transformation. Was it Paul, was it...?

That was in the organizational part. But ideologically,

what would later become Christianity

were the adaptations of a small group

that had rejected the whole established community in Israel.

They were the Essenes.

They withdrew from the cities, because the world was a mess,

because everything was going to collapse, or already had, and they established their community.

And they had their own rules, and the Teacher of Righteousness, from which everything derived. And they were the first

to set up the imagery of Christianity.

Some 250 years before Christianity.

The Teacher of Righteousness?

That's what they called him, the "Teacher of Righteousness."

He was killed, and they did to him all those things associated with what later became Christianity.

But he was an effective personality surrounded by guys who thought a lot, and this was the imprint for what later became Christianity.

It was a Jewish group far older than Christianity,

where the whole setup could already be found, with the scenes, the places, everything.

And Paul? (inaudible)

No! (inaudible).

Paul was half Jewish and half Roman, he had dual nationality.

Yes, he had dual nationality.

And he was also very cultured, very advanced,

and the Romans listened to him a lot,

who at that point were still open and accepting.

Paul begins to promote Christianity very well. Saul!

The Essenes were just in one place?

Yes, on the shores of the Dead Sea.

They were very closed.

They were communities of men, basically, not women.

Women could collaborate from a distance,

but not form part of the Essene community.

They were very intriguing, that formation, but they had great vision,

perhaps because of their isolation, perhaps because they rejected everything else.

They spent a long time working on their images, which were later projected.

And at what point does Christianity change and become that suffering thing?

That happens, of course, when the organization of Christianity grows, connected to the Empire.

Of course, but before those Christians were very loose,

except for the Essenes who had that... who are the fathers of Christianity.

Are there any writings of the Essenes?

The Essenes have many texts, many literary constructions, they were very interesting.

But they don't talk about Jesus.

No, no, no, (inaudible)

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

There was a Jesus who had been born in Nazareth, okay.

That is, the places of the scenery that they set up existed;

they existed, and they put characters in that scene, it was very interesting.

And they created the myth.

Sure, because then it was said that Jesus had been born... (inaudible).

Very impressive, and very interesting, from another point of view.

(inaudible)

...But at the same time situating these two parallels

between the Pope and the Emperor on the other hand, took away a whole (inaudible).

Ah indeed, the political merit of Constantine and of Diocletian before him, is great.

It's of great merit to realize that what they needed was a spiritual cohesion.

That it wasn't enough just to have their armies, their money,

all those efforts they had made to connect the empire.

Like the Roman roads.

That was one of the very important points.

To make those roads, the Appian Way, the Via Claudia, all those roads that connected with the rest of the empire.

They connected to Rome.

And so they were very concerned with roads.

A second factor, afterwards, which they tried to unify, was the clothing. They tried to have everyone who aspired to be recognized by Rome and so on, to dress like Romans.

The law, and the language as well.

That too.

They tried to take their linguistic codes and other things to different places.

So it was a whole big work because they saw that the thing was breaking apart.

And they did a lot of work to give it cohesion, and nothing worked.

Nothing worked and so by the time of Constantine the thing exploded.

They started to employ all kinds of artifice, but right away there were uprisings, right away there was a rupture of that empire,

which was too big for this city that aimed to manage it.

And so then they understood, Constantine especially, that they needed a non-material cohesion.

And they were also in a way weakened by external threats, right?

For sure!

It's a nice example.

It's very curious all the things they did to gain cohesion.

Very curious.

And after they had confirmed that there was a Christian in every place, they said:

“Okay, this is what we need.”

If the places are so remote, so diverse, and they're all with this thing that there's a god, a father, a son, a Mary...

If all of them, without any coherence and so diverse, all speaking different languages, if there are little nuclei, little groups throughout the whole empire... this is something to consider seriously.

It is something to consider seriously, and that's why they went to find them throughout the empire,

to the most remote and far-away places, and there they would try to find a few Christians and take them to Rome.

And with that they made their first theology, the first preparations.

They taught them to read, write, shave, bathe, all of that.

What visionaries!

Indeed, politically it's a phenomenon.

It's a phenomenon to understand that the profound cohesion of something so vast and varied

could be given by spiritual factors, and not through weapons or through... no, no, no.

That was already thought of 2000 years ago, by people who wrote that.

To give cohesion meant to put the spiritual thing in motion.

Of course they took precautions: “We're going to make that thing grow and then they're going to start arguing with us.”

And so, no. We're going to set it up symmetrically.

The imperial thing with the religious thing.

That whole story was very interesting.

Now, there must have been an act of “letting-go”, because to put the Pope on equal footing (inaudible)

No doubt.

Moreover, they had already let go of some territories.

One of the ways of avoiding the disintegration between Eastern Rome and the West as such, was to divide the empire in two.

(inaudible) a tradition in the head of Constantine. To leave things.

He divided the Eastern Roman Empire and the Western Roman Empire.

And the Eastern Roman Empire settled in a place, an irrelevant little place, and was the base of what was later known as Byzantine culture.

Imagine everything he had to do to divide the empire, and if something went wrong, there was a replacement.

Which is what happened.

Look at the vision of such a movement which at the time must not have been fully understood.

In 450, the Western Roman Empire fell, and the Eastern Roman Empire continued for another 1000 years.

Europe was discovering America and the Roman Empire was still standing.

It was the Byzantine Empire.

It was Christian with a variant, the eastern variant, different from western Christianity based in Rome.

Which was what was questioned by those of the Eastern Roman Empire.

And so the Church was also divided.

The empire fell and the Church was divided.

And the western Christians were left very diminished.

And the eastern Christians organized the splendid Byzantine civilization.

Another thousand years!

It's incredible all the things that this guy did.

In general it doesn't seem that Constantine is very valued, let's say, on a large scale.

Well, sure, getting into the history of Constantine means getting into the history of Christianity.

It's problematic, it's problematic.

For everything he did, he was working with a vision of processes.

But for the Christians it was like receiving on a platter a territory,

a language, a legal apparatus, organization... everything!

Everything!

Economic support.

Well, sure.

And for the others it meant taking a beating, because they were all heretics!

And that continues (inaudible) after.

For a long time.

Now it's an effort for the Christians, to maintain the thing.

Now, what Andres was saying about the images of suffering.

Those came later, because in western Christian iconography the thing is imperial.

Absolutely.

You have Jesus there and there's a retinue and that is Imperial.

Later comes the cross and other things, I'm not sure if it's in the Romanesque era or even later, many years go by, but initially...

In the Justinian era, for example, in about 500 and something, everything is... the Christianity of the golden, the blue, majolica, that whole thing. It comes from there.

The story of suffering to enslave psychologically appears much later. Much later.

It's very entertaining the whole little story of Christianity.

It's very interesting, very complex and full of stories.

Now it's interesting, Negro, how a parallel could be made today with that era in terms of disintegration...

Ah, disintegration, that happens every so often in the world.

Any empire of, let's say, the 20 recognized empires, or 19 according to Toynbee.

The 19 recognized empires in world history have followed very similar cycles, yes.

Cycles of the stage of disintegration occurred in every one. What remains of the Assyrian Empire, in the Middle East?

There are only 6000 specimens left, a few shepherds. The Assyrians, who marked the limits of their empire with the heads of the conquered.

Pyramids of heads to say: "No trespassing."

The Assyrians, Babylonians, they all reached important developments until they collapsed.

And in nearly every place what happened was that apart from there being external demands and external threats, internally, they couldn't do it.

And in the case that you were talking about, in terms of the Message and the Parks, and the reference to Guatemala in a geohistorical sense, that also has that same connotation.

I have the impression that the Mayans advanced towards South America.

Yes, and they disintegrated.

They disintegrated in such a way that physically they were left disconnected among different groups.

And there are anthropologists and others still trying to understand why the Mayans left the splendid cities they had built.

They disappeared.

And they went to the forest and got lost.

Today there are 150,000 Mayans, but they are not the Mayans of...

They disintegrated.

Whether in the East or the West, Africa, Asia, the phenomena of empire disintegration were produced everywhere.

Empires have to end up in disintegration; it's the law of that process.

And new elements appear, but it's no longer that empire.

They are the affiliated societies of the empires.

Very impressive, and very interesting, from another point of view.

(inaudible)

...But at the same time situating these two parallels

between the Pope and the Emperor on the other hand, required a whole (inaudible).

Ah indeed, the political merit of Constantine and of Diocletian before him, is great.

It's of great merit to realize that what they needed was a spiritual cohesion.

That it wasn't enough just to have their armies, their money,  
all those efforts they had made to connect the empire.

Like the Roman roads.

That was one of the very important points.

To make those roads, the Appian Way, the Via Claudia, all those roads that connected  
with the rest of the empire.

They connected to Rome.

And so they were very concerned with roads.

A second factor, afterwards, which they tried to unify, was the clothing.

They tried to have everyone who aspired to be recognized by Rome and so on, to  
dress like Romans.

The law, and the language as well.

That too.

They tried to take their linguistic codes and other things to different places.

So it was a whole big work because they saw that the thing was breaking apart.

And they did a lot of work to give it cohesion, and nothing worked.

Nothing worked and so by the time of Constantine the thing exploded.

They started to employ all kinds of artifice, but right away there were uprisings, a  
rupture of that empire,

which was too big for this city that aimed to manage it.

And so then they understood, Constantine especially, that they needed a non-material  
cohesion.

And they were also in a way weakened by external threats, right?

For sure!

It's a nice example.

It's very curious all the things they did to gain cohesion.

Very curious.

And after they had confirmed that there was a Christian in every place, they said:

"Okay, this is what we need."

If the places are so remote, so diverse, and they're all with this thing that there's a god,  
a father, a son, a Mary...

If all of them, without any coherence and so diverse, all speaking different languages,  
if there are little nuclei, little groups throughout the whole empire... this is something to  
consider seriously.

It is something to consider seriously, and that's why they went to find them throughout  
the empire,

to the most remote and far-away places, and there they would try to find a few  
Christians and take them to Rome.

And with that they made their first theology, the first preparations.

They taught them to read, write, shave, bathe, all of that.

What visionaries!

Indeed, politically it's a phenomenon.

It's a phenomenon to understand that the profound cohesion of something so vast and  
varied

could be given by spiritual factors, and not through weapons or through... no.

That was already thought of 2000 years ago, by people who wrote that.



To give cohesion meant to put the spiritual thing in motion.  
Of course they took precautions: "We're going to make that thing grow and then they're going to start arguing with us."  
And so, no. We're going to set it up symmetrically.  
The imperial thing with the religious thing.  
That whole story is very interesting.  
Now, there must have been an act of "letting-go",  
because to put the Pope on equal footing...  
No doubt.  
Moreover, they had already let go of some territories.  
One of the ways of avoiding the disintegration between Eastern Rome and the West as such, was to divide the empire in two.  
(inaudible) a tradition in the head of Constantine. To leave things.  
He divided the Eastern Roman Empire and the Western Roman Empire.  
And the Eastern Roman Empire settled in a place, an irrelevant little place, and was the base of what was later known as Byzantine culture.  
Imagine everything he had to do to divide the empire, and if something went wrong, there was a replacement.  
Which is what happened.  
Look at the vision of such a movement which at the time must not have been fully understood.  
In 450, the Western Roman Empire fell, and the Eastern Roman Empire continued for another 1000 years.  
Europe was discovering America and the Roman Empire was still standing.  
It was the Byzantine Empire.  
It was Christian with a variant, the eastern variant, different from western Christianity based in Rome.  
Which was what was questioned by those of the Eastern Roman Empire.  
And so the Church was also divided.  
The empire fell and the Church was divided.  
And the western Christians were left very diminished.  
And the eastern Christians organized the splendid Byzantine civilization.  
Another thousand years!  
It's incredible all the things that this guy did.  
In general it doesn't seem that Constantine is very valued, let's say, on a large scale.  
Well, sure, getting into the history of Constantine means getting into the history of Christianity.  
It's problematic, it's problematic.  
For everything he did, he was working with a vision of processes.  
But for the Christians it was like receiving on a platter a territory, a language, a legal apparatus, organization... everything!  
Everything!  
Economic support.  
Well, sure.  
And for the others it meant taking a beating, because they were all heretics!  
And that continues (inaudible) after.

For a long time.

Now it's an effort for the Christians, to maintain the thing.

Now, what Andres was saying about the images of suffering.

Those came later, because in western Christian iconography the thing is imperial.

Absolutely.

You have Jesus there and there's a retinue and that is Imperial.

Later comes the cross and other things, I'm not sure if it's in the Romanesque era or even later, many years go by, but initially...

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They are the affiliated societies of the empires.  
The daughter societies of the empires.  
And the same thing happens in religions where there appear religious societies deriving from the mother societies.  
Religiously speaking, Islam comes from Judaism.  
Christianity comes from Judaism.  
Everything is based on the initial idea, on the initial religious atmosphere of Judaism.  
They fight among themselves; that's another story.  
But the fact is they have that...  
They are the religious organizations which in that part of the world are considered societies of the Book.  
Because in effect, they have the Bible as the mother or father of the whole conception.  
And Islam, just like Christianity, has the Book as the father.  
Later they try to magically make that idea disappear, and make people believe it's something new.  
That's done later. That's why the New Testament was organized.  
It seems that the true testament has two variants: Judaism, and the New Testament which has nothing to do with it.  
Then there's another book that is not the Bible but the Gospels, by now clearly Christian, which tries to get the doctrine straight, but they are affiliated societies.  
Politically, juridically, and religiously this thing can be verified.  
When a thing disintegrates, its children appear.  
The affiliated societies.  
Of course!  
Those are the laws that Toynbee put together and you see them clearly reflected in different cultures and historical moments.  
Those mechanics are very interesting.  
It's a theme for historiologists.  
For the philosophers of history.  
Not for those who go around telling anecdotes, no, no, no.  
The historiologists have that theme of figuring out the laws of political, religious, and other structurations.  
It's great!  
But everything that we've been talking about, for a half-hour or more now, they're all derivations that have nothing to do with the theme, but okay...  
It's very interesting!  
Very interesting.  
On the other hand, back then, the world was more compartmentalized.  
Whereas today it's a totally different challenge.  
How do you incorporate roots that are so diverse, let's say, that go way beyond...  
All that is very interesting.  
The fact is that at the time Christianity was imposed on an important area, which was the area of the Roman Empire.

And what Constantine and others wanted to avoid, dissolution and disintegration, in the end took place.

Now, it took 500 more years, or 1000 more years, but the Empire disintegrated.

It couldn't last forever.

Whether from the barbarian invasions, or internal differences, or whatever you like, but there is nothing eternal in these matters.

That eternity that Constantine searched for.

It's very interesting.

Of course.

Good.

We say that these small groups that we locate in places,

we locate them generally near the Parks, and we do actions in the Parks.

And if not, in little halls.

This is how the organizations of the cults were in the ancient world.

They were small. You can still see them today in different places.

In Greece, for example. The Christian churches of Greece are not giant market constructions.

No, they're neighborhood scale.

They're little churches.

That serve the immediate surroundings.

And not those macro things.

Those little churches.

The little halls.

Of course, that was more imperial.

No, it was something...

The little halls.

Us, in little halls.

Of course it's of interest to us and it seems very good to us for making contact with the people who are close by.

The people interest us, yes, and not the political structures of the place.

Not whether some deputy or senator is there. No.

We're interested in the neighbor and all of that.

We're interested in an organization of close contact.

Which already existed in Rome, which was the parish.

That why politicians like the Radicals use the word parish to organize their party.

Well, we already know that.

The parishioners.

The parishioners are the ones who live in the parish.

And that minimal organization was of the parish.

And it had a direct relation with those who directed the cult.

That is, with the priests of the parishes.

The priests were a bit the bosses of the church and a bit the counselors.

They went to the homes and were very well received there, for sure.

And they arrived and gave their opinion and they'd say: "No, Mary shouldn't marry Pepe,

because it's not... she should marry someone else," who was connected to them.

They went organizing everything well.

The instructions they gave as heads of the church in the parishes were very interesting.

They were kind of like gurus who made contact with who was close by.

They were well accepted and well received by the people.

They had enormous prestige, it wasn't just a matter of punishing, no...

And that lasted for a long time.

Quite a long time, and then it took on another quality.

It was very interesting, the grassroots organization of the church.

And its grassroots organization was very small, in terms of territory.

(inaudible)

Negro, couldn't we think of making Halls in the city, like the little halls?

Little halls?

But with the form of the Hall, in the city. It'd be very nice...

It could be, but let's say it's not a theme for us,

how they're decorated, how...

In all civilizations and so on, we'll find very similar stages.

And the grassroots organizations of the whole ancient world, the religious grassroots organizations, were small.

They weren't big constructions.

In no way.

Of course, later with population growth and all that, many things were modified.

Those religious organizations and others were diverse.

The ancient world was very diverse in that sense.

It also had, even if it did not strengthen the Empire in question,

it also had great creativity,

due to the arrival of people from different places.

Imagine what it was like, what the Macedonian empire came to be, that is, the Alexandrian empire.

It was a terrible mixture, from one point of view, of people who came from all parts of the world.

But it was a tremendous boost to creativity and to the different things that were born there in the Alexandrian empire.

What year was that?

Three hundred years before this era.

Tremendous. And strange people from all over the world would come.

Why? Because they had put some money there,

in a little place that practically didn't exist, that had at most about 2000 inhabitants,

but they liked its geographical location and so on,

and so they founded the city of Alexandria there.

They did it with a very rationalist scheme. They made it in the form of a checkerboard.

A what?

A checkerboard, with straight streets.

Like street A25, B42.

A bit like La Plata.

That's how they built their city, which grew.

It grew above all through the arrival of people from other places.

And so they had to unify various things.

That's why they gave so much importance to what was later known as the library of Alexandria.

And there were many volumes from every part of the world, that people would bring. Also, for the people to be able to insert themselves in that new place, they brought backing; everything they could.

And so they brought manuscripts or papyri.

Or they brought the prestige of that important person and their universities and so on would take them.

And so the intellectual work that was done with the Alexandrian thing was very important, aside from the political work.

Spectacular.

And it lost strength and power and so on.

Why?

Because it was competition for that new city of barbarians that had arisen, that had achieved a certain amount of growth, which was called Rome.

That city started to grow and grow and it saw them as competition, since they controlled a large part of the Mediterranean.

The Alexandrians.

And so they carried out all kinds of machinations to take away their power.

Until finally they wiped out the commerce of all the counties and peoples with Alexandria.

And it started to lose power, to run out of gas. Of course.

That whole thing was very spectacular.

Splendid civilizations, but above all with the contribution of various cultural forms.

There was enormous creativity, many things not-uniform.

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

And of course it didn't last.

They undermined it in different ways until finally they turned it into a Roman province.

In reality it had been a Greek province. Macedonian.

That little province, that little place started to grow and so on.

It had been formed with people, with those who directed the operations to get it going, who were Macedonian.

That's how Alexandria started up.

And so of course, the second Egypt appears, or the third or the fifth, with the intense and very direct participation of Macedonians in its public affairs.

They were Macedonian-Egyptians.

Cleopatra herself was Macedonian-Egyptian.

The Ptolemies.

She's a Ptolemey.

The Ptolemies were a branch that took charge of an area when Alexander died.

Because who was going to replace Alexander wasn't known.

And this guy was as crazy as a rocket.

"Who is going to replace you?"

And his reply was nothing less than: "The strongest."

Which means he prepared the conditions for a fight between everyone!

What do you mean, the strongest?

And so some took care of one part of the Macedonian empire and others, of another.

Egypt was given to a whole branch of the Ptolemies.

(Inaudible)

Of course, but Egypt also had too many problems at that time.

Many hordes and others had arrived to control Egypt.

There were Abyssinians and all kinds there.

And so the place was problematic.

Taking charge of that had its... but it also had its problems.

So they arrived there and finally it all became a Roman colony.

And then another talent appears in Rome.

In that Rome which was growing tremendously, but that had many problems, there begins a concept which in a way is Alexandrian, which is the uniting of cultures.

Yes, sure.

That's what none other than Julius Caesar wanted.

He hooked up with that Greek-Egyptian woman.

And they understood all those procedures and their direction,

they understood it as an empire that had to grow in all directions and not be limited to Rome.

So it's an idea which in a way is like that of...

I don't know, the emperors Constantine and Diocletian and others, to give it continuity.

But it's very different to give it continuity not just by gathering up the scraps but by expanding beyond what they had.

It was a pretty important ambition that wasn't to be.

But Julius Caesar's ambition was to make all that much bigger.

They take the cult of Isis to Rome at that time, right?

For sure!

It's Egyptian.

Of course they take it to Rome.

With the people that went.

What?

With the people that went.

Sure, the people who accompanied Cleopatra. Elizabeth Taylor.

She went to Rome.

With demonstrations and extraordinary things.

And Richard Burton.

The cult of Isis was very important in Rome, where cults of all kinds were appearing.

Before they saw disintegration coming and that they had to have only one cult and foster only one cult.

Before that, it was a whole host of bone-throwers, card readers, shamans of all kinds.

Why?

Because there was money around and everyone went there.

Everyone, from different parts of the world, went straight there to do business.

They all opened their kiosks and there they were, in the best of worlds.

But politically and so on it was all disintegrating.

And this guy understood things and said: "Let's see how we can give unity to this whole thing."

But he interpreted it as a growth towards other limits.

But the ancient world was basically, at its base,

small organizations that had to do directly with the people of the places.

They had direct contact, the least intermediated possible.

The least intermediated possible.

The least intermediated.

And so coming back to this intimate, humble and extramural thing that appears here,

the thing of the Message and the little halls and so on,

it's interesting and it's proposed in very humble terms.

The complete opposite of what is falling,

which is the prestigious thing, the bombastic, intermediated thing.

All that which deep down it is not, we foster.

And we make virtues of our defects.

Of being few, something important.

Of not being very widespread, giving importance to the fact that it is not intermediated, etc.

All of that becomes full of virtue.

That minimal thing, that failure in city life and so on,

becomes a virtue, at least in this type of organization.

Very nice.

We don't need much more than small community organizations that have a nucleus for connection – that, for sure.

Modes of communication are essential today.

The Web... relationships today aren't managed through papyri or couriers

who go for kilometers and leave something with another person who takes it, like the Incas used to do.

No, today it's done with little things, with bits.

But connection is what is sought.

Connection is sought in a system of connection that is increasingly confused, multiplicative, where there are no clear references.

You get into the Web and so on and you find a hodgepodge of things, all mixed up.

Everything mixed up with things from different parts of the world.

All that goes into the Internet.

And so the priorities are unknown.

It's not known if what's more important is a political organization or, I don't know, a rock festival.

No one knows.

All that is mixed up.

And with the growing participation of citizens in all parts of the world, the entropy will increase even more.

And so we're going to find ourselves with something that has no cohesion, and its effects will be felt in many fields.

Very interesting.

Today's situation has its interesting thing, too.



It's not the worst time in the world, by no means.

It's also a very amusing and very interesting era, with a lot of internal contradiction. That contradiction grows and grows and will grow to its tolerable limits, and after that nothing will grow.

Okay, but that's not the theme of the conversation.

And so, coming back to our things, we look for nothing more than that.

A little hall, with a nucleus of people who do some little study, something.

They spread their Message to people who are more or less nearby.

There should be a nucleus, and it takes the name of the place where they are.

That is, the scheme of the Message is so poor, is so... as a scheme it's so paltry that it's not inspiring to put in motion.

One is here to do important things, not stupidities.

It's very... it tends towards that, towards being something very small.

Of close contact with the people around it.

And without any kind of organization that could lead to intermediation.

It's not of particular interest to us.

The Message.

The Message, leaving aside these organizational themes,

—because imagine if we get into a civilization with all its history and so on, imagine.

What do you think, Aiyappa, if we get into Indian civilization?

There'd be no end to it.

And so we've talked about that little part that has to do with Rome, one part of the planet.

But all the other cultures and civilizations, it's tremendous.

Well, to us let's say, what is interesting is that little, minimal, direct thing.

With a Message which is also as easy as possible.

At times it's not so easy, but it's an effort in that direction.

An effort at simplification.

An effort at the small, rather than the big.

And with an important component that the Message has, explicitly or implicitly, that today we would call spirituality.

It has that thing, sometimes explicitly, sometimes implicitly, but it has that trait of spirituality.

All the activities of the Message do.

It's not just an organizational theme, of halls, little halls, nuclei, connections... No, no, no.

What is there as the motor of all of that is a kind of spirituality, that we don't know what it is.

It's a spirituality that is not a religion. It can't be a religion.

Its books are commentaries and so on. They're not sacred books.

Its materials are flexible. They're not eternal.

Its hierarchies don't exist.

So we cannot make it correspond to many other situations.

But we do know that there is some kind of religiosity there, and not religion.

Religiosity.

Many people of the Message are no doubt atheists.

Certainly.

They can't fathom a god with a beard.

They can't fathom the idea, not at all.

They don't like all that smoke and stuff... and yet they're in a Community because it has a religiosity, something that resonates internally with them.

And which is a mystic as well.

But not a religion.

And it has spiritual components.

Since we don't know what the spirit is, everything remains in the air.

But we're noticing it. How, where is it noticed?

It's noticed as a global tendency in today's world.

Today's world is growing in its spirituality.

In an incoherent way, like how the Internet grows, in a way... but it's growing all over the world.

And for the world that is ending, it's very difficult to understand that a new spirituality is growing.

It's very hard for that world and for the people who are ascribed to it.

The only response they have to the growth of spirituality in today's world is to say that it's a regression to medieval times, a step backwards.

It's the only explanation they have for the growth of spirituality.

At one moment, after the French Revolution and all that, it was supposed that spirituality was decreasing.

And that's what was said up until a few years ago.

Little by little spirituality will disappear and little by little this mess will be gone in the future.

And so the idea of the future that they had is the idea of religions disappearing with the passing of time.

And of course, what happens is that religious forms begin to grow, complete religions too, and embryonic forms of spirituality that don't coincide with the scheme.

The scheme of the Enlightened. Five bums of the French Revolution.

They are things that shock the intellectuals and intelligent folk of today.

It has to be a shock. How can it be, with everything that's been achieved?

A man on the moon, the microscope, okay...

How, with everything we've achieved, is some sonofabitch going to come and talk about some god with a big beard?

Those are things that happened in the past.

You can't put them in the future, you have to put them before.

And so there is a translocation of times with the established regime, which puts us in a very virulent dialectic.

What for you is the past, for us is the future.

Because, well, it's all like that.

And indeed all over an explicit or implicit spirituality is growing.

And the community of the Message, since we're in that,

is a force that is making its way little by little through its spiritual components, not other things.

You think it's going to be because of how attractive a little hall is?

That's not why it reaches the heart of people.

It reaches the heart of the people through its spiritual content.

And so here we won't need to look for those intellectuals who become theologians of the new times. What do we need a theologian or philosopher for?

It's not like that. It has to be very simple, and the simpler, the better.

That's what is going to make its way in a world that is increasingly complicated, disordered, and mixed up.

It will make its way with a few codes, very few, that reach the people

and that touch what is essential in people, who will be more diverse every day.

How are you going to communicate to all the people around you, if you don't even understand yourself in your own mirror? There aren't even associations of two people anymore.

And let's not talk of unions, political parties... they don't exist.

They try. There are groups who make efforts to maintain those structurings.

For us, that's gone.

And so, how will it be?

It will be with the essential characteristics of the people.

Those will be very similar.

And so to connect with the essential characteristics of the people is interesting.

The essential characteristics will not be given by political differences, or religious ones either.

They are not even cultural.

They're not cultural. They're not cultural.

What are the essential characteristics, Negro?

They are what the phenomenologists would call the essences of mental processes.

And getting even closer, it's what some psychologists have discovered,

that people are very different, but with each person,

let's say for example, 100 people of different cultures, height, weight and so on,

if I press the eyeball of every one of them, they all see sparks.

Well, that's a physiological phenomenon.

Of course, among other things.

That is so essential that everyone sees lights if you press their eyeball.

And what does that say to us?

It says a lot.

So then, what do we see in these works?

We see that if you press the eyeball or other things, it's the same for everybody.

(inaudible)

That was seen, at a small scale, but it was seen.

Very impressive, but it's still a small phenomenon.

But of course, the person waiting for that can see it. They can see it.

They are the things that are common between people, independent of their culture and their formation and their intellect.

Common things in which the Community of the Message tries to move.

And if you want differences, and the more superficial you are, the more differences you'll see.

It starts with the clothes and ends up...

In our case it's about going in the opposite direction, as usual.

Not towards the clothes, not towards diversity, but towards that intimate thing, increasingly profound and similar for everyone.

And so, as for the religiosity we spoke of, it's a profound religiosity.

The more profound the better, because diversity doesn't enter there.

Ah, so are we against diversity?

Speaking of the spiritual, we are in favour of what unites people.

They are curious twists.

And we put special importance on what people feel, experience.

Not what's said or mentioned.

It's not based on the newspapers,

and on the comments of the intelligentsia. No.

It's what people experience, feel deeply.

At times the effort is to help people feel deeply.

To enter into that circuit that we call the sacred spaces, or the profound interiority, or...

We go there.

That gives rise to what's called religiosity, or those profound things.

And so to discuss ideas and all that is pretty out of place,

from the point of view of the Community of the Message, or the Message.

It won't be through ideas, it won't even be through what people do.

Beliefs can fluctuate enormously.

The only thing that we are interested in highlighting is what happens in the profound spaces.

That leads us to other things.

To very complex conceptions.

To what is the mind, how it works, what is this thing of the profound spaces,

how can we speak of spaces if they are mental phenomena?

Is there a spatiality in which different realities can be registered, depending on how one enters it?

Well, those are already other complex themes. But that is at work.

If we get into other fields with some of the points of our literature,

we'll discover all those elements that have a lot of weight

and that we find in the Community of the Message without a lot of explanations being given.

At times in the Message we speak of, I don't know, of the profound sentiment,

of a certain mystic, of internal religiosity.

At times we speak of these things, but they are things that we know have a lot of weight,

a lot of consistency, and for that matter, a lot more ideology than them.

But those ideologies don't make us stronger.

We get stronger with internal and direct experience.

And people feel it or not, and that's it. There's little to discuss there.

It's very nice.

Phenomena could occur. We're always attentive to that.

There would have to be certain symptoms, but psychosocial phenomena could occur, which is what interests us in principle.

Because we're not just interested in individual psychic phenomena.

We're interested in what connects people.

And so there could be psychosocial phenomena of connection between psychisms.

And very widespread and very rapid phenomena, of great contaminating power, if certain conditions are given, where people begin to register that, but in a massive way.

Massive psychosocial phenomena.

There are also many examples in history of the arising of psychosocial phenomena.

In religions this usually happens as well.

From three or four camel-riders in the desert who carried merchandise from one point of the Red Sea, to Islam.

Yes, that developed in just a few years.

In a few years.

Buddhism developed in a few years.

Later there are other phases: the clash with Hinduism, its decline,

the replacement of those vast territories which they'd reached, the retreat, all that.

But it went quickly, within Buddha's lifetime.

Later they have to do their Councils and differences in the sanghas appear, in the groups, but its initial startup was very fast.

Psychosocial phenomena.

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

And as usual here we are not talking about what is true or false, we're talking about phenomena.

Which are serious phenomena and which can be unleashed at any moment.

I'm not talking about us, I'm talking of a phenomenology of psychic contagion that can occur at any moment in the world.

In any direction?

That's the serious part. In any direction.

And are those processes of accumulation or are they unleashed?

No, they're unleashed, but with previous conditions.

And those conditions can give rise to monstrosities or to sublime things.

But they have great velocity.

For sure.

And what are those conditions, more or less?

Well, that's another story and now we're into particularities of particularities.

Yes, for sure. Phenomena of those kind can occur.

In this tumultuous time they can be put in motion.

For sure.

And they have consequences in all fields.

They don't remain in the field of the spiritual, in other words.

They affect all human activities.

Everything is affected by those phenomena of psychosocial commotion.

Art changes, politics changes, social organization, a bunch of things change, because of some strange things that some guy on a camel said.

And so they are phenomena...

And can many of them occur simultaneously, concomitantly?

Yes, they can, but of course in these times of globalization, it is the general, that which touches everyone, that has the most impact.

And so here we are with our minimal organization.

And our minimal proposals.

There we are.

I believe that meetings of different communities of the Message will happen soon.

People who are more or less close in a certain area, will tend on occasion to have their councils, to have their meetings.

Yes, they'll tend towards that. Those who are used to that small thing of the communities,

they will surely meet together in certain moments.

(inaudible), and there were meetings (inaudible), of the March...

Now those different communities felt that need to get together in order to interchange.

Whatever they do, they should not lose that thing of the community with a nucleus.

And aside from that, let them add up, let them multiply.

That's good, it's welcome.

It shows its effect.

(inaudible) tendency to uniformity... How will it be...

There's no uniformity here, and we'll try to preserve the respect for those little nuclei.

Now, in terms of people grouping together and so on, that's welcome.

There could be fairly big expressions in that sense, but it's always the sum of small things.

The sum of small things.

And like this I believe we are heading towards moments where different communities will touch each other.

It could last a short time, but such contact provokes perturbations in the world of the established.

Yes, yes, yes.

Those phenomena are very hard to understand because they go through those paths.

In today's world, well, not so much today's world anymore, they used words that showed that thing of

ideological agreement. They called them mobilizations.

The word 'mobilization' was used a lot.

What is it about this phenomenon that mobilizes?

If what was mobilizing wasn't explained no one knew what was happening.

Besides, if it didn't have mobilizing power it couldn't exist.

They believed or saw things backwards.

So then, what can mobilize people?

Money?

What can mobilize?

The banks?

Who else can mobilize?

Who else?

The word mobilize is very linked to that form of narration.

There is generally an ideological-type element,  
we observed it in the carnival-type march  
that we did on October 2 in Santiago.

I met some young people I knew,  
they'd been students of mine, and they said:

-Hi, how's it going? Nice to see you.

-And who invited you? I asked him.

-A friend, he says.

-Ah! And what's your friend into?

-I don't know, he says.

And he came, let's say, mobilized by youth,  
by the generational vibe that was spread,  
something about how young people were gathering in a place,  
and that they were going to march, and Peace...  
and all that, but there were 3000 people there.

Yes, sure.

And no one knows anything about anything and it's all fine.

Of course, because they are pretty utilitarian. Why should they know? Know what?

Of course there were other intangibles.

Certainly, intangibles.

Yes, the psychosocial phenomenon is close, it's about to be produced in different  
places, or more generally.

And we know psychosocial phenomena of another kind are going to grow.

Socially speaking, psychosocial phenomena like upheavals.

That is, clashes with the system.

Upheavals of all kinds, without explanations about why they are occurring.

What are you going to say when 10,000 young Parisians start burning cars?

You'll have a foolish explanation: "Well, it's because they are of Arab descent..."

Okay, okay, like that you can say anything.

But in terms of a line of reasoning...

And it starts spreading from Paris and begins in Germany but doesn't take off, it  
declines,

because its time has not yet come, but the symptoms are there.

And so, of course, it's pretty hard to understand these phenomena of upheaval.

And the points of view you'll take, you have to see what the sociologists end up saying.

They'll talk about the per capita of the people burning the cars. Things like that. They'll  
try to interpret it how they can.

And that's why they get paid, why they have a salary, a place in the university and so  
on.

They have to say something.

Of course.

And the publications of the people who want to sell their magazines.

And so the whole world has to say something and no one understands anything and  
everything's fine and Allah is great.

An important phenomenon can also be an upheaval but within religions.

It's not that the religions are declining, as the pundits are saying.

There could be some real schisms in the religions...

That is, phenomena of upheaval.

Upheaval.

Between religions?

Within the same religion!

Within the religions.

That thing that you think appears so solid in that Islamism that is growing and so on, don't be fooled, some important turmoil could arise there.

Very important.

Many things are being heard in different Islamic groups, they're all very active.

The spiritual thing is very strong, it's growing.

But the character that they are taking means it could end up in a lot of internal clashes.

And it's no longer about the classical heresies within one big religion, but rather of influential human groups that put other groups in check.

And the structures of control are cracking, for sure.

The structures of control are cracking fast.

That's why in this context you can understand the desperation of the fundamentalists, who want to control everything and can't...

Sure, you have to see the activity that they're developing.

But they also have some internal secessions that are very strong.

And that can lead to extraordinary things.

And so in this world that is so mobile, so changing, there are phenomena that will be far-reaching.

You don't see them today, but all that is developing.

Upheavals, and far-reaching phenomena that will be unleashed with force, for sure.

And that connects, involving everything.

They start out as local phenomena, small, provincial, national,

and end up, in this time of regionalization, becoming regional phenomena that go beyond countries.

And they'll end up becoming continental phenomena.

We're in a time, in a moment of regionalization.

And the regions start taking priority over countries.

And that creates some very big tensions,

because the partisans of the countries say that they cannot give up sovereignty.

And if there is a community of countries, it aims to direct all those countries.

You hear things like that.

Nationalists throughout Europe have serious problems

with the European Community having a reference and organizational point in Brussels.

And they've done it very well, in the sense that Brussels, Belgium, has no great political or economic power.

They've chosen well, to put their regional organization

in a place that cannot impose itself, neither by force or by arms.

They've all reached the conclusion, from the historical experience they have,

that it is very interesting for an administrative center to be put somewhere.

Nonetheless, the nationalists throughout Europe rail against the Community directed from Brussels.



And in reality it's not directed from Brussels.  
But they feel it like that.  
What is falling is national organization.  
And that is happening in countries, with the growth of the regions.  
And all the regions are going to start grouping together, into something continental.  
Whole continents.  
And whole continents are then going to be something else.  
Not without conflict, not without conflict.  
Until the moment arrives, who knows when, when the worldwide begins to appear, the planetary.  
But that's far away.  
Well, those are themes of development for historiologists, the direction that process will take.  
But this process that today is going through regionalization is going to keep growing for sure.  
Negro, this has also been seen clearly in the progressive cohesion of Native Americans.  
In the Americas you can see that.  
They were stuck so badly for many centuries, with so much colonialism and all that, but a whole indigenous nation has been created.  
Supranational.  
Exactly, supranational.  
Of course, they're like regions.  
They were very downtrodden, with genocides, with exploitation; and nonetheless they've articulated their nation.  
Not without conflict.  
And today, those who don't understand that confuse it with folklore.  
And so the nations of this continent, those native things, with roots and so on, it seems that when they talk about native peoples, they're talking about costumes, what they eat, and some of their little dances.  
That's as far as they get. That's the essence for them, the essence of indigenous phenomena.  
Folklore.  
We're here for folklore.  
All of Europe also went through folklorism in its time.  
And all the other continents.  
For sure. The folkloric is the most external part of the cultural phenomenon.  
And of course they place a lot of importance on the clothing, the food.  
It's all external. Everything that it's not.  
That's very strong.  
Yes, those things can be seen.  
In this psychosocial process, they're like ruptures.  
Yes, yes.  
But it's human consciousness that creates and receives those perturbations.  
Human. It's human consciousness.  
It's from the most profound where those phenomena are being produced.

Well, in reality we've been commenting for some time now upon other matters that don't have to do strictly with the Message, but they are themes of interest, no doubt.

Okay.

People will have their ideas and all that. Okay.

But we will try to form our little communities, our little halls, and hopefully phenomena that go beyond all that, and relations will be produced between all of them in certain moments.

Yes, we're heading towards concentrations of people.

Things that for the... marvellous theorists of this time, for those who have no response and who can't mobilize a thing.

They like that so much. No, they don't mobilize anyone.

They have to appeal to things that do not exist.

If some political-type wants to get up on a platform and say things and have people listen to him,

he has to put some guitar players beside him, riff-raff, people who make noise, all to arouse interest.

And then the papers will take a photo of how many people went to listen.

No, all those people didn't go to listen to him.

All the paraphernalia that was developed alongside, that has nothing to do with the phenomenon,

that's what they later publish and then use as feedback to show how popular those political-types are, and things like that.

It's something.

But you're not going to start arguing with everything, because everything is up for argument. What the hell.

It's too much work that takes us out of theme.

But their ability to mobilize is less and less all the time.

Well, they must have done something wrong.

Wrong.

And the Message goes then in the direction of the profound.

That which connects psychisms.

Because behind it all things are advancing in that direction.

That which connects psychisms and produces psychosocial phenomena.

It goes in that direction.

It's like that.

And so in effect, let's say the simple thing here has to be sought in the 'z' dimension.

Exactly.

And not through other ways. Not through the postcard about who knows what.

That doesn't exist.

Okay, we are at a moment in which we are not going to talk of all this delirium.

But we are going to try to connect all the communities, and through the nuclei.

We'll base ourselves in these basic little books.

And we'll try so that people in all the Communities

not only have those little books, but also work with them.

If you take the Message and the ceremonies of the Message and so on

and people start working with them,  
they'll have a degree of clarification very different  
from what a book presentation would give.  
Because we shouldn't believe that those materials are being studied much.  
They're not studied much.  
It's more the atmosphere. It's fine, we know the force it has and where we're heading.  
It's the atmosphere around these things that has that dynamic.  
But we need minimally to study what it is we're talking about.  
That can be done, stimulated by the nuclei of the different communities.  
To talk about little meetings where themes are touched upon and where there is  
always a theme to be developed, as brief as it may be.  
Be they thoughts, forms of the message.  
We should always have a message in place in our meetings, however small they may  
be.  
The ceremonial thing will always have to be present.  
Very simple ceremonies, whatever people like.  
But the ceremonial thing has to be present.  
It has to be present. They are ready-made experiences.  
And we won't concern ourselves with much more at this time.  
That's where we are, what we're into.  
Trying to understand, trying to study a bit.  
Trying to meet with people who are into that, interchanging a lot,  
and nothing else.  
Everything very un-spectacular, very calm, very quiet.  
But those phenomena will grow.  
There we are.  
Very little explanation of the Message, the day after the mess.  
And very little deep explanations of the Message, now.  
Because there is no mess, but we also go into other themes.  
If you look at how little we've spoken of the Message itself,  
of its functioning and so on, you'll see.  
Very little.  
And so we tend towards other things.  
And that's because elements are apparently missing in the Message.  
And so right away we go to other things.  
That'd be all.  
So then, the thing of the websites is official?  
And what will happen with other websites that different nuclei of the Message have?  
How will that be?  
Because there are other websites.  
Websites of the communities, perfect.  
They'll be included in these two websites.  
Right.  
And so if the people want to make their websites and things, go for it.  
What's the problem? By all means.  
But we recognize those, that have that minimum coherence.

Silvia, so the website for Spanish and Portuguese is [elmensajedesilo.org](http://elmensajedesilo.org)?  
.net.

They have the same format. You enter one and can go to the other, and vice versa.  
Each page refers to the other one.

That's good.

Negro, could we for example, connect the changing of the seasons to gatherings in the Parks?

We could. Nothing is stopping us from meeting seasonally.

Yes, we could.

Let's say it's not something that...

but yes, we could promote that. Yes.

Perfectly.

What?

You were saying?

What were you thinking?

I was thinking, she was saying.

Okay, very well.

No, it's that the seasonals in a way are being done in any case.

Perhaps we haven't put all the...

Yes, there's always a seasonal thing around.

There are other monthly things, like the askings.

Yes, also.

They have something ceremonial about them, these things. These dates.

And with many, many people, always. Yes.

The seminars as well, from the Manual. Monthly.

Yes, as well.

And so with these elements we have many things to do.

It's a matter of stimulating them.

And there's no confusion with the things that people do, or that happen to them, in their political events, their economic events...

It's neither here nor there.

Very good. If we're done, we're done.

And not much else.

For sure we'll have meetings.

Without knowing now what date they'll be, but for sure we'll have meetings.

Us with the communities, the communities among themselves.

For sure that mess, that mix will be produced.

For sure.

And we're not at all thinking of stopping that activity.

There will be activities that will take on their own dynamic.

We aren't thinking of stopping them at all.

Very well, we're done, thanks a lot.

Thank you, Negro.