

**Meeting with Silo in Punta de Vacas Park after the World March  
January 3<sup>rd</sup>, 2010**

We said half past two... it's now four.

Okay.

So because with a schedule, there is a sequence of events we'll have to shorten this to do what comes next, or else everything falls behind.

Let it fall behind!

We can finish with this in 10 minutes, so...

It's four. Okay.

Let's see if it works.

The last activity of the Message –like almost all the organisms and people connected with us –was the strong support of the World March.

The Message in different countries did its part.

And it did it well, supporting, perfect.

We have nothing to say about The Message.

That is not its specific task but we said that since it's a theme that involves us completely and which is very old and very dear to us – this theme of nonviolence, peace and all that, then we'll also support it with The Message.

It was the first thing we said. And we did it, good.

And so now we won't talk about the March any more, not at all.

We did what we had to do.

Within the year, we did it, and now let's talk about other things.

Let's start with the materials of The Message.

There are very few, so the chances of error are also greatly reduced because there are few.

Because if there were many books, imagine.

There is a little book called The Message, Silo's Message.

There are a few themes within its pages.

Themes that are known as the themes of The Book.

In fact, The Book is the same as The Inner Look, so there's not much to add.

The Experience, which is another part of this little book, is proposed through eight Ceremonies. Not much to add there.

And the Path is a set of reflections and suggestions.

This collection is the complete Message.

Here we have the Commentaries to this book.

This little book is a collection of old commentaries.

And in turn there are these commentaries on this book.

It is a very small book, which tries to clarify some obscure points of The Message, but it is very synthetic.

And finally we have another material which is the Manual of formative themes and practices for Messengers.

This is a work produced by

Karen Rohn and Marcos Pampillon.

So it's a job well done, it took time to do it,

and they explained all that is essential for the Message to function among messengers.

Whatever is not included in that will be difficult for a Messenger because they'll have to resort to this.

In turn, these three little books are found on a website, so whoever wants to know what is going on with the little books and so on can go to that site.

The site is [www.silo.net](http://www.silo.net), the Message of Silo.

It's simple.

I mention this because at one moment an attempt was made to eliminate [silo.net](http://www.silo.net); so people could not connect with [silo.net](http://www.silo.net).

So it's good to mention it,

because sometimes these disturbances, these interruptions occur.

Now we know that the site that deals with these themes is [silo.net](http://www.silo.net) and not another.

Okay. How does the Message work? Because these are the materials.

It works with small groups of people.

Groups of people who learn about the materials and begin to study them and work.

These groups tend to be small, because as the number increases, they split, so that phenomena like this do not occur.

So it divides and of course it's as if the people in the Message were decreasing.

No, it keeps increasing, but with erroneous vision, it appears to decrease.

Those groups around the world go multiplying.

That's very interesting, it's very pleasing, because people keep working and they don't depend on a closed structure.

Over time we saw that these small groups needed some element of coordination.

A kind of nucleus of work, where people who took care that everything worked, gave their data and connected with others who gave their data.

So there was a multi-connection.

And there was no central organization.

No central organization in The Message.

And when people in the Message agree to do something, it's through those connections.

So it is difficult, even for the system, to cut all the connections.

It continues to multiply, there's multi-contact, no structure and it's not at all uniform.

And there appears an interesting topic which is the free interpretation of Message materials.

Just as there is free organization

seen in the decentralization and opening of new, ever wider groups,

there is also the interpretation that each group happens to have.

This causes some scandal because if each group interprets things however...

then it messes up everything.

No, no, that's what puts order into everything.

Because what actually causes deep disorder is when there is a rigid, non-flexible thing which cannot be changed, where a small group of people occupies that place and then tries to impose its personal point of view!

That can not work.

So notice that in The Message,

the theme of decentralization and of totally free organization,

according to how people like, is primary. It's based on that.  
And there's no other organizational issue than that.  
We decentralize, multiply, and try to have each of these points connect to others.  
And the information flows.  
And out there, depending on what point you touch,  
you will find things that are not coherent, that don't fit the whole.  
Because some interpret one way and others another way.  
And to us that's very interesting.  
In the great movements things grew when they decentralized  
and when the phenomenon of free interpretation was produced.  
Not even Christianity would have multiplied if various forms of interpretation had not  
appeared.  
Of course, we know of others through history, like the Reformation for example,  
which is a form that interprets in a certain way,  
and within the Reformation many other reformations, and so on.  
But wasn't it a big mess? No, that facilitated the spread of Christianity.  
And if you look at more recent social movements,  
you'll see for example that Marxism as an idea  
could grow and touch different points through its internal reformations,  
thanks to Trotskyism, to the provocateurs of the right, thanks to...  
whatever you call it, but it reached many points,  
even though the orthodox doctrinaires wanted there to be only one explanation,  
and just one organization, all that disappeared.  
But nonetheless the fact is that this idea expanded,  
and lasts until today and will last significantly longer.  
But not the organization. And not the centralization.  
It is very interesting that topic.  
Well, in fact we do not need to rely on what happened to others.  
But it's just to illustrate that what is said out there,  
about, 'how can you have different views? different organizations?'  
That leads to chaos!' No, it does not.  
But rigid mentalities reject it strongly.  
Okay, so there's little more to say about how this is organized.  
They are small groups, when they grow they tend to form new groups.  
And there is always a small number of people who form the nucleus of that group.  
We can call that group a community of the Message.  
The Message moves with different communities.  
And how do they connect? Through that nucleus.  
And what if a community does not want to be connected?  
Then it doesn't connect.  
What will happen? Absolutely nothing.  
Is the system working?  
The system is falling.  
It's falling?  
...I was asking if input to the speaker had to be given every time.  
"Just a second, wait 2 minutes." And so begin the regulations.

We have reviewed the materials, these here.  
We have reviewed the organization, with the nuclei of the various communities,  
we have reviewed the connection between them,  
that completely open – we could say arbitrary connection.  
And there's not much more to discuss. And it's a quarter past four.  
And then the people who are interested in exploring this get in touch.  
And people who are not interested in this don't.  
But everyone has the ability to access, seeking the sources in question.  
So you see, here ends the effort.  
We're past that and now other groups and people can come to fill these places  
and develop their themes, but the Message has finished saying what it had to say.  
That's it.  
In the future can we print books that are cheaper and smaller for our communities?  
Of course. That is already happening.  
To make everything cheaper and...  
And if there are typos, it's not so serious.  
Since we are talking about free interpretation,  
you can make all kinds.  
And when you have the possibility of a certain error,  
you communicate with others and see all the variations that exist in the various  
editions.  
Big editions, small ones, cheap, expensive.  
Go ahead with that.  
The official things are on silo.net.  
For sure, because silo.net functions like a display window.  
It's not an interactive site where one asks a question and then it's answered.  
All that stuff that you see on websites, which is very good, doesn't work on silo.net.  
Silo.net just posts the themes of interest and isn't looking for feedback,  
to see if the other agrees or disagrees.  
That's discussed elsewhere, but not on silo.net.  
With the window, the materials are there. There's no way around it.  
So they tried to cut off this important window.  
It did not work, but they tried.  
It was fantastic!  
Are the other Message websites the same?  
I think they are growing and there could be some great ones, too,  
great ones that don't speak of the Message but of something else.  
Yes, for sure that will happen. That's going to multiply.  
It's like the people who form lists, and then the lists start their thing.  
That's fine, people have every right to do that.  
But that's not the window of silo.net.  
... would there be a new, given past experience,  
a new orientation towards more specific collectives, could there be a...?  
No, we have specifically not set anything.  
What we did say was, let's put our attention on the cultural differences  
that exist in different collectives,

who of course say things opposed to one another.  
We pay attention and come one, come all, no problem.  
But there is no specific orientation towards a collective or a type of collective.  
No, various collectives.  
Of course we know that we will not base ourselves nor will we support any collective – however spiritual it may be – that creates conditions of violence.  
Whenever the theme of violence is in play, we know which way not to go.  
And there are ethnic, cultural and spiritual collectives that directly or indirectly promote violence.  
The system is full of violence, so different by-products of the system, imagine how it can be.  
I don't understand...  
Understand that we will not continue with the March or different things, and the people who connected through the March will need to know, if they want to connect with The Message, what The Message is.  
But we aren't going to go around collecting people.  
No, no, of course not. What I mean is, regarding the World March, if we continue working with them, trying to connect with those people, that is, as the activity that...  
It's easy, easy – whatever the people want.  
The people of The Message, whatever they want to do.  
If you want to continue connecting with them or not, it's fine.  
But then we will lose a lot of people! Don't believe it.  
And anyway our concern in the Message is not about getting people.  
That is very important.  
You avoid the strategizing of putting things one way or another depending on the face of the client.  
No! You avoid all that.  
So surely there will be many people who never had much to do with the Message and they won't have much to do with it now either.  
Because they're not followed, pursued, or mortified by debating ideas.  
No, we finished an activity and we continue with our stuff.  
And whoever likes and has a feeling for the theme of the collectives, do that with whomever you like.  
But look if deep down some kind of violence is being promoted, explicitly or tacitly.  
It is a kind of limit that we impose.  
Because there may be ethnic collectives, cultural or religious collectives who approach The Message and so on, but who carry that problem in tow.  
...and I'd like to know how we can spread The Message more widely.  
I wouldn't know how to answer all of that.  
I wouldn't know how to answer you, because we're doing it on the fly, people are looking for different ways to express themselves, but we don't have a way to connect more widely, we don't have it.  
Surely some forms that are better than others will appear,

but we don't know them.

We should do outreach.

Outreach?

Should we?

It could be, in some sense it might suit us, but in another sense maybe not.

Each community of The Message will decide that.

If they should do outreach or not.

We have reached very closed places,

where it would not be good to do mass dissemination of The Message, because we'd create resistances, not because we put them there – they do.

We touched a number of very sensitive places, so it is not so sure that it's good for us to do outreach.

In some places it's not good to do outreach, for sure.

Nothing, that's what I can tell you.

And in Europe?

Should we do outreach in Europe?

In Europe there are places where it wouldn't be good.

In some places it's not good,

for example, it's not good to do a big outreach in Kosovo right now.

And in other places, yes, if there aren't those paralyzing troubles of certain groups.

What would be the most appropriate form of outreach for the Message?

The one the people choose.

It's like that, it's elusive, like that.

The Message is a kind of smoke,

it's not a structure, or a recipe, it works like that.

Open and diffuse, and that's why it probably won't click with many people.

There are many people who like concrete things. Fine, The Message does not like concrete things.

The Message does not have its feet on the ground!

The Message does not move with the prestigious things

with which the different institutions move.

It does not use those models.

Well, I think that's about it.

What else is there, what are we going to keep saying?

And of course as there are people here who are already in the Message, you already have a rough idea of how things are and you know how...

Recently you were speaking about an atmosphere that is generated in The Message.

And that has been happening lately in some work that has been done, where Messengers got together.

A nice atmosphere where there was none of what you were just mentioning, prestige...

Where the thing is based on the whole and on the objective of that whole.

Can you tell us anything about that?

No.

Can we apply ourselves in schools?

Often people of the Message give explanations to groups of adolescents, children, groups of teachers who deal with children,

yes, there's a lot of that.

There's no taboo, no limitations, unless it's, I don't know, an arms factory or something.

Why couldn't we be with them all? Sure.

No, there are no limitations.

The limitation we have has to do with violence. That's a limit for us.

And otherwise, no taboo. Whatever you like.

And in terms of schools, children, and so on, yes, there are many people who pass The Message to schools, children, teachers. Sure, no problem.

Rosario took it to Paraguay a while ago and said it should be translated into Guarani, to work with the native people, and all the people who speak that language.

So with the deep gratitude of all Paraguayans and our beloved Rosario, to you who brought a new dawn, a breeze from the unfathomable, thank you Silo!

This is The Message in Guarani.

Thank you very much.

And we are now finding translations in different languages.

Many languages, and not the most popular ones, but dialects.

It's fantastic what's going on.

So it reaches places that are very remote, and very obscure.

It's good, that's very good.

Translations of The Message to different languages, dialects, human groups.

That's an interesting form of outreach.

Because she asked about forms of outreach.

Okay, but this for sure, translations. Terrific.

The spoken word, yes, of course.

Well, it seems that we are done, right?

It's a little cooler, no? Yes. It is very nice!

Well,

it seems that we are done, in general terms.

The other thing is to share things because we are friends, we like to hear each other.

But really the fundamental thing has been said.

And it doesn't sound like much, because it isn't much.

Well, however you like, but we don't need big expositions.

Expositions that perhaps we got used to in other times, with complicated bibliographies.

But in The Message there are no complicated bibliographies or big expositions.

It's pretty thin, like a smoke.

So it's for humble people.

...that kind of support, relationship, what is the relationship... ?

When the time is right.

Where we can express ourselves deeply and very widely,

then we'll meet among different communities, to see if we decide on that support or not.

Because if not, one comes out in support and others against it.

And it's fine for you to do it, but not that you try to drag everyone along with you.

So when there is a thing of great common interest to all the groups of the Message, gatherings and meetings to discuss that will take place.

Do we want to, is the time right, to make that move?

That will happen when there is an important issue, people will for sure get together, to discuss the new situation, because of course new situations are going to arise.

Can people who are not in The Message participate in The Message?

Let's say the person is in another organism and participates in The Message.

If we look at the details, those people who are not part of The Message participate in it and participate in all studies, works and so on done in The Message.

But to be part of the nucleus of a community you must be only in The Message.

Because otherwise you start bringing in things from other places and you produce de-referencing in the communities.

And you cannot produce that de-referencing.

So in the nucleus of each community one must be committed to The Message.

And of course in The Message there are commitments.

There are people who commit.

But there are many people who are not part of The Message and who participate in it.

And it's great and they are welcome!

But take care with that point about the nucleus, who are the ones that connect together, who connect communities, the ones who give the tone,

because they are the ones who are always finding out what's new in The Message.

So I would look at that, at the nucleus of The Message.

It's like - aside from the distances and that it's another activity -

I believe it fits as an example -

take the Parks, for example.

In the Parks, many people participate and do various activities

and many people come to the Parks.

But the decisions regarding the Park are made by that nucleus of people who put it in motion,

not some guy who comes along later, when others have already launched it.

Those nuclei of the Parks make the decisions regarding the operation of the Parks.

But in terms of participating and working in the Park,

agreeing with those who manage the Park,

agreeing because there are issues, with the calendar alone

– one group wants to participate in one thing, and another group in another,

and that's great but there has to be some minimal organizing.

This group wants it for September, the others for October and another for August.

So then we need to sort things out,

that also happens in these important groups that have to do with the Parks.

It's not the same as The Message, but it has that thing of the nucleus.

Because the Parks don't have a central organization either.

They are totally decentralized and have an organizing body that is the Commission.

And they have another body that has to do with the economics of the operation of the Park.

Which is always supra-personal, not in the hands of one or two people, or a small group.

So they are the ones who can comment on whether or not the Park is available, whether handicrafts can be placed there or not, of course. They're the ones.

And you could get different answers from different Parks.  
You'll see how that thing is going to develop...  
that thing of doing things freely, without censorship or self-censorship.  
One self-censors often.  
No, I can't say this because it will have nefarious consequences.  
You can say everything and hopefully you can think everything.  
Sure, sure.  
Good. Anything else?  
Okay, this session is over, thank you very much.