

Toledo Dialogues

Silo: Good afternoon.

Good afternoon... Silo: How are we?

Good... happy...

Silo: It is 7:15 pm, 19:15 hours, if there are people who have to catch buses or trains or something, you can go now ... or you'll miss it ... (laughs).

These are the materials the Message moves with - this little book, these Commentaries about the little book, and this Manual on formative themes and practices for Messengers. So, these three materials don't do much, but something gets done, we don't have other materials. The Message uses very few materials. Others use many more materials. If you review the web sites or other places, you'll see an overabundance of materials, but in The Message, few materials. In fact, the basic book of The Message... includes a book, *The Inner Look*, which is most of the Message; these are things that have been known for some time, brief and very old. So there's little to talk about. Sure, some Ceremonies have been added to the book and also some short thoughts. Imagine, look at this page (showing it, laughter). So, we don't have a lot of literature. This part is also very good (shows a blank page, laughter). Very little literature... It seems we are approaching a time where little talk is needed.

In the Message we aim to form nuclei of a sort, and to do that everywhere. A core of people, a few people who are in charge of making contact with others who think or feel more or less like they do, and who in turn will connect with other points, even though they might be far away. If we don't have these nuclei we can't minimally coordinate. The things we need to coordinate are really not complicated, but we need the minimum, and that nucleus is the minimum, and there are no other organizational issues, no organization beyond that - so, few materials, not much literature, and little organization. Perhaps very few ideas, or maybe not, but that is what we need.

A small core of people in each place who share the responsibility to inform others about what is being done at a particular time. This way, we make sure there's some communication between them and other people so they will not be totally disconnected. This is what we're aiming for; it is not a complicated idea.

It is rather like a tissue, where every neuron that is a part of the tissue has an entrance and an exit, it has a kind of nucleus, where these transformations and elaborations are made, and all connect with each other without any type of organizational hierarchy - it's not necessary. What would we need it for? What we do need is that they can minimally agree. That's the most perfected tissue, at least in the human system, the nervous tissue. And that tissue which is the most sophisticated is completely distributed. It's a paradox.

If we could have those small nuclei, and we all agree that these little nuclei will take on the responsibility to inform others and receive information from others, we will insure a long future for ourselves. So, not everybody should have to worry about all the friends in any one place. A small group, and people will decide who they are. They agree among themselves, the core group is formed and they are responsible - through tricks that exist today, websites, email lists - to pass on the information to larger groups, and that's that.

What information should be shared? Well, the few things that we do, we could agree on that at a meeting. We can agree on holding a book presentation, or some commentaries, or of interesting ideas that may come from far away places ... (reads the water bottle label: Fuensanta (laughter)).

The information comes from anywhere and goes somewhere else, that's all.

For example, what are we up to in the Message at this time? At this time we have a common task, a general task for people in The Message and for people who are into other things as well - the theme of the World March. We are interested in the subject of the WM because for all of us this is nothing new. This thing of the March, this focus on the subject of Peace and Nonviolence and such, comes from the past 40 years. Some saw it as a novelty. They haven't been aware of the previous moments. This is what we are up to and we're putting it on the table.

The way to communicate this to others could be contacting other people, but contacting doesn't mean just someone signing up in the street and that's it and then we can never find them again. The idea is that the people we reach can be contacted again, because if we can't recontact those people they're completely lost, and even more today when everything is so replaceable. If we don't have a name, an address, a telephone, an email address, we can't recontact anyone.

That's why some campaigns of contact have been organized, every so often, where lots of people go out to make contacts in different places, but with this approach - making contacts, but also making sure whenever possible that people can be recontacted in the future. So: what will you record from that gentleman or that lady you contacted? You'll have a phone number, a name, an email address, and not much else. Of course, if you have more lines to fill in, you can ask and consult with people: "Tell me, in this campaign we're

doing, which function would you like to have?" What would you like to do? How could you contribute to this March? Could you do street promotion, could you promote this with e-mails... what could you do? You tell me.

We'll take note, and surely, out of all these thousands or hundreds of thousands we're connecting with, we could group people who point to one thing and others that point to something else, and we can form groups of people that can be set in motion. In order to build these databases we need some minimal information. What do people want to do? How could they support the World March?

So, if we don't gather that information we won't be able to move very much. There are some general ideas, the March has some stages that will last at most three months - when some begin to walk from one point and go through other points, but that's not all the people who are participating in these activities. These are just a few people, and if they march by your house you take the opportunity and you support it, but these marchers are not the whole activity. The marchers march. And, what do you do? You clap. You toss them flowers. Right?

But if the marchers go through places and it resonates with people, and people amplify the phenomenon, then they can reach the press and many other points, and it becomes an interesting phenomenon that is moving in different parts of the world.

And, what are we going to achieve? We will draw attention. Our intention is humble: drawing attention to the subject of peace and nonviolence, drawing attention, because until now attention is being drawn-and how! -to bombs and other delicacies. Regular people know a great deal about the way bombs work, a firecracker, about an explosion in a city, but very little is known about peace, about nonviolence, about the conditions of nonviolence. So, yes, we want to draw attention... (laughs)... to draw attention to the theme of peace. And what are we going to achieve with that? We don't know what, it's not laid out anywhere. What we have set is a direction, to reach people and to highlight the theme of peace and the ways of nonviolence. But the results may never be known... We never know the outcome of things, much less of these kinds of things. What results could we have?

In other words, we have to think the opposite of how we think in business... People approach business by putting the results first. Why would you do it if you don't know how much you will earn? Well, here it works in reverse, because we don't know the results. We intend to sensitize people. And we are going to sensitize people only if there is already an internal pre-condition for peace and for nonviolence. They may lack details or certain historical knowledge, among other things, but if there isn't a minimum sensibility in people, it is useless to shout until we are blue in the face, continuously talking about peace, and, what for? It is something unknown; there are no precedents, right? That pre-condition must exist in people, and the sensibility for peace and for the methodology of nonviolence. If this pre-condition is not there, there is little we can do.

We believe this pre-condition exists in the populations. On one hand, people are fed up with so much abuse, so much excess, so much irritation... and on the other hand, the historical moment itself is creating conditions for people to awaken a special sensitivity toward others that in recent decades has been swept away and absent. It seems to us that there is a little more sensitivity toward the other. So, since this exists, let's reinforce it, but we don't know how this will work out.

In fact, if this were such a common occurrence, many worldwide marches for peace and for nonviolence would already have been inaugurated. You know well that there are thousands, thousands of pacifist groups, or who call themselves pacifists. How is it that they haven't managed to organize a global campaign yet? They haven't managed to organize a global campaign. It's unbelievable! Either such groups have no real existence, or others have managed to neutralize things so they don't work out. Yet, there is this pre-condition in many people in the world, but things have not been able to hook up. We believe we can do this. And what if we cannot do it? Nothing will happen. We won't lose anything. But it is worth it... to emphasize what is needed at this moment and will be needed more and more as time goes by.

In this year, since we began working on this campaign for peace and nonviolence, in this year things have accelerated a lot in the world. We have not accelerated things. The decomposition of the system has accelerated. The disagreement between people has accelerated. Uncertainty regarding the direction to be followed has accelerated. There are no guidelines to follow. Even political parties have lost their basic strategies. We no longer know who's who! They've changed so much that everyone's bewildered.

In contrast, small factions that were apparently marginalized are gaining importance. These are very small and extreme factions, very heavy, very violent, who promote exactly the opposite of what we promote. The parties only have problems with these factions because they might take votes from them, but not for moral reasons, or even reasons of existence. Nobody deals with those sectors which are growing very fast everywhere. Yes, this year we have seen an increase. You might say: well, it is because of the European elections. No, let's not fool ourselves, this started way back. Yet, the latest European elections have highlighted this issue and the bewilderment in people, the uncertainty in people. We don't see it in the press,

we see it in ourselves. One morning we'll wake up, we will look in the mirror and say: and who is that? We're disconcerted. And this is growing.

In the past things were nicer, easier, you could bet on a certain line and follow that line, right or wrong. You could follow a life direction. That possibility is over. The business of knowing what will happen no longer works. We cannot bet on what will happen. We have become orphans, metaphysical orphans...

ell, but it's not the time for these people... and now we can agree on some things. We have a small plan including some operatives in the environment, which are these operatives of contact where we take note and see how we can reconnect with others. We have a small plan, which is a World March that's passing through different countries and places. We also have some small plans that are not yet fully developed, certain more or less massive events, which could be realized in some of those places through which the march passes. These events are not launched from a central committee. They're going to be organized by the most enthusiastic or by those with the most possibilities. They're going to agree among themselves and say: these folks are going to pass through here in three months. What will we do in three months? A festival, a shouting match, a political rally? What do we do? Well, these are questions that friends everywhere in the world where the march goes will begin to ask themselves. There will be many other places through which the march will not go, and there are also small demonstrations and public events will be planned.

his conversation is over. There are no more plans regarding the March. There are no more plans. So, if some find out how this is working from this nucleus that knows, they pass it on to the others.

o, any questions? No questions, no answers. (a dog barks)

he doggy!! Yes, he knows all about it! (laughter)

Silo: Yes?

P: The issue of the experience with different communities.

Silo: Ok, let's talk a bit about this. We have wanted to reserve this of approaching different communities for ourselves, for the people of The Message. People who gather because of a common ethnicity or a common culture or a common language, we're aiming to approach these human groups. Everywhere we are going to find these groups, these communities. In young countries we are going to find that there's almost nothing but such communities. You go to the USA and you will encounter extraordinary communities. You will find Spanish communities, Italian communities, communities from various parts of Europe, Jewish communities, Arab communities... and they have a profile, an identity, and they are strong and they are very important and they are usually disconnected from each other. They are communities with a lot of identity, very important communities that are trying to do business within their own communities. It's good. It's also a way of defending yourself. But they are not interconnected. And in the places where these strong communities exist we are trying to go to them.

They are usually very friendly. If we propose to them: "Listen, we want to give a presentation here. You have centres. You have these things - Ok they're empty (laughs) but you have centres. We want to make a presentation. Very often they will lend these centres. They publicise the event internally to tell people there is going to be a presentation about certain points, and usually they turn out quite well. In other words, we don't find barriers to our connecting with different communities. Quite the contrary, the people have treated us very well. They have opened their doors and have contributed to disseminating the idea and we have been able to give presentations in these points.

We are talking about going straight to different communities. I was saying that in young countries, throughout North and South America for example, the theme of communities is very strong. Even in very small populations, in the smallest towns with few inhabitants, there are organised groups of different communities. Very quickly they connect to each other, because they are everywhere. I don't know how it is in Europe, but probably there are also substantial communities. For sure there are, but they're tough.

P: Yes, they say that people in Europe... Well it's an experience. I'm not saying that the same would happen to everyone, but in general they are very new here because they have come to work.

Silo: And?

P: And it's very difficult to bring them together. You can't.

Silo: Why can't you? If they've come to work there will be a few who've come.

P: Yes, but you go to a community and they say to you, "Yes, very nice, very nice," and they endorse and everything, but when you want to give a chat they tell you, "The people won't come." And I invent this, "Celebration and chat for Peace and Nonviolence" with a cake and because like this...

Silo: With what?

P: With a cake.

Silo: Good, good, very good.

P: Everyone does it...

Silo: Their own way!

P: And so, let's see and ok, out of five that I went to, five little failures. Because, well, besides they were misled.

Silo: Misled by whom?

P: By themselves. I got the phone list as you said. I love this form, very nice. I called them one by one. I called a synagogue, and they said to me, "But do you know that it's a cult?" Yes, but I got it from immigrant communities. I thought that they were Jews. Nothing of the sort. It's a religion, but... "No, no, we are Argentine Jews, Catalan Jews..." (laughter)

Silo: And?

P: Well... it's a group, a community. In addition, when I said "Punta de Vacas", they already knew about it. The man knew it very well, and he replied, "So why do I appear on a list of immigrants if I'm Catalan. I said to him, "I don't know, sorry. If you're interested, you have my phone number, call me." And this happened to me five times. I said to myself, "ok"... I'll continue. I will go to the Aragonese. I will go to the people from Toledo. I will go to the Catalans and here I will have more success. I want to give something and...

Silo: For sure you will be able to connect with people. For sure... Also we have to see how one does it. You're telling me how you've done it, but we hope there's something, a more accepted way for the rest of the people.

Q: Ok!

Silo: These are exercises. These are practices that you have to work with a little. In this way we are adding our little grain of sand. Let's go on approaching the communities. You will have a small percentage. But also if there are many who are going towards communities, for sure there will be a larger number achieved like this. This is on one hand, on the other hand, nothing is stopping you from doing this on the street without going to communities, rather at close range and as much as possible using the form to connect with people, to ask for data, information, and to explain what you are trying to do. And if they want to endorse this thing... So if you lean towards connecting with communities, well give it a try, but if it doesn't work or whatever, no one is stopping you from going to the street, to the people walking by. And today they see one information table, tomorrow another, and one day they say, "so many people involved in this, let's see what this is all about (laughs). Explain it to me! Of course, because if we are into this then for sure we are going to meet a load of people that we have touched in different points. So the idea of going to communities is interesting. Maybe for some of us it won't work well or it won't work out the same, but in the worst case if we cannot reach communities, we also have the street, and here were we are able to explain our message and it's not so important to give complicated explanations. This is not about complicated, theoretical, complex explanations. Simple things, very simple, but which are happening with people on an existential level, in daily life. People know minimally what is happening to them. More or less they know what is happening to them. We can talk about this, why not! We are not talking about Jupiter. If we can't do this with communities we can do it with the people who walk on the street. If we can't do it with either communities or with the people, we will put up posters, and if they don't let us put up posters, we will shout.... (laughter). We are not going to accept the story that we can't do this and we can't do that. We can't do anything. That's the way the system works. You can't! You can't do anything! Well, we're going to see how this ends up. You can't do anything. It seems that we can do everything, but ok! You have to press a button.

Q: Negro?

Silo: Yes!

Q: I have a certainty with the theme of nonviolence towards animals. It's very important.

Silo: Ok, speak!

Q: Because as we say in the treatment of others, of animals and of nature, the treatment of animals for sure it's an inner voice and I'd like to make this reflection...

Silo: I believe that we will be in agreement with you in general. Yes.

Q: There have been political parties in the European Elections. I believe that we have to back them. We have to vote for parties that defend animals.

Silo: Very well, but you have to bring the ballot papers. You have to say the name of the party. You have to explain which party we have to vote for and so on. Tell us.

Q: It's important that everyone makes an inner change. They are inner decisions. That's what I humbly believe.

Silo: Well, do we have elections between now and the end of the year? I don't think so.

We are going to see what we will do from here to the end of the year to reach the population and also explain that animals are treated badly and all of that, but take the opportunity to speak about the WM, the WM campaigns, of the ways that we are going to use to communicate with people and on the way we will talk about animals, but well, we are focusing on the immediate thing in this moment. Was there a certain Animalist Party? Ah... no, we built the Humanist Party, but ok... (laughter) and others that care for the basis of everything, animals, plants, people and everything else that makes up nature. So, they are the defenders

of nature and it's all good. Everything is going in the same direction. But let's stick to what we know. We do what we can, with the little that we know, what we can do, and we are referring to people and to dialogue with people. It's certain that there are others who care about the life of animals, of plants and pollution of the environment. They are all very interesting but we cannot have such a wide distribution of activities. Rather, we tend to go in a direction and the direction is the one we are talking about: making contact with people and telling them about the things that we are doing. Asking them what they can help with. Proposing a sort of calendar with the things that we are going to be doing, month-by-month, season by season with dates - trying to take a large number of people in a single direction. Because everything else has been projected a long time ago, with nature, with the animals.

For example, the great religions in large measure start from this theme. For example Mazdaism, the first universal religion, the most ancient of all, was born from this, from respect for animals. A man appears and speaks to Ahura Mazda, their God, "Oh Lord, I come to appeal to you because animals have come to me and they haven't simply come in droves. The Soul of the Kine has come, the soul of the animals has come to me to ask me to speak to you and that you have compassion for the animals. Look how they are mistreated. Look how they are killed. Look at all the prejudice towards them. And so I'm asking you to help us.

And so now Ahura Mazda says, "Well, from today on you shall be the prophet of this new thing"... (laughter)

"I'm not the prophet of anything! I'm only appealing to you because the animals are badly mistreated and I'm asking if you'd look into it."

"No, no, you are the prophet and if everything goes badly... (laughter) Everyone will be responsible".

So, Zoroastrianism started and the prophet Zarathustra, Zoroaster, and their God, Ahura Mazda. And the villain of the story, Ahriman, tremendous, he wasn't so bad. He created confusion, a confusion that grew in the world between the Light and the Shadows. But at the end of this historical cycle the light and the shadows were very mixed. They were mixed within each person. So the mess was the power to separate in oneself this light and these shadows. Well, it's very nice but it takes us out of theme!

Q: Maestro, I wanted to report an experience that we have had in the Community of Diversity, with this proposal to go to communities. Recently, 9 days ago we had an experience with a Uruguayan community in Madrid. We proposed the idea of making a presentation to them and they invited us to do so. We took the videos of the World March, a few speeches by Eduardo Galeano, taking advantage of the fact that he's Uruguayan, reading the endorsement of the President of Uruguay and a half hour presentation. It didn't last longer and it seemed interesting to us because we could explain the World March, give a personal testimony, relating social violence to personal violence, a relationship of what we can do from a personal testimony to advance with nonviolence in situations that generate suffering in us. Following this we gave a short explanation about Silo's Message. It wasn't easy. We had difficulty with it, we always went into the social and we had difficulty to propose the spiritual side so openly, but we resolved it with five phrases...

Silo: Tell us!! (laughter)

Q: At the end it was very incomplete but from within we tried to explain that The Message is a space of inspiration that could fill your life with meaning... that through The Message one can achieve a profound reconciliation through love and compassion, that The Message is above all an experience. And we left things like that because we were inviting them to the experience itself. Following this we went on to speak about endorsements, inviting the people to leave their data and to give their opinion about the situations of violence they are living in, that they do what they felt like doing, what ideas they had to act together... And the interesting thing is that at the end the people were filling in the forms and they were very interested to participate in a meeting of The Message. This is just one experience that we've had and it's not statistical. It was very interesting and very valuable and I wanted to tell you.

Silo: Many thanks. Anything else?

Q: A question, sometimes when one has the intention to work without any discrimination, open to the future, with the heart open, nevertheless one makes a list of organisations, of the people to contact and one discovers, "Oh, this one I have put at the bottom of the list again," like inner discrimination, inner prejudice in which this World March acts like a "magnifying glass" in which we see the difficulties that we have to really go from an open heart without discrimination. This is the difficulty for me. The difficulty can be outside, but it's within.

Silo: Because you tend to discriminate against people?

Q: One tries not to, but the difficulties that one hasn't surpassed, that one hasn't completely integrated become evident.

Silo: We do what we can!

Q: In the case that this March gives rise to a phenomenon that is social, universal, of great scope, what would be the response of the big economic powers, of religion basically? And on this basis how would we act?

Silo: I don't know how we would act. I know that there will be contra, if that's what you're getting at. There is always contra. What difference does one more make? One more contra! It's ok... It's all part of it. Yes, there will be difficulties, of course, and if you get to say publicly that we don't discriminate against anyone, that everyone could come, that those who want can support this March. Anyone can come? Yes, anyone can come! And if they are left wing? Yes! And from the right? Also! Can they be believers? Ok! And non-believers? Also! "But no, not this way! There must be a certain order," they'll say. What do you mean, anyone? We are not going to ask people where they come from. This requires changing the head a bit: transforming "where do you come from," to "where are you heading." Why would we discriminate against people because of where they come from? This is something personal, but together we are backing where we are heading, and where we are heading is, if we agree with this March, if we agree on this clarification, magnificent, we are together and what does it matter where the others come from? It doesn't matter. There will be enough contra. Of course. There is no problem. It's the same as always. So if you ask me what will happen with the big powers, with the economic forces, the religious groups? Let them do what they like and we will do our thing. And they will do, I don't know what... and let them do it, but we won't pay attention to what they are doing, rather on what we are trying to do. This is where we will set our sights. Of course they are going to put a lot of sticks in the spokes of the wheels so that the cart doesn't move. Where possible they are going to try to reach the press and they will orchestrate their campaigns, but this will be proportional to the strength that we have. There's no problem with this, it's the same as always, but more.

Ok, go ahead.

Q: Negro, should we, on this issue of slander of people who have endorsed us, shouldn't we give a legal response while we continue talking or should we leave it... I'm talking about someone important who in some moment is slandered by the press.

Silo: So, this person will come to us and say, "So, what do we do?" I believe that this should be decided by those involved.

Silo: I believe that the people should decide. Let's see what they do. Some will be bothered; other's won't give a damn and will continue on their way. The people will find the response, but I mean that we don't organise a response. It's a personal choice. But don't prepare the barricades and the defences so much. We are going, and we also don't have much time for preparing defences. But slander and the like happens every day. But everything is going badly for them. Lately they are dealing with many things. Everything is falling apart. So, we aren't going to worry too much about them. Things are bad, very bad. Not just a little, they're very bad... And we are emerging from the tunnel. We are coming out of the hole. The recovery has already started. It's not immediate. A few years. We are going to recover... These bubbles that have been recently produced, these economic clots, they have enough on their hands to show us that everything is marvellous, that everything is fantastic, that they are in full recovery. So they are going to have to make campaigns on the other hand. No... Let's do our thing. Let's invite people to participate and let's set these milestones. The World March that will happen, that will do this, and that and that, and let's see how we can orchestrate operations more or less collectively to reach bigger numbers of people. That's why we don't spurn word of mouth, person to person, no, in no way is it scorned by us. I tell this person who's at my side what I can, and if I can I do more and if not, then let that be my grain of sand - a cup of this every day is stimulating and makes him feel well!

Personal treatment is much more valuable than one believes. One thinks of big numbers, of big groups, and the "What will I do?" is minimised. "What will I do?" It will be little in terms of numbers, but it can be very interesting and of great quality, of great human quality, with a lot of closeness, with great meaning for the one who gives it and the one who receives it. Because there is also the matter of who does the listening. This is part of the subject and whoever gives it, whoever says it, what the one who gives it and says it feels, it can have great meaning to explain these things, a lot of meaning for the one who does it, so let's not forget this aspect. This personal point, as small as it may seem, let's not discard it. It has great meaning what one person explains to another. We strengthen ourselves with this and that's why we give it importance.

Let's go on.

Q: Yesterday, when I said I was coming here, I was asked, what am I coming for and who is Silo. So I said, and this was to someone who knew nothing about the Movement, "Silo is a fellow who has managed to unite the whole planet and does good things..."

Silo: And what did this guy say?

Inaudible Response.

Q: ...Rafa's World March project is bringing together people from around the planet in a good thing. As human beings we should agree, you said, so that it advances. This is the important thing and this is the greatness of the World March, that we agree to do something regarding what we think is good for everyone.

Silo: So how did he respond?

Q: I still have to continue telling him things.

Q: Can I ask you a question?

Silo: Let's hear it.

Q: I believe that there are two processes: one is the destruction that the fall of the system can generate, the capitalist one in this case, although there are countries such as China that have a communist regime and have a tendency towards capitalism with all the defects of communism and which are totally closed... it seems to me that the Movement doesn't have much access there... And there will be other violence, the violence that can be generated through war, through hatred between countries... We suppose that if we are primarily focusing on the World March for Peace, it's because of nuclear weapons.

Silo: Without doubt.

Q: Without doubt... Could there be a violent confrontation before the fall of the system? Through hatred between nations and religious themes for example?

Silo: And... In certain sectors..., yes, it seems possible.

Q: And could nations like Iran be sacrificed? Where for example millions would die with an atomic bomb that was launched?

Silo: Yes, it seems possible... And you may say, "What are we going to do?" Little. We will do what we can. But yes, what you are speaking of is possible. It's more possible now than in other times. Now the situation is very unstable. It's very unstable. It's tremendous. This is a difficult moment. This is a very difficult moment...

And you have touched on one part of the subject, because the other part is that, in this proliferation of nuclear weapons, the countries have lost control of them. They've escaped the control of countries... Now they've passed into the hands of groups, to groups that don't answer to countries... and a man with a small nuclear suitcase can go anywhere on the planet... this also exists, and setting something like this in motion would start a chain reaction. To defend themselves the other will take measures and everyone will start to defend themselves and we already know how these defences work... To avoid being attacked we will start a preventative war... No, no, it's complicated. They messed up so much with non-proliferation. They wanted to have a monopoly and when they had it, it opened up and everyone tried to... it's become diversified.

So we have to be aware of these points, we must talk a bit about these things; clarify a bit about these realities... Yes, it's good, why not?

I remember that the first thing we did on this was a short video, well before the World March. We did a short video about the theme of nuclear disarmament about the theme of some countries invading other countries, about the theme of withdrawing from invaded countries... We did a short video of 30 seconds. There was no lack of sanctimonious people who said, "Why are you doing this if it's out of date. It's not an issue?" They no longer say that... The other day the mess with Korea exploded... Ohh!! And the alarm was set off because the Koreans have nuclear weapons... They are that advanced. They are that advanced... But the first little work that we did, that was a few years ago, dealt with this point... It continues to be valid, of course, more than two years ago... This little video... Let's speed up. It's not bad if we speed up. But of course, as we cannot see the results, we have big problems with it...

What we know for sure is that one also feels that it's the right thing; that it's appropriate; it's what must be done; it is morally acceptable; it is what corresponds to the human being in this difficult moment...

But it's not like we have a guarantee that it will turn out well for us... No, this is the truth of the matter. We don't have even the slightest guarantee that it will turn out well. But, yes we feel it as something true, something good. This is the truth, simple, but with an inner register.

Good, let's continue talking... If you want... Go ahead.

Q: We, people of a more advanced age... (laughter).

Silo: It's advanced?

Q: The question is: what would you recommend that we do to reach young people? Like we were like 30 years ago, for example (laughter).

Silo: Impossible! The generational gap is unbridgeable...

Q: We go to the young people, the people of our age, and there are times, and I speak of my experience, that after 30 minutes I start to get a bit bored... because I don't know the codes well. I don't know what to do... So it's to see if you can give us any recommendations... so that we may be able to... What do we do?

Silo: I'm in the same Union... (laughter)

Q: I don't agree... Boss!! (laughter) I don't agree with what our friend just said. Today there are people, 24 years old, having panic attacks at night and they don't know why... and there are people of 30 years of age who have realised, who are conscious that they are the ones who have to take things forward. So treat them the same as yourself because they are the same as you... They are neither better nor do they know less than you... (laughter)

Silo: It's ok. It's ok. Express yourself! (laughter). Yes, this is happening. This is happening... But there is another facet. Many young people are listening to us and listening well. These young people who are listening to us are approaching us and then going away after a short time... So, it's not that they haven't

heard us. It's not that the message hasn't arrived. The message has arrived. What happens, and we should review it in ourselves, is that some of our procedures are failing, which makes the people who approach then go away. I mean, I mean, the people are getting the message. They understand and they approach, but once the people approach, we do some things that start to sound to these people like "manipulation". (applause).

Take care with this subject. Be careful with the subject because if we are not proposing a certain political action - if we are proposing it good, because they are clear, you're doing politics - but if we are not proposing a political action, and then, taking advantage of this approach, we try to "herd the cattle", we try to take them in a certain direction... people rapidly detect that and they rapidly go away... Be careful with this subject because manipulation, which is what happens in the system, cannot be employed by us in the same way as the system does... We cannot manipulate (hits the table with his hand)... Give your word and then break it!

We must work with truth and not with ulterior motives (applause) if there are ulterior motives there is a problem.

So, Carmen, what I'm saying to you, can you make a recommendation? I can't give any recommendation on how to reach, but rather on how to conserve good relationships... Thing is, people approach, we reach the people, but after a short while these people have gone away because they have detected in us some procedures that are not very clear. That's what I think. So, let's correct this point too, that we don't reach young people. Yes we do. Yes we do.

Q: They have to see you as a person like them. Not like an older man who knows more than they do...

Silo: Well, of course, of course...

This is a point, a serious point, in this subject of the people and how things are today and everybody manipulating everybody else through the information media, through family relationships, through... It's all a system of blackmail. It's the worst ... So if people are going to encounter that here too... well, we're finished... It's quite difficult to go with truth (laughter). Quite difficult. I mean, without second, third and fourth intentions... Sure, sure... These other things don't matter. You go with what you say and don't change direction on the way.

This is a small point that I would recommend you examine in the procedures that we have. There are many things that we can meditate on, and we are going to discover certain procedural errors, to say it gently... (laughter).

And, yes there are procedural errors. We aren't as good as we believe! (laughter)...

We are doing what we can do well, but there are procedural errors here that we should review, I believe, I believe, above all this... But do we get through? Yes, we reach the people. We have seen it in many things. In many of our events. In many massive meetings. Spectacular young people. It's extraordinary. The times have changed a lot. Now young people do approach. Now, yes... This didn't happen 10 years ago, when it wasn't the times of the collapse, when the system was starting to fall... There was a generational abyss, something that he didn't want to admit (laughter). There was a generational abyss. The abyss was so wide that there wasn't even dialectic between generations. The generational dialectic, the motor of history, where one generation replaces another and so on, had disappeared... The eldest pontificated and said things to the youngest, to the sons and so on... And they were saying one thing and doing something else. These young people didn't discuss. They couldn't. They already had the experience. They already had thousands of dead young people in different parts of the world. They already had repression by military regimes, dictatorial regimes. They already knew what happened to young people who argued... So the young people abided by this and said, "Well, we're not arguing anymore. We will do what has to be done without arguing." And this produced a very big abyss, very big, that many people experienced in their own families... The generational abyss has been tremendous, but it wasn't simply dialectic, generational discussion, no, it was an abyss, a non-understanding, a speaking of completely different languages. This has been so until just recently.

Now young people are starting to dialogue with strength, in a very interesting way and we are seeing it. We are seeing it in different places. So, let's not ruin it all with our procedures. I believe that this is something to meditate on. A theme for meditation, two points: personal manipulation (laughter)... It's a mess, it's a mess. We are involved in a system. We are subject to all sorts of propaganda, to a way things have to be done and it has penetrated us deeply. That's clearly how it is. This thing where we go in a different direction to the one proposed.... Mmmm. Now we are a few people, let's take advantage... It's not like that.

Q: Negro! So this moment that you mentioned where young people couldn't come because they discriminated against everything, everything not like them... it's over?

Silo: Values have changed. A lot of things have changed. But in any case, young people continue to be discriminated against. They continue to be persecuted in some sense. What happens is that it's an evil that quickly passes... because they stop being 15 years old and find themselves 30 years old (laughter), so in 15 years the thing has changed: they get a good job, they get work, they get recognition, they patch things

up with the people they had differences with... Of course, now they are on the other side. But to get new work, new jobs... is complicated in another way. Well, what can we say about things that we already know? We all know...

Q: This thing of manipulation that we would have to reconsider, can you give us any... (Laughter)

Silo: I wouldn't know what to say to you. (laughter and applause). It's a procedure I don't know. (laughter and applause). Today we've had too many battles. We've fought for so long against the dragon that we've become a dragon. So Zarathustra said.

Q: Could it be that this theme of the project - errors, let's say, has to do with the fact of seeking this tendency, seeking results?

Silo: I wouldn't know if that's the explanation... No, I believe that there are many things that explain this phenomenon, many things. We're subject to a continual bombardment of situations. I don't think it's down to just one factor... We have scribbled on the paper on which we write. We no longer understand what we are reading. We have written many things, with one hand, with the other hand, in reverse... Now we're all confused... No... Let's go with truth, although it may sound inconsistent. In the sense that what we propose, we do. If it can't work, let's say so... We are proposing to do this, this, and this, and if we are talking about the March, the March runs along that path... "And what will happen after the March?" they will ask us, anticipating the situation. After the March we will see... because we're not, at this time, proposing what position we'll take. This is not the proposal. When one starts to think about how things will be afterwards, how to position oneself afterwards... that's already doing what traditional politicians do... That's already doing what so many do. Where will I find myself at the end of the century? What situation will I be in when this activity comes to an end? And in reality we're aiming to do something good, something worthy, something interesting, something that's worthwhile doing and that will have its own results. And not, how am I going to place myself... appropriately...

Q: Negro, an existential question...

Silo: Camilito! Existential, what's that? (laughter)

Q: What happens sometimes in daily life, one has to confront some small difficulties and you feel like you have very little strength and then it happens... one is touched, or notices, or something happens and you feel a powerful force... What's that? What's happening here? (laughter)

Silo: We don't know, but it happens... and with great strength!

Q: On one hand strongly, on the other hand it seems that the force is tremendous...

Silo: So, let's strengthen it. We hope that we can have another sort of force within us. I don't know if it's due to external procedures or an inner force, something given when things coincide in one. Not when what one thinks and what one feels and what one does are discordant. They are in discord. One thinks one thing, does another thing, and feels something else... some little things to meditate on, to investigate, and to do. And it seems that The Message makes a contribution in this sense - in their meetings, in their studies, in their meditations, they have this in mind... Camilo... We do this in The Message... It's worthwhile, yes, very worthwhile!

You were about to ask something?

Q: I'm translating a question. What can we do so that people may connect with the nuclear problem? Because people are in many themes. How to help in their daily themes? How to help so that the image sinks in that it's urgent to do something in this direction?

Silo: It's a good question, how can we facilitate this urgency. It's a good question. I don't know very well, we continue doing what we can. In that opportunity that we cited just now, it was through a video, but it didn't last long because the sanctimonious ones said no, there are no dead bodies...

Interruption from someone: Now yes. Now you read the papers and there it is... Iran, Korea, China. It's there. You don't have to look far, and whoever doesn't see it is not in that sensibility. That's over. (laughter)

Silo: Correct! (laughter)

Interjection: You don't have to sell it; you don't have to sell the idea. "No, no, look, I believe that there have to be bombs." Great, friends! On to the next! You're wasting your time with anyone who still believes that violence is good. And what for, when there are so many people who believe it's bad.

Interjection from another participant: I believe most people are well aware, they know what's up. It is governments that aren't aware. People know what they're doing, whereas governments, or those behind the governments, the great multinationals...they're the ones...

Silo: Perhaps... and do you think that with our march, our demonstrations, our public expressions, these themes won't come up? Of course they will. And we are not going to tell people, ah, don't talk about that! We are going to say: yes, discuss it, explain it. Because all that stuff about multinationals, about exploitative systems is going to come up... No, take down your banners! Here nobody will take down their banners. Raise them very high! And whoever has something to say, say it! That makes sense in a march. Not hiding the themes nor skirting around the central issues. That will all come up. Besides, we will press on

so that they come up. It depends on how many we are, how we are, what strength we put into it all. But mostly it has to do with us... the media can play its game... but we do not abdicate responsibilities. So, let's take this into account in order to shout out loud when the moment comes.

Very well, let's continue talking.

Q: The crisis...

Silo: What are you telling me? (laughter)

Q: They are saying they will resolve it next year

Silo: Is that so? Then what? We'll have to wait until they resolve it? ... They say. They say.

Q: My question is: you said that the time would come when the system would become closed, and that overloading a closed system produces chaos... Are we there yet?

Silo: It seems to me we're approaching it rapidly, rapidly ... rapidly (laughter) rapidly. Let us not believe that it will be all flowers...everything falls and what's left is flowers... No, there are problems. There is a great deal of human suffering, of unemployment, of financial, economic, in the end, an employment mess. Certain places will see it faster than others, no, it is a problem that creates, in addition, in addition to what's happening socially... internal strength ... to understand this process. What's needed in all this mess is to get in touch with oneself. This will not be fixed by reading newspapers... So, we are in the eye of the storm. (He punctuates his comments tapping his water glass against the table)

Q: About the parks, Negro. Could you speak of the process that's beginning now?

Silo: They are turning out to be a great help for people to interchange, to do their things, working with others, in the same park, in the same project, it brings people together... It's spectacular! It's spectacular how they bring people together, not only for a shared project, a shared work, all that has happened in a very short period of time. We hope this will multiply. Yes, the parks are becoming a great help for us and others... of course they are. The parks have changed a little with respect to the initial proposal. The initial proposal was to build the parks and we had a kind of picture of the parks' layout, a kind of postcard. Over there the entrance, over there the fountain, over there I don't know what. It was a sort of external photographic proposal. It was pretty. Some curious things could be seen... look how nice the hall is... but with time something else has been growing, another coordinate, direction Z, the one for depth, not only the abscissa and the ordinate, eh? Height and width were there before but depth began to grow, then the idea began to take shape that they must be centres of work and reflection, centres where people doing those works could spend the night, and then the parks grew to provide other benefits, by necessity they gave us new benefits. Now it is no longer the photo of the park from the outside, but a question of how many people the Centre of Studies has capacity for. What's the capacity of that Centre of Work? There are lots of people who want to participate. Well, we must work with groups of people quickly to allow a new intake because we don't have so many parks and there are many people participating and we are short of staff... to take care of the people who want to know things and at the same time it would be very good to make some tools available to them, so that they could work and learn those things. So we have needs. The need is also growing for people, personnel that try to help, that's why the entrances to School, with the parks.

Then, if thousands of people will be doing their crash courses (laughter) we're going to need a lot of space. But the internal dimension has grown in all cases, by doing things inside the parks, because well, a portal, a fountain, a hall, it's good, but by putting forward these places as kind of energisers, or particle accelerators, by proposing this, the thing acquires a new dimension. We are there. We are there. So, we believe that we need to start with about thirty parks. We have now a dozen parks in the world. Think about it, in Asia one park for the whole of Asia. It's pathetic (laughter). It's all right, we do what we can, agreed. There is enough merit in those who have managed to construct that. There are very few of us. We shall see if more people will come to give their support.

But the parks are one of the things we are doing at the moment. You come from Brazil, look how they did it, look how they made Caucaia Park, it was fantastic. Without any external help, they began to move and to put things together, spectacular. How long did they take?

Answer: We began in 2007 and in February we erected the monolith.

Silo: And it was started by a few, besides, just a few. Those are the successful things that we have achieved. (laughter and applause)

Q: Another question, Negro.

Silo: Go ahead.

Q: What can you tell us about the birth of the spirit?

Silo: Ah!

Q: The thing is that one sometimes makes askings from very deep inside. There seems to be something, that is clear, it would seem to be related. How do we know?

Silo: We cannot know. We speak a lot of that Internal experience. We cannot know if there are other things. For some it is evident and helps what they look for, for others it is not evident. What we know in all

cases is that there are things that are good. We dedicate ourselves to those things, and the rest is what we can do, gladly and with good will, what we are able to do, but there are no guarantees.

Q: There are no guarantees?

Silo: There are no guarantees.

Q: There are no guarantees?

Silo: There are no guarantees. The anarchists used to say a very beautiful thing in their moment, "No God, no Boss," ahh! (laughs). It was interesting because they were certainly left orphaned, very much in the air, but... they had to have confidence in what they did.

It was interesting that form, that anarchist form, that free form, it didn't have... and we cannot assure anything about the gods either... but we can be sure about what we do, each one, we cannot be sure about what our neighbors do. They may be very good people, very inspired, but it is not enough for us. It is in our hands. It's a mess that everything is in one's hands. It's a mess because one feels very, very unprotected, and well...! And well, nnnnn!

Second theme of meditation! (laughs)

Well, let's continue talking.

Q: Negro, this thing of manipulation, do you know what idea, what phrase occurs to me? A phrase of yours of many years ago in a material whose name I do not remember. "To want to be free, is to want oneself in a world where one's freedom and the freedom of others becomes the same thing."

Silo: Good, good... that's very nice, we will see... "To want to be free," very well, it's a precondition.

Well, let's continue talking.

Q: Negro. I have a doubt, boss!!! (laughs)

Silo: Come here. Come back. Don't try to get out of here... you're not going to shout "boss" again! We'll throw stones.

Q: What is the correct direction for the water to flow? That is to say, that the groups of people have to come, the concheros, the ones of the seven moons, the Mayas, all these people, the groups that are arising which I understand are humanist Sufis, do they have to come here to drink from this watering hole or would it be necessary to dig canals so that the humanists spread out a little bit and join in, blend with the environment and take water to those people. That is to say, do they have to come here? Or do we have to go from here to there?

Silo: Both, I think (laughs), the two things. For some it's easier to carry it to them, and others find it easier to bring them nearer. Ok, it's all good, but let's do it, let's do it! (applause)

Very well! What else?

Q: With respect to the parks, if you can speak a little more. Is it possible to buy a house first?

Silo: The first thing that we did when we were working with the postcard, the photograph, was to get a completely empty place of one or two hectares, and then the difficulty of putting up a Monolith (laughs). The first thing was a monolith that gave a certain reference, and then with difficulties adding elements, but things are changing and now we find it much more practical and quicker, although seemingly more expensive, to get something already built. As the Yankees told us, for example, if we had gotten from the beginning, a place, a house, where the plans were already approved, where there was already a well, sewers, this or that other thing, we would have saved ourselves not only time but also work and some bureaucratic messes. They are completely right. They have just done it like that in Colombia, La Union Park. What did they do? They came to an agreement during a time, they raised the money, and they got land, but with a house, not with all the facilities they needed, but enough to begin with, and from there they began to build the rest. That is the form that I think we should now begin to energize, to buy a place with a house with a couple of rooms that can be extended, where people can spend the night, carry out their works, invite others...and continue building. That is the current form. It has also changed the form of planning. Before the idea was to go to an empty place that had to be filled, now directly with a construction, some rooms, hopefully big rooms. With three largish rooms we already have the beginnings of a Center of Work. This is the tendency, every process is happening quickly and things are changing a lot, and well I hope that, what do I know, I believe that, we can do it. And?

Q: Well, here in Europe we are in several countries with several mental forms? No?

Silo: Definitely!

Q: In France we are looking to build a park with the help of other countries of the North, and we are listening to your words, but we are waiting to complete Attigliano Park, before beginning, no? And on the other hand I see that in Catalonia, in Hungary, they aren't thinking about other countries.

Silo: Have you seen? Yes, yes, yes... (laughs)

Q: What do you think of all this?

Silo: In whatever way you feel is right! If you feel you have to start now, start now! Yes! Because otherwise we'll just be waiting, and that's a very loong story. Nooo. Let's go! Now! And what the French are thinking, in the north of Europe, I don't know if it's in Luxembourg, or northern France, it's a very good idea.

Because there are big cultural differences between the North and the South that we should pay attention to. So why not set up something that will dynamize all those magnificent people, but who move in a different way from people in Italy, in Spain, in the south of France, these are things we must pay attention to. These characteristics exist, let's take them into account. Then the idea of putting something in the north of Europe, let's do it and fast. And fast. I believe so. I believe so! (points to his watch) Now! (laughter and applause).

And the parks will help us enormously to dynamize and relate. It's fantastic; a strange enterprise, but a very nice one, and a shared one. We always set things up in the name of a group so it's not just with one person, so it's not personal, one person who dies and then their aunt appears and starts complaining (laughter). So it's a foundation, an association, whatever you like, but it's a group. Not in any one person's name, but something supra-personal, then the whole thing works well. And of course, we do this everywhere. This is the idea, and this has also changed. At first we thought it would have to be a single association, the Pangea Foundation, because that was the only one we had, so we said, "...as we spread out to different places we'll set up branches or subsidiaries of Pangea." What subsidiaries! Then we'll have a mess in one place that will drag the whole thing down. So no one will drag anything. In each place we'll set up an association in the way the people there like and as they decide. And no one has to decide for them but the people who are actually doing things there. It's that simple. Certainly this brings complications too, of course, but it works, this way it works, and everyone's happy. What else? Tell me!

Q: From where can we resist the violence? Because now the situations are becoming more and more... in the environment, everywhere...

Silo: Everywhere! Then we'll have to resist it everywhere! In the environment, in oneself...

Q: But how?

Silo: As we are doing. There's not a lot that has to be invented. There are many things we're doing very well, and in this way we're dissipating this cloud of violence that grows. We're doing little things, but we're doing what's within our reach, in our hands. We can't solve the problem of violence "in the world." (laughs) We can't do it! We have no way to do this! But we can do our thing. "A little cup each day, it's stimulating and feels good." (laughs)(applause). We're into those little things that have been so beaten down in recent years. Little things, battered, beaten down by the large numbers, by the big groups, by big capital, by big corporations. Screw this whole story! (laughter) We're doing little things... the things we can do. Yes, what we can do. Good! Let's keep talking!

Q: Returning to the issue of taking charge, there's a mental framework that we've incorporated. Is this the direction that we want? Now, that form, as if having a pole of tension (inaudible) I'm asking if this is a direction that we want?

Silo: It's the direction that we have, not that we want. Because we want something else.

Q: No, no, because what I'm saying is the direction we have now is that one, right? But the one that we want, is that other one that's different?

Silo: And we wish that people would put themselves in agreement without so many personal things, but well. People do what they can, we don't have other incentives. We have the reference of our responsibility and our acts, and we can't choose for other groups. Each one chooses for him or herself—more or less (laughter). Each one chooses for him or herself, but with a degree of freedom, within conditions! This has been a huge argument forever, for centuries: Freedom! Is the system free, or not free? Yes, it's possible, a degree of freedom, within conditions, you're always within conditions. You can't choose outside conditions. You're always in movement, you're always in an environment, you're always in your mental conditions, you're always in yourself, in your landscape of formation, you're always in your biography, you're always in your memory, you're always in your projects... and, hopefully, you can choose, within conditions!

Q: But if we find ourselves among conditions, even so we can't change the mental form that we have...

Silo: The mental form! That's a rather complicated thing to change. Quite complicated to change. If even making small changes in ourselves is a mess, imagine the mental form! Mmm! Having reached the level of the modern cortex (indicating his head), we're still at the level of the crocodile (laughter). The crocodile! (laughter). It's difficult to change the mental form. We're moving closer, as aficionados of that game say, "We're moving closer to the goal". And that's all we can ask. But a transmutation! A change of... It would be tremendous! There Krishnamurti appeared and made those proposals, and he thought that to change that condition you had to see the world without memory, to not name things, because in naming things you drag a whole story over things. Well, it was a proposal like so many others. But nothing new has been produced in recent ...ceeennturies. (laughter). Centuries. (laughter) There are some faces with questions. (outlines a question mark in the air) (laughter).

Q: This is how things are accelerating, and we should accelerate our change? (inaudible).

Silo: Our change? We've tried, we've tried. In a soft way, not so high-flown, we've also aspired to that change. But in a very quiet, soft way, without raising alarm in the neighborhood! (laughter) Of course we aspire to this profound change.

Q: Negro!

Silo: Yes!

Q: That's the change in consciousness we're aiming for with these works?

Silo: Well, for now we're working on the World March (laughter) to communicate to others some little thing that we may know.

Q: But the Message helps in this.

Silo: I think so.

Q: A lot.

Silo: Perhaps. (laughter)

Q: I think so!

Silo: Ah, you think so. Perhaps!

Q: ...that the Message...

Silo: Let's hope so! (laughter)

Q: Let's hope so.

Silo: But since there are no guarantees, it could turn out that we wind up doing the worst kind of nonsense! (raising both hands to his head). That would be serious, always walking in line, right?

Q: We have a question, in Hungary we've been looking for land for a Park, looking at different possibilities, but what are the priorities now? Do we look for a location that's well connected for people, a public place they can get to whenever they want, or is it more a place suitable for retreats for us, because these are very different, aren't they?

Silo: They are different, and it seems to me that we need to think about this primarily as a location for retreats, for concentration of our people. Aside from this, everyone's welcome, but afterwards. But we begin by creating conditions, it seems to me. I say this because when we organized the first parks, those in the photos, those in the postcards, the idea was that people would come, neighbors, and we even showed movies so that people would come. And the neighbors came with their chairs and everything, watched the movie, and said, "Very good!" And then they left. Nobody was willing to help, even a little. This is what happened. No one from outside supported things, the neighbors were lovely, very nice people, all very nice, but when support was needed for something, some work... hmmm, they always had something else to do! That's what happened. We can't say that this experience is universal, but that's the part we know. So we began to put a lot more emphasis on the parks serving for our retreats, for our concentration, and afterwards fine, there will be places for people to sit. Charity, well understood, begins at home, so they say!

Yes, yes, we're starting to set things up that way, that's how it was. Maybe other ways can be found, no? Of collaboration, of collective action, with all the citizens who are nearby, perhaps! But what we've learned is this, that what gets built is what we have built ourselves, without help from anyone. "Yes, but there is support that can be received in collaboration with those..." Hmmm. In exchange for what?

We've done everything without help from the system, from the governments, from sponsors... This is the experience we know, I don't know, it's a limited experience and perhaps there are other forms. What we've experienced has been that - little help, and it's not because we're such bad people, there's something else that's not in tune, there are other factors. They don't like how we propose things. They don't like our stand, so we don't agree. And fine! There you go!

And now, yes, this conversation has come to an end! (gesture) (applause)