

Now what?

Open talk given by Fernando A. García at the Park of Study and Reflection La Reja (Argentina), on Saturday September 25, 2010, as an activity of The Community for Human Development ("Humanist Rebellion" base team, Frías 262, Buenos Aires).

The recent disappearance of Silo's physical presence places us in an important turning point. It is a one-time event that we have never experienced in our process before. It marks a "before" and "after" in the history of our Work and in our personal biography. This, as all can understand, it is of very important and long-lasting consequences.

As if such a thing was little, we are also beginning a stage of great decentralization and general autonomy that involves the Parks, the organisms of the Humanist Movement among them and within each one of them, the communities of "Silo's Message", etc. Each of these environments is implementing that decentralization and autonomy with its own characteristics.

Jointly as well as individually, we are in a situation of laying down the "conditions of origin", that is to say the starting condition of that long process marked by the physical absence of Silo. Those "conditions of origin", as such, will condition the later development of every process. This will have different consequences, individually as well as for the whole we all belong to.

In front of this situation, we can take different attitudes or positions. We are as always in front of the freedom of option among conditions. We know that choosing is indeed unavoidable, and that not assuming the election actively is choosing too.

The coverage of this chat (certainly brief and not exhaustive) does not include specific issues related to our joint organization, such as activities, organizational setups, etc. The object of this chat is the individual psychological situation of each one of us placed in this situation, and the aim is trying to contribute something that can be of help. That is to say, I am interested in the psychological "conditions of origin," or, if you may, the mental direction from now onwards. If it is the right one, every error of dance step will be amendable and a source of teaching. If it is not, it will be very difficult to notice the errors and more even to correct them. In simple terms, as Silo used to say in colloquial tone, "it is necessary to set the head right."

Personally, I am immersed in that reflection process, and I would like to share with you some of the points that I am taking into account. I pretend neither to exhaust the topic, nor to make what I outline here be taken necessarily as a model. I rather intend to open the subject and make it public, so that whoever feels the need takes it into account. I would rather like to promote these or similar reflections.

I believe that a moment of reflection is fitting, without disturbing the activities that we are carrying out: which would the best way be of thinking, feeling and acting in front of this new situation? How to take advantage of this new situation for the good of all and of oneself? How to give this an upward sense? How to identify and to leave behind what is no longer useful to us, while we reinforce what will be useful to us in the new stage? Which is the "main mast" of my ship, the one that I will be tied up to - as Ulysses did - in moments of keels, of confusion and disorientation? And so many other similar questions that we find opportune.

I meditate, and I tell myself to myself things such as these: Its individual prosthesis, its body, disappears but now its reborn and enlarged new prosthesis is the whole group of us who drive the different parts of his Great Work. That is to say, his prosthesis manifests itself now in an enlarged and powered-up way in a great body disseminated in all the latitudes of the world, and it takes the most diverse shapes in terms of races, cultures, genders, customs, virtues, capacities, etc.

Silo manifests himself now through this "psychic people," as he called it, forerunner of the Universal Human Nation. Silo keeps on being more present than ever, renewing himself and increasing his presence through the School, the communities of "Silo's Message," the Humanist Movement and each of its organisms. And the physical base common to all of it, its centre of gravity, is the group of Parks of Study and Reflection, or, if we may, the Park of each one of us. Here is where Silo's presence will be felt --as Spiritual Guide-- stronger than ever.

Silo has not disappeared. Rather, as Spiritual Guide, he is more present than ever in our hearts. Silo has only changed shape and manifestation. As the Ceremony of Death well says, his live presence will grow without limits, the more his Work grows, a Work that today, more than ever, is also our Work. And Silo will be even more present, the more we humanize the earth.

His character of Spiritual Guide, far from being blurred or fade away with the disappearance of his body, grows even larger. The Myth has already been born and it continues growing.

By itself, nobody individually will ever be able to replace Silo and the functions he fulfilled for our group. Nobody concentrates on itself the qualities that he gathered. Not only this substitution is impossible, but also I believe that it is not convenient for us. It would be like taking a step behind in our growing process, and not forward. And aware of it, he delegates in all of us (without exceptions) the mission to enlarge and to take his legacy to the new stages of its development. His physical disappearance accelerates even more that process of delegation of functions that he himself had begun already a long time ago. The outcome of it will be a decentralized (and therefore less vulnerable) group, flexible and not rigid, diversified and not uniform, but convergent. No matter how diversified it may be, everything will carry our codes. In sum, a group even more enriched, intelligent, stronger, etc.

Far from bringing us down, this new mission motivates us, makes us enthusiastic, it offers us one more chance to reciprocate all the big and good that he gifted us. It is the time to translate the "Thank you Silo!" into actions.

It is each one's call to decide now whether to accompany this leap of quality in our process or to remain attached to the past.

It is each one's call to decide now to transform this apparent absurdity of his death in a reinforcement of the Purpose and the Meaning that drives us.

As the Epilogue of the work of Self-knowledge¹ suggests, if our own reflection was not enough to make us decide for change, it would be "the empire of the circumstances" that will put us in the unavoidable situation of doing it.

Let us see some quotes to give us even more context. Silo urged us in similar terms with his final words from Punta de Vacas, on May 4 of 1999, when he announced the *nascent new spirituality* and he urged us to assume it in our lives.

"But the triumphant of today cannot be assured of their victory in the future, because a new spirituality is beginning to express itself all over the world." ... "If today we must declare our failure, we must also announce a

new civilization that is being born: the first planetary civilization in human history. And therefore, the crises that now beset us and are still to come in the near future will serve, despite their misfortunes, to surpass this final stage of human prehistory... and each person will know whether or not they decide to accompany this change; and each person will comprehend whether or not they seek a profound renewal in their own life."

In the Letter of Mario to Kurt², in Mendoza, dated 21st August 1977, Silo announces the closing of the School that would take place on 1st March 1978, and the formation of the Order inside the School. In this letter, there are essential aspects that, in spite of the time passed and the change of circumstances, in my view are still current.

"The explanations on Doctrine, with all its difficult topics, will continue being given until 1st March 1978.

On 1st March 1978, the School will close, I think, for several years. That is to say, that from now on we will start to qualify new people so that they master all the doctrinal topics and so that those who are in conditions, can postulate themselves on that 1st March. The entrance will be without any limitation of quota whatsoever, being able to postulate themselves also all those who were deferred in the previous closing.

Now then, meanwhile, we will start an Order inside the School. This Order will be basically formed with all those who register that religious feeling that has been discussed in some occasions. We will indeed only accept School people in it (since ideologically are clarified so as not to fall into an absurd or ignorant mysticism). However, of that group of School, only the "tough" will be able to participate. By "tough," we understand those who have fulfilled what they promised last year at the closing of the School. That is to say, those who pushed, be it by forming groups, producing material, helping in contacts, clarifying, reproducing, fulfilling the fundraising campaigns and, in general, those who did not put difficulties but rather made the process positive.

We will not accept in the Order those who fail in those points.³ We will not accept those who, in general, confuse the primary values with the secondary ones. Anyway, with them there will not be problems in the School; but, with regards to the Order, it will be different, since it will be formed by women and men able to not only change their personal destiny, but the destiny of humanity.

We need broad and generous spirits. Tenacious spirits still when the world falls to pieces around them. People with a great religious spirit that enables them to feel their task within a greater process transcending the small, hesitant and mean individuality.

We need mystics in the best sense of the word.

Starting from the closing of 1st March 1978, we will no longer explain neither more Doctrine nor difficult topics, because a strong and ideologically clarified minority will already exist among us. From that date onwards, things will be easier, because it will be about converting the pagans to a new faith (not to a new idea), to new moral Principles, to a new way of life.

The world begins to stagger in these moments and we do not have left a lot of time to launch our message. And our message will have to be simple, true and spiritual – above all, spiritual.

Dear Kurt: we would like to give you a mission of importance that will span several countries and will be related directly with the Order.

In the Seasonal Party of 21st September, we will meet in Mendoza with a few from all the continents. Somebody will come from Asia and from Europe, and from other points. We will be very few: perhaps five or six, but enough to start the Order in the whole world.

Right now, I caution you that such a measure does not enjoy the sympathy of those who do not want to do things seriously. Well then, it should remain clear that although whole areas could explode and hundreds of people get disoriented, if we obtain a few who are able to understand and to carry forward all this, our fourteen year-old work will have yielded its fruits. We would have obtained the appropriate human material for such a gigantic endeavour. We already care for no other thing in the world, but carrying our mission out.

Do receive a big hug and answer quickly about your arrival on 21st September.

Mario

P.D.: Please request the "tougher" ones to help you economically, since your return will be recalling Peru, Colombia, Venezuela, Mexico and all the areas of the U.S.A."

Let us notice how, while speaking of the composition of the Order within the School, he is giving us some of the characteristics that, in spite of the passage of the time, still today are current. But, above all, the words convey the **spirit** that should drive those of us who want to give our best for our Work.

I believe that the formative theme of "*The Book of The Community*" titled "*The Change and the Crisis*"⁴ may also be read again with profit, under the light of our own situation in these moments.

In 1990, as proposed by Silo, some of us worked on what was then called "The Jubilee."⁵ Silo proposed this to us, announcing the change of world in the making and the necessity of adapting ourselves to this change in a growing way. I quote for you part of those notes taken at that time:

"We also have to consider that we have conditions of origin. I hope that we will be able to modify some without producing abrupt changes, but on the march.

This of the conditions of origin applies to the Movement, the lines and the individual.

There are conditions of origin that are not effective to launch new processes. For example, certain mental attachments to past epochs.

Why do not we agree of doing away with a number of things that have us caught up and that have to do with the structure?

Sometimes there get established discordant relationships that are not convenient for us to begin clean processes towards the future.

These things do not get fixed with hugs, since it is necessary to fix them in my head.

We are proposing a sort of "psychological jubilee."

We do not speak of forgetfulness, but of another thing. From today onwards, whatever happened happened. It is not convenient for us to remain attached; we lose operability.

This does not get fixed by saying, "We are such good friends!" This gets fixed with the other within oneself.

Thus we can launch a process with some conditions of origins changed."

The "Epilogue" of "*Self-Liberation*" is a very useful material for these circumstances, mainly if we carry it out keeping in our mind our "formation landscape" within our joint task, the initial times of our participation. There we will find the current values of those times, the sensibility, the priorities, the styles, etc. Toward 1991, that material also urged us: "*Study then, the "dragging" of those times as regards action and of "sensibility."*"⁶

Quite probably, we will need to reconcile with facts and people, not only of the past, but also of the imagined future; not only with others, but also with ourselves. To that end, I consider with special regard Silo's words on reconciliation during the "Three Days of Spiritual Inspiration" (May 3, 4 and 5, 2007), at Punta de Vacas.⁷

As example, let us remember only some few sentences together:

"If we are searching for sincere reconciliation with ourselves and with those who have hurt us intensely it is because we want a profound transformation of our lives. A transformation that takes us out of resentment where clearly no one reconciles with anyone and not even with themselves. When we are able to understand that an enemy does not live in our interior but rather a being full of hopes and failures, a being in whom we can see in a short succession of images, beautiful fulfilling moments and also moments of frustration and resentment. When we are able to understand that our enemy is a being who also has lived with hopes and failures, a being who has had beautiful fulfilling moments and also moments of frustration and resentment then we are placing a humanizing look over the skin of monstrosity.

"This path towards reconciliation does not appear spontaneously, as in the same way the path towards non-violence does not appear spontaneously. Because both require great comprehension and the formation of a physical repugnance to violence.

"It will not be us who judge errors, neither our own nor those of others. For that there is human retribution and justice and by the stature of the times in which their dominion is exercised. I don't want to judge myself nor judge others...I want to deeply understand in order to clean my mind of all resentment."

There are many questions that I can ask myself to carry out an examination of my mental direction in the new stage. For instance, "Do my actions have in others my target of freedom? Do my actions finish in others or in me? To what extent do I place the interest of the whole as a primary? Do I try enlarging my head to understand our joint matters, or do I reduce our joint matters so that they fit the dimensions of my head? Do I accept or exercise manipulation? Do I really value the contribution of the others or only mine? And many other similar ones.

"The Path" from the book "'Silo's Message'" contains very appropriate sentences for an internal examination and reflection before the new stage. In particular, the questions "*Who am I?*" and "*Where am I going?*"

Adapting a little Silo's words in Bombay, on 1st November 1981, during his world tour, we can ask ourselves: Is it necessary for me and for others that I change or reinforce my direction in this new stage?

We also remember "*The Most Important Issue: To Know If One Wants to Live, and in What Conditions*" from the "*Fifth Letter to My Friends*," in "*Silo - Complete Works Vol. 1.*" We may adapt it and ask ourselves, "Do I want to continue participating in this new stage, and in which conditions I want to do it?"⁸

"*The Aphorisms*," which are in "*The Book of The Community*"⁹ since 1981, also offer us an interesting support for the reflection. Sometimes, without realizing much of it, we repeat to ourselves certain negativity-producing thoughts about the situations that we happen to live in; thoughts that, on the other hand, we have not revised to comprehend the "reality" that we build with them. Sometimes, that "reality" that we build does not liberate us or makes us happy; it does it neither for us nor for others. It is a "reality" that intimately we do not love, and that has polluting consequences in our relationship life within the joint activities.

Those who advanced in the work with the Disciplines know that the projected Purpose works from the attentional co-presence, providing a course to the consciousness in search of certain objects that are situations, behaviours, landscapes, activities, etc. This image of the future, as a tracer image, conditions the searches and the choices that derive from it. Then, maybe it is now in our interest to connect that Purpose well with our Work in this new stage.

The mental direction is traced by the image of a future we aim at. This image will condition from the co-presence our choices, our behaviour, and more, accepting that which brings us closer to such an image and rejecting that which takes us away from it. Then, it maybe convenient to revise that image of the future referred to our participation in the joint matters during the new stage. How do we imagine and wish those joint matters to be in that new stage? How do we imagine and wish ourselves in that future that we imagine? Personally, I have a certain distrust of those future images in which the "I-me-mine-myself" appears very prominent; while I know, also by experience, that there are others that take me away from the possessive and contractive reflex¹⁰ that contaminates with contradiction all that it touches.

And there may come up spontaneously several questions such as, for example, "Under which circumstances the work of my reversibility mechanisms diminishes strongly in me and I deviate from my Purpose?" "Which is my weak point to reinforce, i.e., my 'Achilles heel'?"

The subject of participation in joint tasks puts into play the aspects of "convergence" and "diversity." For example, we could review things and realize that what is diverse from oneself or our own things is not necessarily, and due to this mere fact, antagonistic. For example, we could discover that it is not always necessary to encourage disputes when the stands on an issue are different. Teamwork has to do with this and other aspects. This way, we could review the proportion existing between the criticisms we make and the solutions we contribute; between our criticism and our contribution with applied work. Hence, an old proverb of "The Community" said: "A good offer is worthier than a criticism."¹¹

We can meditate on our behaviour from the point of view of the different ways of adaptation, i.e., simple, growing and decreasing; or those of the relationships of domination, exchange or destruction.¹²

During this work, it would be interesting to be able to raise the gaze and get to look beyond the temporal and perceptual environment in which we move habitually, with a bigger amplitude to give us perspective. To be able to move our own point of view across those that, in another moment, were called the "visions of the farmer, the aviator and the astronaut."

We could formulate such questions as, for example: How much and in which way does the "look" of others condition my participation? Do I acknowledge and value what others contribute to the whole? Whenever I have to make decisions that involve joint matters or other people, do I meditate on the consequences that this may have? Do I love our people, or just a few kindred among them? Which virtues do I want to put at the service of the whole? Am I supporting our joint task actively? How can I improve my active contribution to the whole? Am I willing to take charge of a part of the common task? Do I have clear what I want to support actively or am I a leaf in the wind? Do I always move only according to pleasure and tendency, or sometimes I also choose according to what is necessary for the whole?

We could examine our condition under the light of themes such as "giving" and "receiving", of unity and contradiction, of the valid action, of the acts that end in oneself and those that end in others, of the internal and external coherence, the proportion among wisdom, kindness and inner force; and many others more that we all remember.

For those that have made their levelling work¹³ more or less recently, we can find material for reflection in our card in which we noted down the to short, medium and long term projects, in the review of the works of Self-knowledge¹⁴. There we also find the factors that, acting from the co-presence, have to do with our mental direction: the reverie nucleus, the primary and secondary reveries, the scale of values, etc.

To reinforce our intention, we can appeal to several inspiration sources: Silo himself and his example, the internal guide, the aphorisms, other models, etc. And indeed, there is also a wide range of practices to produce or reinforce positive changes.

The spirituality or religious feeling, in general, and the new spirituality that is being born in the world, has always been among our fundamental topics. Already since May 4, 1999, Silo announced it at Punta de Vacas. I find that this is of fundamental and critical importance for assuming the right mental attitude and for giving us a proper mental direction in the new stage. For example, I remind you of some recent considerations, for instance at the Park of Study and Reflection Los Manantiales, May 28, this year.¹⁵

"And the new generations and new people and others, how do they have their head? How do they place their head? What projection do they make with their head? Will they continue thinking as it was thought in other times, in the organization of human groups to lead, that thing? No. That is an antiquity, something boring, and it doesn't work. And it doesn't work. They will have to do things with meaning. To make things done have meaning, there will have to be a new horizon. How would we call it? A spiritual new horizon. I know that the word spirit creates problem. Indeed, of course, imagine, from the French Revolution until today... two hundred years hammering. Well, we don't care at all. A spiritual new horizon is needed."

"And we believe that that spiritual new horizon is being born in the world, while, simultaneously, all the structures go on disintegrating."

"... And if there is not a new horizon, we won't be able to place ourselves in this situation with things of another time. Things of other times that moreover nobody wants. Nobody wants...."

"We only have a toast that to make and raise the glasses. In front of the whole disgusting thing that there is in the world, in front of this disintegration, to this centrifugal thing, in all sense, there is the creation of synthetic life. You will say, "Ah, good, but they will take advantage for..." They will take advantage as they please, but that phenomenon, has never taken place before. And it is a completely new phenomenon that will bring about plenty of consequence. If in front of this disintegration and this total decadence phenomena of that type start appearing, we will come across the tail of the new times. There are symptoms of new times; not only the overflows. It is an aspect. There are other things. There is a new horizon. Clearly a new horizon is taking shape."

"As our dear ancestors, already very distant, said, "Neither god nor master." But let there be a divine spirit in people. Hey! Come on! A minimum of poetry. One cannot be such a beast. It is something intolerable. A minimum of poetry. And a horizon is opening up. Do we want to call it a horizon of poetry, in practice? Good, whatever. A "new spirituality?" Good, why not? But another mental frontier is opening up, without any doubt!"

"This won't finish in this fall, like a little candle that goes on getting extinguished... everything diminishing. No, here there will come a big one! Good, good. Something good."

I believe that faced with that psycho-historic perspective, we will not only have to adapt to it as a whole in a growing way, but also as individuals. I believe that whatever is not imbued of that new spirituality, in the future would not have the direction and the necessary strength to open its way.

The physical disappearance of Silo puts us of in front of the finitude, and maybe it inspires us questions like: Which will be the contribution that I will make to the world with my life? How would I like to remember myself and be remembered when my life comes to its end?

This small work that I am carrying out - and that I recommend - consists of an examination task, the most deep and honest as is possible of our "internal landscape" and its direction, and of a serene reflection to understand our internal condition at its root. For all this, we have a vast bibliography for inspiration and reference, remembering within it the Manuals for the Personal Formation of the Members of the Humanist Movement¹⁶ and that of Formative Themes for the Messengers¹⁷. As when one undertakes a trip, one chooses what things to take and what things to leave behind.

This will allow us lastly to take the resolutions that are of interest for the issue we are dealing with: modifications and/or reinforcements of our condition of origin in this new stage, modifications and/or reinforcements of our mental direction. Perhaps several proposals will arise from it, and it will be convenient to summarize them, and, lastly, to synthesize them in a sentence, allegory, register, etc., associated to an emotional charge. Then we will be able to make use of the tools of personal work we know, to see to it that such willed direction stays active in our co-presence, being able to frequently evoke it in a simple and speedy way.

These examinations and reflections might be carried out in small groups as much as individually. Each one might organize his/her own program counting on inspiring readings, supports for examination, reflection, decision-taking, formulation of proposals, etc. Each one can make it according to his/her liking, virtues, etc. Some prefer to dialogue with others rather than writing; others prefer to think and then write; others prefer to have a dialogue, then think and ultimately write, etc. Given the existing diversity of situations among us, it is unlikely that one way will fit all.

To conclude, let us say that this presentation had to be necessarily this way: de-structured, incomplete, and with uneven levels. This way we favour not leaving the impression of a model to stick to, but rather simply the interest for a theme of special interest in the circumstances we find ourselves. That is, to examine our own "condition of origin" in front of the new stage of our Work, and to see how to take advantage of this turning point to improve our participation in it. If the interest for this is there, each one will solve it in his/her way.

Lastly, as we did along with Silo in this very Park, I invite you to carry out a brief asking for the best for all us in this new stage, so that everything comes out very well for us.

(Joint asking)

From the bottom of my heart, I thank you, and I wish you all plenty of peace, force and joy!

Fernando A. García. Buenos Aires, 25 of September of 2010.
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Notes in the text:

¹ "... regarding the need for radical changes, the situation we happen to live in at this time is what will make us decide in one direction or another. "On the other hand, situations change, and the future will perhaps avail of requirements that at present are not sufficiently felt by us." "Epilogue" of "Self-Liberation", by Luis A. Amman. Point 2. The Human Being in Situation and Not As Isolated Subjectivity *D. Proposal of situational Self-knowledge*.

² Fortnightly Contact. August 25 1977. From: Argentina National Liaison. To: World Liaison; National liaisons; and other School members. No: 20.

³ The underlined belongs to the original.

⁴ See "*The Book of The Community for Human development*". Chapter III. Formative Themes. E. Themes on Action in General. *The Change and The Crisis*, page 63, Buenos Aires, 2009.

⁵ Notes from retreat at Farellones (Chile), April 1, 1990. Notes of the respective meetings of Councils Perseus and Phoenix on January 6, 1990 (Mar del Plata). Also see, "Themes of the humanist construction," by Jano Arrechea, in Application Themes, 55. *The Jubilee and the vital*, page 91, published in Buenos Aires, Argentina, on January 2004.

⁶ "Epilogue" of "Self-Liberation", by Luis A. Amman. Point 2. The Human Being in Situation and Not As Isolated Subjectivity *D. Proposal of situational Self-knowledge*.

⁷ http://www.silo.net/ReferenceMaterials/Silo-en-Punta-de-Vacas_en.doc

⁸ 1. The Most Important Issue: To Know If One Wants to Live, and in What Conditions. *Fifth Letter to My Friends; Silo, Complete Works Vol.1*. <http://silo.net>.

⁹ "*The Book of The Community for Human development*". Chapter III. Formative Themes. A. Various Themes. *The Aphorisms*.

¹⁰ *Silo, Complete Works, Vol. 1. Humanize the Earth. The Human Landscape. XV. Giving and receiving*. <http://silo.net>

¹¹ Referred to in, "Themes of the humanist construction," by Jano Arrechea, in Orientation Themes, 32. *The Criticisms and the Offers*, page 55, published in Buenos Aires, Argentina, on January 2004.

¹² See Psychology 1 in Psychology Notes. Silo. <http://silo.net>

¹³ Preparation works required before working with the Disciplines.

¹⁴ Lesson 22 - Review and Synthesis of Self Knowledge. Projects Card. "Self-Liberation", by Luis A. Amman.

¹⁵ Gathering with Silo - Parks of Study and Reflection - Los Manantiales - May 28, 2010.

¹⁶ "Manual of personal formation for the members of the Humanist Movement." Humanist Movement.

¹⁷ "Manual of Formative Themes and Practices for the Messengers." Silo's Message. Centre of Studies of Punta de Vacas, March 15, 2009.