

2020-08-24, NET #98, Machiventa

New Era Transition #98 – (Find this and previous NETs at: <https://bigmacspeaks.life/>)
To attend these sessions live contact **JT** at UpwardInward@gmail.com

Machiventa Melchizedek, Planetary Manager

Topics:

Your world seems to be coming unraveled
An opportunity for us....and for you
Quieting the mind for improving contact with your Thought Adjuster
What practices run counter to sustainability
Ivermectin for Covid
Melchizedek schools
When to stop pushing and have faith
Jenny's progress—sociology and cultural anthropology
Machiventa discussion group on Zoom
A beautiful, magenta hat
Divine inspiration of evolutionary political and economic efforts
Waiting for mankind to be overjoyed at the thought of getting help
Framing of the political in terms of light and darkness
Democracies need to evolve
Need for a cohesive consciousness
Toward a mindfulness of oneness

TR: Daniel Raphael, PhD

Participants from: Brazil, Canada, France, Germany, Mexico, South Africa, United Kingdom, United States, Venezuela. If I missed your country, please let me (**JT**) know at UpwardInward@gmail.com

Invocation: Liz

2020-08(Aug)-24

Your world seems to be coming unraveled

Machiventa: As you can see from the chaos that you witness on your news, whether it is here in the United States, South America, Africa, Asia, or Europe, that your world seems to be coming unraveled—that the strings that hold it together have come loose and, just as a shoe that has walked many miles, sometimes the shoelaces even break. And that is where your civilization is at the present time. The social bonds and the individual bonds are strained, and you can see from your news as well that the strings

that hold together organizations—those mission statements, philosophies, intentions, and so on are also strained and have broken. Many organizations are no longer functional but have devolved into competitions within the organization and with elements outside the organizations. Even profit-making corporations have become so large that they now have a disregard for the civilization which feeds them and makes their profits larger and larger every quarter and every year.

An opportunity for us....and for you

This comes at a time when your world will either leap into the future or will fall down on its face in failure as have so many dozens and dozens of cultures, civilizations, societies, governments, nations, and so on have failed in the last 30,000 years. You who are part of this call today and those of you who read this message today, are part of the culture, part of the audience, part of those individuals who are privy to our work in the affairs of humankind. We work alongside and with the direction and guidance of the Most Highs. My personal supervisors hail from Edentia and from Salvington. Christ Michael, of course, is, for all of us, our “boss” to put it in very colloquial terms. He is the one we work for and whom we love. We want to move forward now in pragmatic terms, in developmental terms, to bring about a social evolution that is new to your world. Your social institutions—family, healthcare, education, and so on—have matured to the point now where they must now undergo a new evolutionary step of improvement or else they will contribute to the demise of your civilization. If they are not supporting the ongoing growth and social evolution of your societies and social institutions, then they are beginning to degrade the social actions and even the possibilities of social evolution. Our work now is to apply a much more pragmatic emphasis to implement the practices that are needed to sustain your world through these difficult decades and centuries.

We have begun with you an adventure of transformation where a few within the league of your civilization—your global audience—have the concerted, dedicated interest and intention to bring about the evolution of your world. You who are privy to these messages now, have begun to see some of the immediate actions that we are taking. It is important that you assist us to fulfill our work, even if it takes your full lifetime and that of your grandchildren. I am open for questions if you have any.

Quieting the mind for improving contact with your Thought Adjuster

Walt: A pleasant good morning to all. [I'm] so grateful, Machiventa, that you are including us in this particular phase. I do have a couple of questions. I'll ask just two for now and give others a chance. The first question is I am understanding that quieting the mind or to eliminate the mind chatter can be very helpful in establishing or improving contact with the inner, higher self—the Thought Adjuster. And I am wondering, what are your recommendations (your key recommendations) for quieting that mind chatter with the purpose of creating sustained and stronger contact with the Thought Adjuster?

MM: Thank you for your question. Yes, as we have suggested a number of times, there are two activities that you can engage in that are helpful. One is to work with your mind to go into the position of *no* thought. This is the direct means by which you can open your mind to become receptive to the Thought Adjuster, whether you hear the Thought Adjuster's voice or not. The second means, which is much more tactical, is for you to occupy your mind through some physical activity. Your conscious mind is helpful when you are waxing your car for instance, washing the windows, doing dishes, or knitting—doing something that occupies your hands. Your conscious mind is constantly involved in that activity. One at a level that is unconscious, as it is similar to breathing; and the other is that you are thinking about the design of, let's say, what you are knitting and how you proceed from stitch to stitch to express that design. One side occupies your digital movements of your hands and your fingers, and the other part of your mind is involved in the design.

So, in that activity, you are engaging a major portion of the mind that likes to monkey with, involve itself, or disturb your meditative practices. During these times of activity, it is helpful if you get into the "flow." The "flow" has been described many times by many people, particularly by one individual with a difficult name to pronounce who wrote the book on the state of flow [*Flow: The Psychology of Optimal Experience*, by Mihaly Csikszentmihalyi]. You know it when it occurs when you have been doing something as mundane as washing the windows, and you look at your watch and wonder "Wow, where did the last 20 minutes go? I don't remember a thing about that." So, in those states of flow, your Thought Adjuster has full opportunity to contact your mind and imprint it with the instructions, wisdom, and guidance that you need. So when you go about your day's activities, you **do so with an intention**—that *open* intention—to your Thought Adjuster to invite it to participate in your life in those open times, in your conscious mind, when it can be receptive to your Thought Adjuster's direction and guidance.

What practices run counter to sustainability

Walt: This is awesome. Thank you so much. I mean, that is so practical—exactly what I need. Thank you so much. Sorry for running on so much; I'm really grateful. My second question is what key practices in public education are running counter to the intention of sustainability of the species, the family, and our organized social existence?

MM: Your question is surely important, and one which needs to be answered, but it is a question which *you* need to answer. That you, with other citizens, parents, and educators need to examine and answer on your own. You could ask what is working against this process, and, primarily, I can answer that. It is sincere ignorance and sincere unconscious rote expression of traditional ways of doing business—whether it's in education or healthcare.

Walt: Thank you so much Machiventa.

Ivermectin for Covid

Craig: I was wondering if you or your team would care to comment on the use of Ivermectin as a treatment for the Covid-19—as either a treatment or a preventative measure—since it seems to be saving lives. Thank you.

MM: Would you please explain what Ivermectin is to the audience?

Craig: Yes. Ivermectin is an existing drug which has been used to treat parasites and it has lately been tested and then actually used in apparently many places in the treatment of the Covid virus, and it seems to be saving people's lives when they use it.

MM: Thank you. We as usual will not recommend a particular drug that is still in experimental stages. We are cautious in how people approach the use of these drugs. Some may take too little, and some may take too much. It may be efficacious in some cases and not others. You (meaning humanity) have a moral obligation to itself and to its individual members to test these drugs for their efficacy and for their legitimate use. It is not that we are hesitant to comment on such drugs with the exception that we do not want to misguide people or [have] our efforts seen as being misguided and overstepping our relationship with mortals. You may think that we have infinite intelligence; however, we do not. We have great intelligence, great use of logic and reasoning and so on, but we withdraw ourselves from areas which involve contentious topics among humanity itself.

Craig: OK. Thank you very much. I was wondering whether that was an appropriate question or appropriate topic.

MM: It is appropriate, but it's something that we will not address directly at this time.

Craig: Very good. Thank you.

Melchizedek schools

Alejandro: [JT: Alejandro did not come through clearly on the call, so the following is not completely accurate.] I am deeply happy to have this opportunity to communicate with the team in this way. For some time, I have had a [communication] with you, and every time I am conscious of it, I try to stop what I'm doing to send you a thought of gratitude and a warm feeling of friendship. It's really just a second, but it's a wonderful experience. A few years ago, I asked to be admitted as a student in a Melchizedek school. I think I have been accepted, but don't really know exactly when I'm in class. I would appreciate any insights about the Melchizedek school. What is the main objective with humans, and is most of the learning, at some level, when we are sleeping? That is my first question.

MM: You have actually asked four questions. Yes, there is a Melchizedek school for mortals. It is an activity that occurs during peoples' sleep. To address your great feeling of joy, this is a connection with your Thought Adjuster. It is one of those times of boundless gratitude that takes you into ecstatic phases of joy. It is something that you can revel in, enjoy, and appreciate simply because it is a statement of your connection and your capacity as an individual to connect with your Thought Adjuster.

Back to your concerns for the Melchizedek schools. This is something that you need not concern yourself with. You only need to give your permission and ask for participation in the Melchizedek school during your sleep. This permission will be sufficient to activate your enrollment and your continued exposure to the lessons that you need to learn. These lessons, although [they] are general for many people, they are addressed to you individually once you have this contact.

When to stop pushing and have faith

Alejandro: [Very garbled] Thank you very much for your answer, and I have a second question. Sometimes humans [rarely?] know when to stop pushing in order to attain a goal and so any light in relation of how to [integrate?] perseverance or endurance with their questions. You know, sometimes we humans don't know when to stop pushing and let things flow naturally—applied in learning or any other human endeavor.

MM: Thank you for your question, and I do understand it. When you have a sense of pushing towards spirit to accomplish something, you can accept that your message has been received. It is important that you become aware that your message *has* been received. This, in part, is received by you intuitively, and you are made aware as well through your quiet times of meditation. It is much like an ah-ha moment where you come to an understanding immediately as though you have known this answer for a long time. When you push, push, push, push, push, push, push, you are acting like a small child. You are being an irritation. Doing so is an indication of your emotional immaturity, and your spiritual faith in yourself to have conveyed the message, and your spiritual faith to understand that your message has been received. When you are sincere in your request, then release that, knowing that your request has been received, and that it will be addressed at the right time. Often mortals do not understand the timing of developments in their life that spirit provides. It is important that you not be impatient but take on the patience of Jesus to wait for the right time, knowing that the answers are forthcoming to you. Part of this patience is being minded—meaning that you have this request on your mind, and you no longer have to state it over and over again. You simply are minded, knowing that you remember you have made the request, and spirit also has that in mind for your best good.

Alejandro: Thank you very much for your attention and answer.

MM: You're most welcome.

Jenny's progress—sociology and cultural anthropology

Jenny: Good morning, this is Jenny and I'd like to thank you again for the invitations to these sessions. It's *very* important to me. I have enrolled in school and I'm looking forward towards these conversations in social sustainability at the institutional level. In sorting through what I have read so far, obviously there's not a course set up for this as of yet, so I have categorized it into sociology. I'm moving forward in that direction and in those conversations and in those classes with my *own* education in order to eventually end up in a teaching position where I can facilitate these conversations. Is that, at this time, a good direction to be heading as far as it being under the headline of sociology?

MM: Yes, it is one of two areas of interest and study that you could pursue. The other is cultural anthropology. Both fields are important, and the mix of the two will provide you with a means of addressing both the cultural transition aspects of a population or a society in transition. And the other, from sociology, is to understand the interaction of people in groups and how they will proceed. It is important to have an understanding of both these fields as they cover the largest parameters of human behavior, the movement of cultures, the movement of societies, and the groups that work within those societies. Is this clear to you or do you have questions?

Jenny: That is wonderfully clear to me. Anthropology is also within my lineup of courses and interests, so I very much appreciate that.

MM: You are most welcome. Remember, *cultural* anthropology.

Jenny: Yes. Thank you.

MM: Good luck!

Jenny: Thank you very much.

Machiventa discussion group on Zoom

Liz: Good morning Machiventa. It's good to be with you today. I don't have a question today, but I have a report on two different events. The first is that we held our first discussion group on a Zoom meeting ably moderated by our friend Jim Travis, and we discussed a lot of things. It was well attended; there was a very brisk dialogue, and I was delighted. We recorded that session and a private YouTube link is available. You won't be able to access it by searching YouTube for those who are shy about having their faces on the internet, but I think a link will be up at BigMacSpeaks.life. If it's not already I think it will be. We plan to do it again Sept 12th, and we will send out an invitation. All are welcome. It was a lot of fun. I learned a lot and got to know people a

little bit better. If there is a question in there it would be, do you have suggestions as to topics that you would have us discuss at these gatherings?

MM: We advise ourselves to watch and see what is going on and how you develop. It is too early to be directive of your efforts at this time, but we do highly appreciate and have great gratitude for your initiation to begin this process. You will find by your third or fourth session that you have found your “groove” so to speak and know where you want to work.

A beautiful, magenta hat

Liz: Well, thank you for that. I agree. I think we’re kind of finding our way at this point. So, the other thing that I have to say is that I finished, speaking of knitting, your hat. Here it is. [Liz turns on her video and shows it. See below.] It’s a beautiful magenta hat, and it is reversible so that it has royal blue on the inside (or the outside) and it is ready for you. However, with the postal service, being what it is these days, I’m wondering if you would have me donate it in your name to a homeless shelter this winter.

MM: Certainly. We suggest that you donate it to a shelter that is sponsored by some religious organization of your choice. Thank you.

Liz: I shall do that. Thank you very much. It was a pleasure to knit. You were on my mind as I accomplished it. Thank you.

MM: Thank you.

JT: Machiventa, you may have seen it, but Daniel you didn’t. You’re on a phone. She held up a very magenta knit hat.

Divine inspiration of evolutionary political and economic efforts

I have a question from a reader. Bill asks: “You have told us that the initial creation of the United States was done with the help of divine inspiration. Were the works of Karl Marx also [done] with help from divine inspiration? Please explain.”

MM: Yes, the work of Karl Marx does contain some pearls of wisdom that are important for democracies. It is important to realize that political opposition doesn’t mean political ignorance. It doesn’t mean that the disagreement of those who have different views should be ignored, but, in fact, that these are lessons of wisdom that come through. The work of Karl Marx is such that it causes many people to see a way to find solutions rather than being a solution for others to use in adapting to their own political organizations and concepts. This is very difficult and foreign to most mortals as your heritage—your fight or flight—dictates that you be in an adversarial position to things that are foreign, things that are different, rather than going through the field of

information and wisdom and gleaning those things that are useful and disregarding the rest. This book, as many other books, has its uses. It is ignorant to discard a work of such thoughtfulness out of hand. To disregard such efforts is a position of ignorance. One must come to appreciate foreign thought for the times and for the circumstance and see how they apply to the present. If one wants to develop a sustainable democratic process and democratic nation, then one must be adaptable to other forms of thought—even to the other alternative forms of democracy. This is one aspect that is deeply missing from the evolution of a social institution, such as the democratic process that provides for a sustainable future. Thank you.

JT: Thank you, and I believe Walt has another question.

Waiting for mankind to be overjoyed at the thought of getting help

Walt: Thank you again Machiventa. In NET 97, a person asked if we can expect major changes given your return after 1000 years as you affirmed, but added that major changes would be initiated, developed, and implemented co-creatively. And so, my question is in what specific ways are we A.) already being active participants in this co-creative venture, and B.) dragging our feet, so to speak, given the level of urgency within the Correcting Time team?

MM: Thank you. A.) Walt, you should know better. You know the answers to this question under A. And B is that yes, you are dragging your feet, but we are dragging our feet as well. We are seeing the possibilities of human participation with us. It is important that you (you meaning humanity) come along with us willingly, deliberately, and intentionally, understanding and knowing that great deeds can be brought into existence through our co-creative efforts. Further, concerning dragging our feet, we have told you several times (told you, the audience) that we are waiting for humans to be overjoyed/enthusiastic/jubilant about the possibility of having assistance in times of stress and difficulty. What you do not realize under B is that humans have not come to the breaking point. You would think that they would be at that point now. Many people who are confronted with forest fires and the destruction of their personal property and their memories are at that point. We are of assistance to them in their situation. We are waiting for the masses of humanity to become aware of their existential crisis and that they are totally incapable of helping themselves. Now you might think, Walt, that this is an extreme situation, but you must realize that we are dealing with extreme people.

Framing of the political in terms of light and darkness

Walt: Wow! I do appreciate that, and I have to comment when you say that we are not to that level of urgency yet. There seems to be some desperation, and I have to ask you what do you make of the recent development where the current political drama is being framed into patterns of light against darkness to the extent that, you know, a nominee has promised to be an ally of the light and not the darkness and has even proclaimed

that, you know, love, hope, and light are joined in battle for the soul of the nation? Indeed, that type of speech coming from politics is unprecedented and I feel indicates a level of desperation not seen before. How do you recognize or relate to these types of new expressions?

Democracies need to evolve

MM: It does not take long to compose our thoughts concerning an answer for you. However, the answer is far broader and applicable to a broader audience than our specific answer. When you see a nation under martial law dictated by a president, for instance, then you are pretty close to an existential situation where democracy is certainly going to go the way of other desperate nations that have collapsed when liberal ideas such as basic democracy are fought against and suppressed. If you were to see a martial law in many cities maybe the nation would wake up to [the fact that] it's time to do something. But at that time, it would be too late to do anything effective to correct the process. What you are seeing through all of this, as we see it, is that there is a flaw in the process of democracy—several flaws in the democratic process itself. The democracy that was designed by your patriotic forefathers in the 1700s has expired its shelf life. It is out of date. It has matured, but it has not evolved. In order for your democracy to become sustainable, it must go from its stage 2 democracy (as it is now) to a stage 3 democracy. These stages of democracy were described by the Melchizedek Avalah co-creatively with This One within two of the documents they co-creatively produced. One is [*The Progressive's Handbook for Reframing Democratic Values*] and the other one is...

Daniel: *Sustainable Civilizations: A General Critical Theory Based on the Innate Values of Homo sapiens.*

MM: This is a rather voluminous manuscript, but it will explain thoroughly the evolution of democracies and what you can anticipate for your own democracy and other social institutions. You see, a society is not just a segmented two-dimensional jigsaw puzzle. A society that is functional and sustainable is in fact integral. It is not only two dimensionally circular but is three dimensionally spherical. It is a system of systems. It is integrated to the point where one system can affect all systems, and all systems must work together in order to sustain themselves together and apart.

Walt: Oh, wow. Thank you so much for that Machiventa. I mean that's supremely satisfying and comprehensive. I'm satisfied. Thank you.

MM: Thank you.

JT: That's all the questions we have for today. Machiventa, do you have a closing?

Need for a cohesive consciousness

MM: Yes. This is Machiventa Melchizedek. Our closing is one of involving great and immense personal and collective responsibility. Just as this large manuscript explains the maturing phases of social institutions, so too does it require that individuals (individually and collectively) take on greater responsibilities within those systems. Your democratic nations are now operating at very simplistic functional levels of morality and ethics. What is required is that it mature to greater levels. As an example, if you were to watch a first-grade group of children play and work in their classrooms on their own with a teacher present but not giving directions to the children, you would begin to see how democratic citizens are operating within their own nations. It is at one time a free-for-all of individualism, of “I want this. I want that. I’m going to take that from you.”—to other times when they all play together peacefully. What is missing in the first graders, as it is in your democratic nations, is a sense of cohesive consciousness—that you are all in this together. Your forefathers and even your grandparents of older generations now, their grandparents and great-grandparents, were of one-mindedness. They knew they were in this together with others to make the world a better place. They *knew* they could make the world a better place. Not just for themselves, but for other people, for other generations, and for their children and grandchildren. Those thoughts of cohesiveness are now absent from most democratic citizens’ minds and their consciousness. Now there is a consciousness of *extreme individualism* which is the major signal of the demise of democracies everywhere.

Toward a mindfulness of oneness

We are here to bring you into a mindedness of oneness, of togetherness, of “we have a consciousness of making contributions, even minor contributions, to future generations”, by striving to make decisions that make those contributions—by using the values that are significant to yourselves and to you children and grandchildren. What values would you want to teach your great-grandchildren that would support their decision making for your great-great-grandchildren which you could conceive, were you to live longer. We, too, are in school learning how we can best work with you, as individuals, to help your families.

We thank you for your presence here today. We see your presence here as a vote of confidence in our work; that you see that it is worthwhile, and that we see that you are worthwhile to make contributions too. We not only work for Christ Michael and Nebadonia in the efforts to heal this planet’s maladies, but we work for you individually and for your families as well. Thank you and good day.

All: Thank you Machiventa and thank you Daniel.



###