

## 2022-02-07, New Era Transitions Planetary Manager's Group #24, Machiventa

Planetary Manager's Group #24– (Find this and previous PMG's at: <https://bigmacspeaks.life/>)

Machiventa Melchizedek, Planetary Manager  
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TR: Daniel Raphael, PhD

Invocation: JT

2022-02(Feb)-07

**Daniel:** Oh, my goodness. Machiventa is really ready to go.

**Free energy**

**MM:** Good morning, this is Machiventa Melchizedek, and welcome to our regular Planetary Manager's Group session. We have much to discuss today, and so I want to get started. For those of you who have wondered about free energy, fusion, the development of various technologies, and so on, you should begin reading the papers again—the scientific journals—whether it's Scientific American, or any of the other science digests as you will find many new areas of technology have somehow blossomed into new beginnings, new discoveries, and that your world will be much benefited by this in the future.

**New regimen**

For those of you who stitch all the fabric of our discussions together into a whole cloth—connecting the dots—you have also begun to see that there is a new regimen of our work that has already begun. This is an important transition that we have mentioned before, but now we are actually in gear, we've let the clutch out, and we are beginning to move forward. I use that metaphor deliberately because your world has operated on automatic for so long that it is no longer cognizant of the intentions of many actions that are taken in the world either by yourselves, by governments, or by us. It is important that you begin to see the larger pattern that is occurring. As you know, we have begun to apply the programs that will be able to transform your world into one that becomes socially sustainable and peaceful. This is not a short project, but one that will take you and us decades to accomplish. By the end of this century your world should be well established in peaceful relationships though, of course, there will be old antagonisms that some people will want to maintain.

### **A less formal approach**

You should note too, and some of you have noted, that the tenor of my presentations to you has dropped down an octave or two. They are much more personable, they are slower paced, they are more friendly, as you would say, and this is a result of us coming into closer proximity with you. As we progress in these co-creative plans that Christ Michael has approved and deliberated on and the Most Highs have made actionable, we must become much more personal at this level of our relationship. It is not that we will be casual, but we are less formal. And we will progress to the point of being informal, though we will probably still not use the language and inflections and so on that you would find if you were in a lunchroom with friends.

What I want to make you aware of is that we are drawing closer to you and that we will become more friendly, that we will be less formal—less structured in language—and we want to take this opportunity to make you aware of that. It is something that is very deliberate on our part, and we want you to become comfortable with this change. If you are familiar and very comfortable with stilted, formalized, religious language, positions in authority, and doctrines, then this probably will be more than you can handle. On the other hand, for those of you who have finally wished to have Jesus as a friend—that you can put your arm around his shoulders and give him a big hug—this is a type of relationship that you will have to look forward to for all of your life.

### **Application made for MM to speak to The Urantia Book Fellowship**

Now, saying these things, I must present you with a most difficult situation that I gave This One a week or so ago. And that was to have him apply to the Urantia Book Fellowship requesting an application for a workshop proposal that I wish to hold at the summer study session of The Fellowship this summer in July in Chicago. It was not his idea, and he was most perplexed when I put this request to him. It was something that he had not anticipated and which you, perhaps, would not anticipate either. As you

know quite well from the language I have used over the decades, it is extremely rare that I would ever use the first person pronoun of I. But in this case, I did need to make that known to This One that *I* wanted *him* to apply for *me* for a proposal form to the Fellowship. It seemed obvious to me when he read the announcement from the fellowship announcing the summer session that I should be there. So, he made the email and sent it to the program coordinator (Mr. Duffy) and so we are waiting to hear back from that.

You perhaps know or do *not* know your neighbors next door. If you don't, then we suggest that you do get to know them. You never know in times of need when they will call upon you to assist them in some chore, or you may need to do that as well. We are in a similar situation here with you. Sometimes, because we lack physical hands, arms, and so on, we are unable to reach your keyboard, though of course, we can do it through consciousness, just as we do on a regular basis with This One and many others. It requires some personal attention to these details, and oftentimes, in order to initiate action of this sort, we must do so very personally. Are there any questions concerning this before I continue?

**Stéphane:** Yes. In this respect, are you asking for help or are you informing us this is coming, and maybe you can tell us why you're so wanting to go to this Fellowship meeting in July?

**MM:** Certainly, and thank you for your questions. First of all, this was to tell you that we occasionally need for someone to do something for us. Usually mortals like to initiate activities, but sometimes we must do it ourselves and request that. The example I gave you of requesting that action by This One was simply an example for you, and there may be occasion in the future when we ask you, Stéphane, or anyone else who reads this transcript for personal assistance. As for the importance of being at the conference—these study sessions and the workshops—this would make a wonderful bridge between the Fellowship, the Foundation, and people who are charismatic. I won't say the Teaching Mission as that is a label unto itself and seems to create a great deal of tension in people. However, when you realize that there are many people throughout *The Urantia Book* community—those who are part of the [Urantia] Foundation, the Fellowship, the Teaching Mission, and Magisterial Mission—that everyone seems to be able to channel on their own with God. And then many people *do* channel God in their personal sessions, in their prayer time, and their meditation time, but they don't realize that is channeling. That is quiet channeling. It is another thing, however, for a person to be a clairaudient channel as This One is doing right now. That is, as you would say in old times, a “horse of another color”. And so, you would want to limit yourself to your own T/Ring—your own channeling—to talk with God, and God to talk with you. That is a palpable reality that many of you know—thousands of you know—and so it is not a strange thing. It would be helpful to have the broader community accept this possibility of personal revelation. As you may have read, the title of the conference is “Machiventa Melchizedek: Preserving Truth and Lighting the Way for Future Revelations.” However,

we are more concerned about revelation *in the present*. This seems like a direct proposal to me that I should be present there.

Let me give you an example. Let us say that you are a hockey fan and that you know who Wayne Gretzky is. And let's say that you know who Tom Brady is, or Cristiano Ronaldo who is a soccer player. Maybe you know all these people, and you knew that they would be in town at a future date without any obligations and that you would want to invite them to your group to talk to you. So, it is with me. I am "in town" and available to speak to the larger community that Christ Michael addressed so long ago. He continues to address everyone through *The Urantia Book* and through personal communication. So it is that being in town, so to speak, that I am available to speak to the larger community. We see this as a potent occasion to remind everybody that revelation is immediate, it's personal, and is ongoing and has never ceased. Whether the Fellowship accepts my request for a proposal or not remains to be seen. That is a mortal decision, and of course, we will abide with that whatever outcome they choose. Does this help answer your question sir?

**Stéphane:** Yes, it does. And would you propose to go as Machiventa or as Daniel? Meaning will you propose if you go as Machiventa to T/R during this meeting?

**MM:** I will go as I am right now. I am being heard by you through this clairaudient channel—Daniel—and I would speak through him. There is no intention for me to be visible. We do not see that as an advantage—it would be very confusing, and mortals have enough difficulty believing that they can talk to God, let alone the possibility of actually seeing a celestial being. We have tried that long ago in the state of Illinois, and that was in itself a disaster. So, we do not repeat that until mortals are ready to receive it. Does this help?

**Stéphane:** Oh yes. Thank you. Yeah, yeah, yeah, very good. I look forward to hearing more.

**MM:** You will.

**Rick:** I have a question for Machiventa. I would like some clarity. Are we waiting for this conference to accept you and Daniel, and then at that point, would it be helpful if some financial assistance is sent to Daniel?

**MM:** This is Machiventa. Yes, we must wait to hear from the Fellowship. That is number one, OK? If they approve me to be there to speak to the workshop, then that is another matter. This is not a consideration of Daniel being there. Of course, he will be if they approve *me* to make this presentation to their group. If that does happen, if that is approved, then yes, This One would need some financial assistance to do that, and that would be gratefully received by us on your behalf. Thank you for asking.

**Rick:** And please, if you and Daniel are accepted, I will be sending some financial support.

**MM:** Thank you so much.

**Rick:** You're very welcome.

**Recca:** Yes. This is Recca. I will also contribute to that support.

### Mending fences

**MM:** This is Machiventa Melchizedek. You can see how this personal relationship begins to affect *you* and that you know that I am working very closely with This One and wish to work as closely with you as well. We are striving to mend fences between these two ideological groups. Though you both share the same fundamental basis of the knowledge and work of *The Urantia Book*, this is something that needs to be mended, something that everyone needs to move on from, and that there be a new beginning. What you need to know though, is the back story, and that's what you're looking for, I think. And that is that as this transition continues in your world—and you are truly in a major, global, civilizational change and transition of consciousness—that we are seeking to unite and make known to all people that we are here and that you would help your world tremendously if you acted in the same manner of oneness with others who may be slightly different, who may believe slightly differently, but who ultimately believe in the goodness of God. And so, you will need each other's cooperation and coordination to be competent enough to survive what is to come.

### Deep trouble

As you have read in the news and may have known from mass media, your world is in *deep trouble*. The confrontation in Eastern Europe is one difficulty. The difficulty in the Arabian Peninsula is another. We could go on for several minutes discussing the difficulties around the world. One group faces another, puts up their fists, confronts another, and hits them in the nose. But in this case, hitting them in the nose costs the lives of tens of thousands of people, and this is not acceptable in our realm though it is wholly and completely a mortal decision. We are striving to work for the best options for the future, so that you can appreciate our work when the time comes. You are a part of that work. You are our co-creative partners in this transition—this change of consciousness. This is no small project, as you may realize. This is not the same situation that created World War I. It is not the same situation—or even roughly similar to—that which created World War II. Your world has changed greatly since those two global confrontations. Your world has changed. There are individuals now who do not accept the old traditional male bastions of authority, control, and power. There are young people—besides women and others of racial configurations—who have objected for so long—are now coming to the forefront, wanting to be a part of a change of

consciousness. You see the consciousness that dominated [during] WWI and WWII and other inflammatory global situations as those have changed. Your world now has a change of consciousness. If your world were to continue to support the traditional bastions of authority—male egos for power, and want for power, authority, and control—your world will be lost for centuries. You realize that when the Roman Empire collapsed, that was followed by the Dark Ages, and it took centuries to recover and ever so slowly. And you realize through the medieval times and through the Renaissance, Enlightenment, Age of Discovery, and so on, that there has been a progression of consciousness in your world. *You* may see it as a change of culture, which it was, of course. But for us, it was the turning of consciousness of many people towards a new global consciousness—a pervasive one that sees the pieces as part of the whole. And so now it is time to enact that from the change of consciousness to change your world so that it acts as One—acts more holistically and integral in its systems rather than apart and separate. This is a very important time for your world, and if you want to be a part of it, we encourage you to say “Yes!”, and stand up and give us a high five so that we can salute you, recognize you, know where you stand on these matters as we are like the old World War One poster that has Uncle Sam pointing at you and saying, “I want you!” And so it is at this time that “*We* need you”, and *you* need you to be a part of the One with us. Thank you.

**Stéphane:** Good morning Machiventa. Officially now, good morning. How are you today?

**MM:** Excellent, thank you. I am enthused by the progress that some of our mortal friends have made. Thank you.

### Emotional and spiritual maturity—becoming whole

**Stéphane:** Great. It's a beautiful day on Urantia. I could not attend the last session two weeks ago, but I read the transcript, and the first two paragraphs, I must admit, put me on the edge of my seat—literally. You haven't mentioned that again today, and if I were to paraphrase, it's about our emotions related to behaviors that we need to improve. These are the things that will help us reach morontial status or growth status as these will be the first things we are likely to work on when we reach the morontial levels. [That is] paraphrasing, of course—you had a much more eloquent way of saying it. My question is: Are you going to elaborate more on this? I see an opportunity here to give us lessons as detailed as the ones you have given us on the seven values and on the political system, etc., that have gone through Avahlah etc. I would like to request actually (and also maybe it is already in the plans) to see if there are lessons planned for us through you or through others to elaborate in much more detail on this subject.

**MM:** I hesitate a bit to get too deeply involved in this as it has been covered a number of times, but let me begin this way: Yes, this is a very important aspect of your humanity—of being a human. It is very much an *incredibly* important part of your passage to being

fully morontial, and that it must be completed before you can achieve those levels. Remember that you have over 500 levels that you will experience as a morontial being before you ascend to the spiritual. So yes, your emotional maturity is very insightful. You can learn this in many ways, but it begins first by being, we'll use a high-level word called *proprioceptive*—that is being aware of your own thinking. If you do not have this capability, it is something that you may want to begin to hone or ask for advice on how to begin. This is perhaps the most elemental level of emotional ascension that you can begin wholeheartedly as a mortal being on this planet. If you are unaware of how to monitor your own thinking, let alone observe it or think back on it, then it may be an occasion where you as some people say...

**Daniel:** This is Daniel. (chuckling) There are so many old phrases I learned as a child. One phrase is “fly off the handle.” That means that you took a swing with your axe, and it slipped out of your hand and caused great damage to somebody or something.

**MM:** So, when you were angry (and I say you generally for anybody and everybody hearing this or reading this) and you later were regretful about that and you were remorseful, you begin to reflect on it. Now, regret and remorse are also emotions. And so, you want to back up and go before that. And this is at the most elemental level, Stéphane, that you would want to go back to the very beginning of what was it, not why, but *what was it* that the other person did that caused you to react as you had? And it might be highly verbal, violently verbal. It might be physically violent; it may be throwing things across the room or whatever was the action based on your anger or your reaction to that person. It's not the why question; the why question is a rabbit hole where nothing is ever found. And so, you would want to look at your thinking and *specifically identify what* occurred that caused you to react so violently. I use “violently” because when people react and are angry, it's a violence of some sort. And it may not have been another person. It may have been your car, it may have been a wrench that slipped off a fastener and you struck your knuckles against the firewall of your car, or it may have been you simply dropped a pencil or a mug or a cup that you loved so much, and you broke it. Now, what was it?

Obviously, if you dropped your favorite mug on the floor and it broke, you could look to that. What was it that you held this mug in such high esteem that it was so important to you? And it comes down to the very fact that it was all about *you*—not whether somebody bumped you and you dropped the mug and broke it, but something in *you* that reacted to that. Now, if you are the kind of person who blames another person for something that you did, then you're projecting that on to another person, you're deflecting the responsibility from yourself to someone else or something, but in reality, it was you. When you come down to the existential fundamentals of your existence, there is really only you and God. So, you need to get a handle on yourself. Get yourself in control not by *forcing* yourself, but by letting yourself flow with the goodness of the world, the goodness of relationships, and the love that you share with others and others share with you.

Now, if you feel that you are unlovable, what is it about you that is unlovable? What is it, when was it, and where was it that this unlovable-ness became attached to you? This is vitally important. You are now in the throes and the process of understanding your spirituality through your emotional maturity. If you are not emotionally mature, then you will not be spiritually mature. That is the simple lesson of your humanity. That is one of the reasons why you are captives on this planet. It's one of the reasons why there's such gravity and why we do not espouse and support your efforts for interplanetary or interstellar travel—because you have a hard enough time containing yourself on this planet, let alone *contaminating* other wonderful planets and species of beings and civilizations.

So, it comes down to *you*. If you read This One's book that he and Avahlah together on *Learning Centers for Sustainable Families*, and you go into the program of that book on a learning center, you will find how to become a complete person. And, of course, this is your responsibility as a parent to assist your child and grandchild to become a whole person. So, when we apply it to you, and you would apply it to yourself, how are you doing? What level is your self-esteem? Is it a zero? Is it a one, a two, or is it a 10 where you feel magnificent, and you know that you're loved? What is your self-image? What is your self-worth, your self-image, your concept of yourself, and so on? Those are all given in that document, in that manuscript. We suggest that you read those. They are as applicable to you to re-parent yourself as you parent your own children. Some of you were never parented very well. You were abused, neglected, ignored, and so on. And so, you were not able to learn all those facets of being a whole person. Being a whole person is what you want to achieve as a mortal, but you will not proceed further in your morontial career until you do achieve that. And, of course, it is not a sudden process. There is no sudden *voilà* and you are a whole person. Certainly not. No, it is a progressive process by which you experientially come to know those things—both on this earth as an experiential, material being and experientially as a morontial being. You'll find that in the infinity of time, there are no miracles for you in the morontial realm. It is totally experiential, and that is a matter of accepting your power and that which resides within you—that through God, all things are possible. Hopefully, you recall that from some of your early learning. And so it is that God and you assist you to become a whole and complete morontial being.

## Nine roles

There are other roles that you need to learn as well—the nine roles which we have spoken of a number of times where you would want to re-parent yourself. If you do not know what a father is or a husband is, then you will want to learn those roles. And there is a good deal of material available through your libraries online about these nine roles that you must learn as a person. The difficulty of being a parent is that you oftentimes project the same vile ways you were raised and treated by your parents, and you do the same thing to your own children. It is one of our main, most important *intentions* at this



time in your world now to teach you how to become effective parents, and in doing so, that you might be able to re-parent yourself to become more effective. There are remedial programs that you can engage in experientially in therapeutic situations with a psychotherapist or some knowledgeable individual on how to experience all these things, all these roles, all these levels of your beingness. And of course, you want to do so because you want to become perfect—you want to progress in your morontial career easily and as completely as possible. And yes, there will be times when you will get stuck, and this is when you consult with your guardian, you will consult with your Thought Adjuster—the God presence within you—and you will consult with your group leader and the team members you will work with as you progress as a group forward in your morontial career. You'll have many individuals that you can discuss your progress with, their progress, and learn vicariously. This is the easiest way to grow in your lifetime—to do so vicariously.

I have not disclosed all those elements. We wish you to review those pages in that book as it will be first-hand knowledge to you. You in fact, may want to print those separate pages out.

**Daniel:** This is Daniel, I think there's less than 20 pages—something like that within that book which are pertinent. [Learning Centers for Sustainable Families, Chapter 2 p. 15-23.]

**MM:** How to become a whole individual is your goal through your infinite career. We hope this partial explanation I have given you teases you a bit to look at yourself, to reflect on your life, to reflect on your anger—the situations in the past which were so irritable and so disgusting to you now. And so, you would want to know the “what” of it all, rather than the “whys.” Thank you for your question.

**Stéphane:** And thank you for your elaborate answer—much appreciated. There's anger everywhere these days. You watch the news, you watch [the] media, and you get angry at what you see. That's why this topic is so dear to my heart. We will study and revert (sic) in due time. Many thanks.

**MM:** Thank you.

### **Seven sins, seven virtues, and the 7 core values**

**Liz:** It's good to be with you today. Like Stéphane I was surprised to think of the “seven deadly sins” as emotions, and that reminded me of the fact that there are *counterparts* to each of those seven deadly sins, and they're the seven principal virtues: charity, faith, fortitude, hope, justice, prudence, and temperance. And now in light of your wonderful answer to Stéphane's excellent question about repairing ourselves through our emotions, I'm wondering if you would speak to dealing with our negative emotions with one of these seven principal virtues.

**MM:** Gladly. There's a caveat involved though and that is [this:] I'm going to take you back to the seven core values that are central to your humanity and that are embedded in your DNA. The wonderful values that you mentioned of hope and charity and so on, are secondary value emotions. They are secondary because they are interpretations of the seven values that we have mentioned before: of life, of equality, of growth, the quality of life, empathy, compassion, and a generalized love for humanity. If you look at those seven values and look at all the secondary values that you mentioned, they all pivot on one primary value—Equality. Equality is the primary value upon which all other values pivot, particularly as mortals are concerned. If you do not treat yourself as worthy and deserving of hope and of charity, then you are not equal to the divine being that God sees in *you*.

If you do not have charity for others, then you do not see others as being equal to yourself. When you are compassionate, you see within others, through your empathy, their situation and you see yourself in a similar situation as an equal in that difficult situation as the other is. And so, in compassion, you reach out to assist that person as you are able. All the difficulties of your world, of your humanity, and all the negation, all the hate, all the violence, and all the chaos between people stems from one value, and that is equality. You are equal to everyone else, and everyone else is equal to you regardless of their height, their weight, the color of their skin, their national origin, the racial composure, their ethnic composure, their culture, and their gender. Now, when you remove all those things, you of course would want to be tender to others. You would want to be compassionate. You would want to be merciful, because for everyone you see, you see yourself in them, and you see them in *you*.

The book on ethics (*Making Sense of Ethics*) describes these things very clearly. Everything—all human emotions—are dependent upon equality. When you realize that, you come to realize how despicable most people feel about themselves, how loathing they are of other people as their loathing of themselves. This may seem an unconscionable irony, but it is one which is true. When you can love others as you love yourself—without bias, without prejudice, without bigotry, without even opinions—then you love yourself the same. And this is an extension of the answer that I gave to Stéphane—you must see yourself as worthy and deserving of God's love, of the love and care of your guardian angel, of the care and love and patience as the planetary manager, myself, has for you. We care about you. Do you care about yourself? Do you have prejudices against yourself? Do you have bigotry against yourself? Do you love yourself? Do you feel worthy, deserving, and so on?

This is a lesson for you, all of you today, to take to heart for in some way, most of you are emotionally deficient in one way or another either as a projection to yourself or to others. And usually there's no "or" there. It is usually an "and" because if you feel hostile towards others, then you feel hostile towards yourself because you know within yourself that you lack the confidence to treat yourself as you treat others, and to treat others as

you would hope to be treated by them. What you hold in your mind about others, you hold in your mind for yourself because you know that you were capable of that towards yourself as well. It is through the false ego, through the unworthy self that you treat others so despicably and secretly inside yourself, you treat yourself the same way.

This is very difficult material for most mortals to accept, to swallow, to integrate. You see, you are an integral system of positive emotions when you do not get in your way of God loving you, you loving God, your loving yourself the same way as God loves you, and loving other people the same way. We hope this takes you beyond your question dear one. Thank you.

**Liz:** Yes, indeed. That was more than I bargained for. And it's going to take me a while to digest everything that you said. I learned early in sobriety that one way to work out my issues is by helping other people, and of course, I know *many* people who have various levels of self-loathing. And I'm wondering if there is a way that I can work on myself by helping others. Is there an avenue for that?

## Reparenting

**MM:** Yes. And it goes back once again to reparenting. You would want to reparent yourself for were you to be loved by Jesus as your brother, [and] raised by him, you would see that you have all the positive qualities, and somehow you would then want to project that to others in your adulthood. It is not an easy path. Helping others means helping yourself; it is reviewing your whole life. One technique (and this is for Stéphane as well) is when you see something in yourself that is despicable, loathing, or simply needs a little working on—needs a little tuning up—you would go back to the earliest time when you were made to feel that way by someone else. And so, you as an adult now, would want to love that child in you at that time in the same way, and you would grow that child with wisdom and guidance and reparent that child in yourself in those moments. And had you had the knowledge that you have now and could have given that knowledge to that child then, you can see that the child would be empowered, and they would be un-accepting of the negative situation that others had put them in. And that now, even as a child in yourself for that time then, you know better, and that you know that the untruths you were told to believe are no longer valid and that you as the older brother, older sister to yourself, the older sibling in yourself can assist yourself now to feel much better. And that is to assist you to grow *forward*. You have heard the phrase, “pay it forward,” and so what you're doing by reliving those times when you were a child and advising that child as you are an adult now, you are paying forward the deficits of the child then so that you can be complete now. This is not a miracle, it is not impossible, it is not even ironic. It is a truth. Thank you.

**Liz:** Thank you very much, Machiventa. I hope one day to get a big hug from you.

**MM:** We all look forward to that. Thank you.

**JT:** Well, thank you, Machiventa for that master class in loving yourself.

### Animals can be a training ground

**Craig:** Good morning Machiventa, everybody. I was just thinking along those lines. A person may sometime have a dog or be in the presence of a dog and treat that dog really nicely and give them a treat. The person recognizes that it's just a dog and then they'll treat a person much worse than they would treat the dog even though the person has much more value than the dog I would think. Can you have a comment on that?

**MM:** Animals are good training grounds for maturing yourself. Some people see dogs and kick them. They see the dog doing something that irritates them, and so they treat the dog harshly even though the dog has really not done anything toward that individual. So, the animal is a reflection of how you treat yourself and how you treat others. And a dog that is raised by a loving person, a loving family, will treat everyone who treats them well in an equal manner *automatically*. It is not that the dog has to think about it, but they see others as a reflection of the best parenting that they had received when they were a puppy and being raised. And so it is that you would want to do the same for others.

Having animals is a wonderful situation for many who were loved conditionally. They had to do things to perform in order to be loved and accepted. Whereas with the animals, animals love and accept you as you are, and hope that you will reciprocate that same affection and love from them and to them, thank you.

### Leading up to a cataclysmic collapse

**Craig:** Another thought train was that you [can watch] YouTube, on the web, and in the news and see what's happening around the world and see this sort of slow-motion train wreck of our civilization as people call it. Yeah, we see this happening. And I was wondering, were the events that were sort of unforeseen, like the insurrection in the Senate, the virus, and reactions *to* the virus more than the virus itself, is the whole thing accelerated by these events? We also see the physical limits that we're running up against because of our overpopulation and running out of resources. Do you see the processes having been accelerated, or is it sort of proceeding as expected? How is it going?

**MM:** Yes, how is it going? Well, from our reckoning, this acceleration began with your world coming out of the Dark Ages and medieval times, and it has progressed and is more rapidly occurring now as the consciousness—the negation—that you sense in your world has progressed. This is very well known to the planetary observers on Edentia and in Salvington that this world has progressed and has been known to be growing to this point where it can no longer sustain the old state of consciousness

simply because it is so self-destructive. Remember that a couple of sessions ago we talked about how you live on a maladjusted planet. That it is in many ways, I wouldn't say psychotic, but it is certainly not organized, it is not intentional. Your world is not intentional, it doesn't have those facets of an organized, holistic holism on a planetary scale. And so it is that you—this world—is coming to a collapse. And it is inevitable. Not every world, not every decimal planet has to go through a collapse, but it is not unusual for decimal planets to do so. And that your world is the heir to the products of the quarantine during those thousands of years, and of the negativity of dominant individuals and cultures since then.

You gather that the ill will of past generations has accumulated, and that it is here standing in front of you and that your world will go through this collapse of a major sort. This will not simply be a recession, or even a bad depression. It will be cataclysmic as the conclusion and summation of many cataclysms. This is the time for reflection beforehand. Just as you have been instructed today to reflect on your past ills and past difficulties, and not why you did it, but what you did to be in this situation, so too now, is the time for you forward-thinking individuals, futurists to be thinking: What is it that we did in the past that we must correct. And not why we did it, but what we did, and what we did not *do*, particularly, to support the sustainability of our survival, our progress, and social evolution. You see, when you look backwards, you are always looking back at “What did we do wrong?”, rather than “What did we not do *right*?” And so, you want to work forward to right work and create right solutions, and these are provided to you in the document that Avahlah and This One have written entitled *Democracy, Planning for Recovery Before the Coming Collapse—A Book of Hope*, the most recent document. I might add that it is being well-received by the larger population that has looked it over. It is the program that we espouse for what to do right to assist your world to come out on top, to change its consciousness, to change its social structures, and evolve socially so that social sustainability in the Days of Light and Life are not some mythical, future event or situation, but one that can be worked towards in pragmatic and experiential terms. I have expounded far past the statement that you asked me to answer. I hope this is sufficient for your satisfaction. Thank you.

**Craig:** Yes, very much so. Thank you. I think that was excellently said and kind of ties in with various things we have been talking about.

**Rick:** Machiventa, it's really an honor to be a part of this group.

**MM:** Thank you.

### **More on emotional and spiritual maturity**

**Rick:** Regarding your... forgive me if I haven't been listening close enough, but you mentioned that regarding the excellent question about emotional maturity leading to spiritual maturity, and you referenced Daniel's work with Avahlah. I know some of the

papers like the reinvention of the social science and the democracy paper by Avahlah, but could you please share the name of the paper for emotional and spiritual maturity?

**MM:** There is not any one particular paper. It is perhaps most closely related to *The Learning Centers for Sustainable Families*—that would be most pertinent. Also, the fundamental one on *Making Sense of Ethics*. I know many people have seen it, but have not read it. Within it you will see what is moral, what is amoral, what is immoral in several sections. And these are related to right thinking, right acting, right emotions, and so on. Between these two manuscripts, if you took them to heart and you strove to actualize them in your person, your being, your relationship with others, and with yourself, you would eventually become a whole person, and you would make great progress. When you add those to your meditations—to your time alone with your Thought Adjuster (the God presence within you)—and you begin to experience this personal dialogue with your spiritual God presence within you, then you are well on your way to your early morontial experiences and development here even as a mortal.

The parallels between civilization and an individual are very close. Civilizations must mature. They must evolve socially and stop projecting [their] problems on to other nations and to other cultures and see themselves as principally and solely responsible for where they are in the world. The maturity that you asked for is one of coming into wholeness through the discussion that was given to Stéphane and to Liz. This is a process of becoming whole and complete. If you look through these documents, you will find bits and pieces here and there. It is primary to being a whole person. I apologize for not giving you a succinct answer to a document, but you will find the answers throughout these books and through some of the best advice columns that you may read in the paper. The source of wisdom is everywhere around you if you look for them, and you see within them reflections of yourself becoming complete. Thank you.

**Rick:** And thank you Machiventa for the wonderfully in-depth and meaningful responses you've shared with *all* of us today. I'm very grateful.

**MM:** You're most welcome.

**JT:** I think I speak for more than just me when I say that it feels like our session today reached us where we are a little more than usual. Do you have a closing for us today?

### **Our informality can feel very personal**

**MM:** Yes. In closing, you see that the informality of our discussion with you today becomes very personal. It becomes very close to you. It hits you in your earthly, mortal center where you are vulnerable, where you are tender. And so it is that you must approach your vulnerable side before you can become courageous to overcome your deficits that your vulnerabilities reflect.

## Vulnerability and completeness

Where are you most vulnerable? This is a question for yourself. These are primary questions to reflect on: Where are you most vulnerable? Where are you most tender? Where are you most likely to be crushed by someone else if they raise an issue with you about that vulnerable, tender center? And this of course is where you will want to become complete. You recall that Jesus in his adulthood was complete. He was tender and he was vulnerable. He was lovable simply because he had strength in himself, confidence in himself to know that his vulnerabilities were the core of his humanness and it [comes] through that point of contact with his God-centered self—his own Thought Adjuster. And so it is in your vulnerabilities that you anew can be attacked by another person at that vulnerable center, and you do not crumble or crush, but you still love that person and you do not react in anger or hostility. You are reaching the heights of your spirituality as a budding morontial being in this lifetime. Thank you and good day

**JT:** Thank you Machiventa and thank you Daniel.

**Liz:** Wow. What a session.

**Craig:** That's a good one.

**Rick:** Thank you, Daniel. Very moving.

**Daniel:** You ought to be on the inside of me now feeling what I feel!

**Liz:** Which is what, Daniel? How is it you're feeling?

**Daniel:** Oh, gosh. You know, to have Machiventa speak through me in such tender ways to you guys goes to the very heart of myself as a vulnerable, tender, but loving individual. I've had over 20 years talking and then intimately with Machiventa. It tends to make you whole and complete. I'm not saying that I'm not vulnerable or that I don't have deficits, and that I'm not perfect because I'm *not* perfect. It has required a lot of growth on my part. God bless you.

**Liz:** Well, thank you for your service to all of us now and in the future.

**Rick:** Absolutely Daniel. Thank you.

**Craig:** You've done a marvelous job. Don't let it go to your head.

Laughter all around.

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