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## New Era Conversations #29 – Heightened Frequency; Goals and Intentions; Self-determination – Aug. 29, 2014

Teacher: **Machiventa Melchizedek**

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TR: Daniel Raphael

Team members present: Roxanne Andrews, Susan Bryner and Michael McCray

**August 29, 2014**

Prayer*: Father, Christ Michael we thank you for the opportunities you have provided us here to grow in understanding and to participate in these Correcting Times programs. Our intention today is to bring your plan into better light for ourselves and our sisters and brothers who follow these discussions, and for future generations who will one day come to ask. Guide us in this to do your Will and to serve well. Amen.*

# Heightened spiritual frequency now present

**MACHIVENTA:** Good morning. It is a pleasure to be here with you today to represent the Triumvirate and Christ Michael’s Correcting Time programs. I am here to provide you with some insights into the development and heightening frequency of your world. This process of heightened spiritual frequency, or vibration, is one that has more than two parts to it, or two aspects:

* The first aspect is that the individuals open and receptive to receive information, wisdom, insights, intuitive comments and inner growth are being opened.
* The second part is that the individual in return projects their consciousness of oneness and wholeness onto their world so that this consciousness engulfs the whole planet. You may think that you are weak and insignificant but you are not. You add greatly to the fold, to the energy and the support of that energy in your world. As other individuals do this, they add their stream of consciousness of positive thoughts and outcomes and oneness and love to the whole as well, and so it goes so that many, many people add a tremendous benefit to your world.
* The third aspect is that we reinforce that. Nebadonia and her Angelic Corps have for many years now continued to pour in energy into your world to increase its vibration.
* The fourth aspect is that this is open to anyone who wishes to participate, yet on the other hand if a person is unaware of it, or is consciously not open to it, then it does not affect them. Neither do they participate in it.
* The fifth aspect is that all of these influences work together to enhance the work that Christ Michael has proposed for your world. Those individuals who are of a positive nature, who understand the holism of the universe, its integrity, its consistency, will be joined with us in these endeavors.

Many of you have already commented on these very things, that receptivity of spirit is easier now than it has ever been. Some of you have also commented that your relationship with us, and our relationship with you is much more tactile, much more immediate, much more present and much more palpable; it is something that is “with you” when you are open to it.

In that regard, our relationship to you is much more overt, it is much more deliberate, it is much more contactable by you, whereas in decades and centuries and millennia before, the proximity of spirit to you has been remote and quite third party in many ways—and even a fourth party in some ways. Now it is one-on-one when you desire it, when you believe in it, when you bring your life into emotional and social attunement and spiritual attunement with us and with the objectives of Christ Michael. This objective, of course, is to bring your world into the days of light and life intentionally and consciously—and intentionally with you and consciously with you. This is an important aspect of our work, his work.

Slowly, friends of spirit, who may go to church and who may not, who may have a belief system and who may not, or in attunement with spirit and with God are part of this family that we have. There is an esprit that exists in this world among all of you, and many of you remark how you may meet some new person and never have met them before, but you feel as though you have known them all of their life, all of your life. And so it is, this will be a quickening of sorts among you socially, that you know that you are brothers and sisters of spirit, and that the oneness that many have been teaching is palpable, you can feel it, it is real, it is an emotional response to your oneness, and you know that this exists. This will greatly help you in months and years to come, as difficulties will require a greater working relationship with each other and more quickly.

# Your participation is needed to co-create with spirit

Yes, there will be times for caution, and there will be times when you are not sure, that is when you are cautious in that situation. This information, this heightened frequency is of assistance to you as well, to recognize those programs, those developments that followers may develop which you can recognize as legitimate or not. As the time approaches of more difficulty, it is important that time not be wasted, that you become more effective. This is the new proximity to you; it is a necessity of this shortened time. It is also a developmental process that has been planned and in place for many centuries. We have known that this development would need to come about, and so it has been slowly generated over the years, and now it is much more immediate and discernible for you who are close to spirit.

You are beginning to feel that sense of family that extends among the population in the days of light and life. You, however, must be cautious and discerning in your world now, as not everyone is open to this, or friendly. We share these things with you now because it is necessary to do so, to prepare you for your roles in the work that you have accepted in the work of Christ Michael. Many of you sit on the fence, but if you were asked by Christ Michael or myself or Monjoronson in person, you would not equivocate, would you? Surely not; you would immediately stretch your hand forward or kneel, or bow and accept the duties and assignments that would be given to you. We are sharing these factors of this frequency increase and its palpability with you because you are being called forward to assist. And when you are called, you will “know” without a doubt. If you are on the fence, you must jump on our side of the fence and begin to secure your assignments as well. We share these things because our programs will be becoming much more obvious in the material planes of your world and your life.

# Working with Christ Michael’s plan

Yes, you are cautious; yes you speculate that others may be doing this for self-aggrandizement or for ego needs, or for power or control—or perhaps for other benefits that are illegitimate to our program. You must be discerning at that time to see whether this is work that is consistent with your contact with us, with your sincerity, with your investment in the consciousness of humanity that is guided by Christ Michael. Or is it the consciousness of your world that is not guided by Christ Michael, that race consciousness which makes life so difficult for you, which raises so many doubts and so many hesitations, and so much equivocation and uncertainties? You are hard to commit to those in those situations, so this call and this notification goes out to those of you who have no equivocating opinions about what Christ Michael is doing, and you are able to quickly discern those programs, which are generated by co-creative mortal partners of ours, in that you reach forward and you offer yourselves to these programs. Some of you will still be hesitant, but if you are, then we ask you to make your contribution to Nebadonia’s efforts to raise the consciousness of your world. You can be of assistance in any regard, and if you believe in Christ Michael and the afterlife, and meeting him one day, then you will want to raise the consciousness of your world to do so more quickly. All of this work benefits us.

This is Machiventa; I am open to questions if you have any.

# Teaching the three core values on a normal world

**Roxie:** Yes, you mentioned in your opening remarks about the heightened frequency and consciousness, it feels to me like our planet is very, very late in achieving this point of consciousness. My question is, at what point in a *normal* world would the three core values be taught and who would teach them?

**MACHIVENTA:** They would be taught as a part of the schools of Adam and Eve; they would be part of the educational process of generating sustainable societies in those historic eras. To put it in terms that you may appreciate, you today, believe that our work has always been with Homo sapiens, but it has not. It precedes Homo sapiens by many tens of thousands of years. The influence upon humankind has been in your world for a long time. You know as we do that approximately 200,000 years ago, there was the rebellion, which put a stop to the development of spirituality and the awareness of God in your life. Even before then, the thoughts of a God were being generated in the minds of the mortals at that time. Primitive minds can grasp that which is knowable; they may not be able to think in terms of eternity as a reality outside of the four dimensions, but that is not necessary for them to know God, that there is some higher power, something that brings the arrangement of positive events into their lives. This is the beginning of worship. But you see, when you take into account the arrival of an Adam and Eve onto a world to bring about organized societies, that is the time to instill and enculturate the three core values of social sustainability into that species. Does that help?

**Roxie:** Yes, that does help. Thank you very much, Machiventa.

# Being labeled as a “sect” causes fear among some Christians

One of our Russian readers sent me some questions. He wants me to put a question to you about “sects.” It is not an idle curiosity, but a serious problem that he has encountered since the site “Teaching Mission in Russia” was created, with information about Christ Michael’s efforts. He said, “it has always been taken as a new sect and people were afraid. If you are not representing any institutional religion, you are seen as a sect. The main point of my question is about the concept of sect itself and the essence of human fear connected with sects? What can I propose to them that the Teaching Mission is not a sect? What clear arguments can I use?”

**MACHIVENTA:** Certainly. Thank you for your question. It has been answered in different ways, at different times in the past, and it is this: that there is no arguing with those who are in opposition, and we do not recommend that you do argue with those who are in opposition. It is more useful to share the wisdom broadly with many people, to attract those people who are open to a new way of believing, or a reality that reflects their own thinking about their relationship with the eternal.

The Teaching Mission was a spontaneously developed program that began several decades ago, through the meditations of a group in New Zealand. This is the same avenue that we advocate for individuals to come to know God. In some ways, when you meditate and you come to experience the presence of God, and to hear God speak to you through the quiet mind of your Thought Adjuster, you are a “sect of one.” The sect of the Teaching Mission is not a derivative of any religion, it is simply God’s, Christ Michael’s, approach to sharing his love and wisdom and grace and presence with his children. If individuals yearn for a personal relationship with Jesus, with Christ Michael or their God, the God presence within them, this is done through meditation. Your sharing with them, with your friends, is to make them aware that a personal relationship with God is possible, and in fact, highly probable when one pursues it sincerely and with clear intention of becoming like God. The aspect of labeling ideas, thoughts and processes or naming things as sectarian then puts all those similar related thoughts in that category.

The Teaching Mission is not a part of those old paradigm definitions of sects, but is clearly a method, a means of attracting individuals who want a personal relationship with God. The Magisterial Mission is for those people who have established a relationship with God, their Thought Adjuster, their God presence, their Guardian Angel, their celestial teacher and say, “Now what?” “Now what do I do with this?” And of course the answer is “to be of service.” The Teaching Mission’s purpose is to teach people about having a relationship with God, teaching them how to achieve that, and what to do when that occurs, and how to discern the presence of God from the presence of those that are not of God. When that is achieved, then there is a need to use that confidence, that ability, that growing spiritual maturity, that soul growth to be of service to your world. Only by these simple steps will your world enter into the days of light and life, so as a sect of one, go forward confidently, knowing that you are embraced, you are welcome, and you are deeply loved by those who have been successful in awakening the God presence within you.

**Roxie:** Thank you. He sent another question, but you have already answered it, so I will turn the floor over to Michael.

**MMc:** Machiventa, I am going to apologize in advance. Many of the questions that I have for today have been prepared basically as to ask Charles to enlarge upon things that he told us in our last session. I wish to apologize to you for this; I hope the information that I am asking about is of general knowledge or enough general knowledge so that you may answer the questions without any significant problem. If that is not the case, then please tell me.

**MACHIVENTA:** Please proceed.

# Sharing the consciousness has limitless options

**MMc:** In our last session, Charles was speaking and he said, “You must be engaged in the world around you by opening yourself to the consciousness of angels, and then sharing this with and through others.” What are our options for doing this?

**MACHIVENTA:** Your options are almost limitless. You can share the consciousness of angels through you by having an angelic consciousness, by maintaining that angelic poise within yourself, as not separate and apart from God or the angels. In every instance where you have a thought, you can bring through that consciousness of angels into your own thoughts. Remember, you are not your body, and you are, in fact, not your mind. So, when you hold the consciousness of angels, you are in fact, retraining your mind to think in terms of angelic presence and consciousness. When you are with others, this will come through. It is not that you are “holier than thou,” or “self-righteous,” or that you strut around as though you have wings to fly; no, you continue to be yourself, but you are imbued, you are immersed, you are thoroughly shot through with the frequency and vibration of angelic presence and consciousness. Does this help?

# The consciousness of angels

**MMc:** Yes it does. Is there more that you might tell us regarding this definition of the consciousness of angels?

**MACHIVENTA:** Yes. When we speak of the oneness of humanity, and we speak of the oneness of spirit, those are different only to the extent that there is greater difficulty for humans, mortals to accept their oneness with others when others seem so separate and apart from them. Of the consciousness of angels, there is something where it is given, it is understood, it is assumed that you have a oneness of mind with others, a oneness of intention and purpose with others. Yes, each angel has its own unique responsibilities that there is a knowingness of connectedness, which is without doubt, existent in the minds of angels with all other angels and with all other spirits, and although angels are categorically different from Melchizedeks, there is that kinship, that oneness of consciousness that we are “one” and you share in that. That is why it is such an abrupt shock to us and spirit when there is one among us who has thoughts of separation. It is as though one of your kind wears a black armband and has a tag around their neck with a placard that says, “plague.” You, however, act this way—most mortals act this way—in life with their fellow brothers and sisters, that they take this separation for granted, and that to come into this consciousness of oneness among you, is quite strange. The gateway for accepting that oneness is love: love of your fellow brothers and sisters, that pervasive sense of compassion and humanity that you share, that you are “one,” and that it is most difficult for you to achieve. Many of you work all your life and struggle to engage that oneness meaningfully, that the doubts always linger so strongly with mortals and with angels, there is none.

**MMc:** I think the most important take away for me is what you said about how we can be involved in this consciousness of angels, that we are a part of this, and unless we reject it totally, then we are a part of it.

**MACHIVENTA:** Yes, that is correct. You have said that very well. (**MMc:** Thank you.) You are most welcome.

# Differentiation between goals and intentions

**MMc:** During my last conversation with Charles, in answer to my question about intention, he made a differentiation between goal and intention. With intention, there is an aim along a path and decisions and solutions along that path that lead to that intention. But it appears to me that the intention may not be a static goal, but rather an aiming point that keeps evolving and moving forward. Am I on the right track here?

**MACHIVENTA:** Yes, you do not get to the intention; the intention is the beginning. Intention precedes even the vision. Vision and intention can work one with the other; you may have a vision for a world of peace, but what is your intention? Intention, of course, would involve your own energies to help bring about world peace. So, the vision in this case would be the grand global—and when we say global, we truly mean global—in a planetary sense in some regard. Your intentions, for instance, to have equality between men and women is a global intention; that is a planetary intention, would you not say? And so, your vision for a world of harmony between the genders would be a most admirable sort of vision, and your intention is to create equality between the genders in every culture and ethnic group. Your mission—you would have a philosophy—so it is vision, intention, philosophy, mission, objective, and each one of those would have a goal. Goals can mislead you easily, as goals are another way of saying the outcome for a mission. The vision and the intention both have the goal encompassed intrinsic in them. They do not need to be stated separate from the intention. What is your intention? What is your goal? You would not do that; you would say, “What is your intention?” and then you would develop the goals out of your mission and then objectives. Do you understand?

**MMc:** Yes. Is there more that you might tell us about this process of using intention?

**MACHIVENTA:** Yes. This is a matter of close personal discernment. If you are unable to do so on your own, you do not have the skills, then it would be necessary to have the assistance of someone who is skilled in discerning. Let me back up a bit. When you have a vision for the future, this can be a global and magnificent and magnanimous effort, a vision of what you see in the future, but you must be cautious as you proceed with intention because the mind mechanism of the individual developing the intention can color that intention, even in the most subtle ways with self-aggrandizement, satisfaction of ego needs, manipulation of others, the gamut of authority, position, power and control, and so you must be cautious when you devise your intention to insure that there are no elements of self-aggrandizement in it. Development of clear intention is very, very similar to the development of effective prayer, and in effective prayer there is no return to the one who prays, for the prayer given; it is simply a prayer for an outcome that is unforeseeable by the mortal—it is unobtainable by the mortal. So, in developing an intention, you would want to write your intention with the same type of clarity, without the sense of aggrandizement or self-return.

# The problems of ego and fear in developing your life plan

As you become more and more concrete in your vision, intention, philosophy, mission and objectives, the more and more it becomes obvious whether there are secondary achievements for self-aggrandizement, ego and so forth—or fear—two factors that must be watched closely in development of intentions and the subordinate categories is the presence of ego and fear. These factors are the most difficult for the development of effective prayer. It is difficult for mortals who are so tied to the material realm to pray for something where they have no control. Praying for outcomes, which they cannot manipulate, but totally to release it to divine presence, divine order, divine development of the situation for themselves or for others provides the greatest options for Spirit to fulfill. You have been cautioned not to pray for yourself. However, you are encouraged to develop clear intentions for your life, and when you do so, you would pray for, or ask for divine and celestial angelic assistance to fulfill that according to God’s Will for your life. This is a protection for you against your fear or ego.

You would likewise ask spirit to bring to a close any efforts that would work against the fulfillment of your life plan. You do not want to proceed down avenues that are unproductive, that do not lead to the fulfillment of sincere intention, whether this is a mortal co-creative enterprise, or whether it is the fulfillment of your life plan. These thoughts, these instructions are as useful to prayer as they are to development of co-creative programs with us. Those of you who do not have clear conscious conversations with us, then you would want to pray for opportunities to lead you in the right direction, and when you say “yes” to an opportunity and you proceed, then you would also want spirit to bring that to a close quickly if that is not the right direction for your efforts. This way you can begin to have a real, living-the-faith type of revelatory experience in life, even without conversations with us. Does this help?

**MMc:** Yes, yes it does. You have taken us to areas I haven’t really considered, so I am going to have to sit back and think about them a little bit.

**MACHIVENTA:** Certainly; reflection is most profitable.

# The concept of the “right for self-determination”

**MMc:** Would you tell us more about the concept of the right for self-determination?

**MACHIVENTA:** Yes, of course. The right of self-determination is a God-given right. It is the tool by which you fill your soul with growth, or leave it empty. You, individually, are solely and soulfully responsible for the outcome of your life. You could not be held accountable for your actions, for your decisions and behaviors if the right of self-determination was not intrinsic to your humanity. When your political philosophers speak of freedom, the unspoken assumed word that is not usually shared at that time, is freedom of self-determination as you, individually, determine. In a primitive society that could mean that you can take advantage of everybody else with exercising total freedom, but in a democratic society, you have to forfeit your freedom, total freedom, to live within the constraint of liberty. You are at “liberty” to self-determine the course of your life to the extent that it does not interfere with the course of life of others.

The three core values of social sustainability, the three core values that have sustained your species for 40,000 to 500,000 years are totally dependent upon self-determination. These three values for each individual are interpreted; you self-determine how you interpret what an improved quality of life means to you, and how to achieve it. Self-determination is core to your humanity. It is intrinsic and necessary for your ascendant career to Paradise. This is what separates you from automatons; you are not robots, you are independent, self-determining souls of growth or diminishment. Self-determination is what makes you human, which makes you vulnerable and that is why the second value is there so you learn to grow, and you self-determine how you grow to improve your quality of life. One thing for sure is that in your self-determination, you want to equally self-determine the course of your life equally as anyone else is capable. So, when you speak of self-determination, you are speaking of the core supports for your relationship with God, and for the very course of your infinite career.

It is unfortunate that self-determination has been so neglected as it is self-evident and necessary for the fulfillment of democratic societies. Self-determination is what causes your societies to change, and self-determination of citizens as large groups is what makes it difficult with structured organizations as a democratic government that is not adaptable, and has not had adaptability built into it. Institutions will always and forever more be tied to their organizational doctrines, which were determined by the founders at the time those documents were written. Without self-determination, your governments could rule as a totalitarian government quite easily and efficiently, but because of self-determination citizens are always growing, making your democratic process inadequate and antiquarian.

**MMc:** I can understand how the three core values work within the individual and within groups of individuals to push forward progress of society, of government, of economics and politics. An interesting sidelight to how those three values work in each of us, but it also works in our civilization in general by helping us move forward.

**MACHIVENTA:** Yes, you understand this very well.

# The right of self-determination versus personal freedom

**MMc:** How does the concept of the right of self-determination differ from our interpretation of the concept of the “personal freedom?”

**MACHIVENTA:** Personal freedom assumes the right of self-determination. The expression of self-determination requires freedom to be existent. They are not the same, but they are closely related. To live in a totalitarian regime, where you do not have the right of self-determination, neither do you have freedom. When you do not have freedom, you do not have the right of self-determination. They are reciprocal and necessary for each other. I would caution you, however, to not take the right of self-determination to mean the violation of the right of freedom, as the right of freedom exists, but only to the degree that you fail to limit yourself in your decisions and actions that affect others. Many of your political thinkers…

**MMc:** Pardon me, “fail to limit yourself?”

**MACHIVENTA:** Yes, freedom is good only to the extent that an individual would limit their actions to harm others, that is why liberty in a democratic society requires that you live under laws that create harmony, consistency and restraint. Unrestrained freedom is anarchy. Unrestrained freedom is chaos. Unrestrained freedom is the exuberant expression of all the base natures of humans and their positive natures. Liberty, on the other hand, is a choice that individuals accept to live under laws for the greater expression of good for all people. It is essential that people understand this limitation.

# Governments are too complex

I will take you aside again now, and that is that your societies, your governments have become so complex and so deep in process that they are moving into an unworkable situation. Consider the laws of taxation, which are now well over eight feet tall, if you had all the pages together in one book. You will find that as a society becomes more and more complex that it begins to work against itself. You are beginning to see that in court interpretations in statutes and regulations that are self-conflicting. This is a development of chaotic restraint; restraint trying to create order, where in fact it creates more disorder. What is missing to guide the harmony of simple and complex societies is an underlying commonality that binds you all together. The ultimate global arbiter of human decisions and actions are expressed in the three core values of your social sustainability.

These three values can cut through all of your regulations and all of your statutes, and even your constitutions to bring simplicity to guide the decision-making of complex governments and the simple situations of neighbors across the fence. If this complexity were to continue, it would lead to more and more disenfranchisement of your citizens, and distance from your own governance, an intolerable situation for individuals to grasp. You can appreciate, then, the cataclysms that are to come as almost fortuitous as they will sweep away these complexities and require that each of you, individually and collectively, begin to think in simpler terms and how to reorganize your societies so that they are sustainable.

I have taken your question greatly afar, but I hope you appreciate and can apply some of these thoughts to your work ahead, and I speak of “you” in general terms.

**MMc:** Thank you. In actuality, you have taken the question into areas that I hoped that you might take it and I thank you for this. (Machiventa: You are welcome.)

# Correction of an error in NEC #28

I believe I have found an error in our last transcript. Charles was speaking about where the idea of social sustainability will be taught. The transcript reads: “Thus we are beginning at the local level. If beginning at the local level, we can begin to teach new individuals about social sustainability. The idea then is to have that developed in families. Families are the fundamental enculturating institution of the whole civilizations in all societies.” He goes on, “We are beginning at the individual/family level because this is where we will produce individuals who have ***not*** been enculturated in social sustainability, who will eventually become Presidents and Board Members of large corporations.” I believe the word “not” is in error. (Bottom of page 11 of NEC #28)

I believe the sentence should read: “We are beginning at the individual/family level because this is where we will produce individuals who have been enculturated in social sustainability, who will eventually become Presidents and Board Members of large corporations.” By removing the word “not,” the sentence is correct.

**MACHIVENTA:** Please do so. Thank you for noting that.

# Suicide and depression

**MMc:** I understand that our world is not like any other, and therefore, what I am asking may be difficult for you to answer. (**Machiventa:** Try me!) I see the understanding of God and Divinity as a part of what feeds personal depression and that feeling of helplessness that at times we have sweeps over, almost all of us. Suicide is something that is very real problem in our world. My question is: When we know more about God and Divinity, will this personal depression and suicide rate be as big a problem as it is today?

**MACHIVENTA:** It will not be as big a problem as it is today. You are correct. The intimate knowledge, the “knowing”—and it is important that you see this word “knowing” that the individual is a product of God, and know that he or she has an intimate son or daughter relationship with their Creator, will come to interpret their state of depression in other terms, and also be able to heal and treat their own depression through that relationship with God. Knowing that you are a part of the Divine Mind and Divine Purpose of the Universe has within it the seeds of tremendous oneness, wholeness, and completion. It is in depression that those individuals feel so separate, so alone, so helpless, so hopeless – as life to become meaningless and purposeless. Only in those moments of tremendous desperation can they be saved by the awareness that they are one with God, and that God did not bring them into this world for a purposeless, hopeless existence, but that it is part of the journey of their recovery to find and discover that purpose and that hopefulness. It is through the faith of knowing God that they realize that when they are open to receive, that opportunities for their healing and growth and for their future, purpose and meaning will be provided to them when they are open to it. A depressed mind is a closed mind; it is enclosed in its own desperation. So the last vestige of hope for a person in this depressed state is through their understanding and knowing God, and knowing that they are needed and wanted, useful and have a purpose and can find meaning; and then WILL to become whole through that knowing. Many have already discovered this and have come through their eras of depression successfully. Some people ascribe it to their religion; some people ascribe it to their relationship with Jesus or Mary, or some saint, but it reflects all the same and the most useful is when the individual has the understanding that they are of God, and “knows” that they are of God, that they can recover and become stalwart souls of great growth.

# “A what if” in the Middle East

**Roxie:** If one of the Middle East nations were stupid enough to launch an atomic bomb at their neighbor, would our celestial friends be able to keep the bomb from working, since that would not violate the free will of the one who pressed the button?

**MACHIVENTA:** One moment. You have made several erroneous assumptions in your question. One of which is that it will be sent by a missile from a remote location by an individual who made that decision before hand. However the equation changes quite radically when an individual carries that atomic bomb in a satchel on their back, or in a briefcase, and pushes the switch themselves personally. Would you not agree? (Roxie: Yes.)

# Struggling with specific words

**Roxie:** I also have a very personal question. For the last couple of years I’ve noticed that it’s becoming more and more difficult for me to think of certain specific words I need when I’m talking—I know it’s in my mind, but I just can’t get it out. This is becoming more and more common to the point where I feel incapable of being a teacher in this mission. Is there anything I can do to change this?

**MACHIVENTA:** Let me answer your question broadly, as this is something that many people struggle with. In fact, young people struggle with it as well. It is not age-specific, the problem you speak about. It becomes more developmentally aware to yourself as you become more aware of language, and that you search and seek for the “right word”. The process of those in the past in your culture were to speak more slowly, more thoughtfully to respond less quickly, to take their time and even perhaps rehearse what they are going to say beforehand. It is with a tremendous amount of confidence that you have in your mind mechanism and your vocabulary that you can speak so rapidly and consistently and clearly without missing a beat. What has occurred in the minds of many of the elderly is that they have worn “ruts in their thinking,” which cover the same territory over and over again, which is familiar to them, so then when they speak out of the rut they have difficulty securing those words. There are homeopathic remedies that you can take to assist the mind mechanism and we suggest that you use these. You also have the option to rehearse what you are going to say, before you actually say it. This can occur very rapidly, even between words or between sentences when you are speaking. Take your time, you are of use to us—everyone has a purpose and use with the capabilities that you have. Do not be embarrassed by this, as it is common to most people, whether they are four years old or forty or eighty. Be gentle with yourself and relax.

**Roxie:** Thank you.

# Closing remarks

**MACHIVENTA:** You posed good questions today, and you are beginning to see the seamless connection that we have with you, that there is no separation except for what you think exists in your life, between us and you, between yourself and God. And the clarity of your mind assists you to discern in that consciousness of oneness, what is of God and that which is not. This is an important development as it will assist you greatly in the years to come, and in your personal life, and in the discernment of your own personal decisions and those outcomes. Know that we are here with you—not only for you but with you—and that God is in you and available for this great, tremendous source of wisdom and guidance at every moment in your life without separation. We hope you all come to enjoy this and know this personally and intimately, and can begin the grand dialog of your life. Good day. ##