PR

# New Era Conversations #51 – Democracy and Its Evolution – July 20, 2015

With: **Machiventa Melchizedek**, Planetary Manager

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TR: Daniel Raphael

Team members: Roxanne Andrews, Michael McCray & a Student

## July 20, 2015

Invocation

**MACHIVENTA:** Good morning, this is Machiventa Melchizedek. Thank you for your welcome and your opening prayer. Please proceed with your questions.

### The problems with the current democracy in the US

### **MMc:** Machiventa, thank you for being here today. It appears that the democratic government of the United States is having great difficulty with the immense and rapid changes that are taking place. What do you see as the major problems with the current democracy in the US?

**MACHIVENTA:** When you look at the history of the United States Democracy—and let me take an aside as I describe “democracy” to you: In that aside, we will describe a democracy as a democratic society, a democratic culture, a democratic civil and educational way of integrating members of a school classroom, for example, or a community, city, county, state, or nation into the choice-making that is involved in the administration of that democratic society and jurisdiction. What has happened in the last 239 years, since the publishing of the *Declaration of Independence* of the United States, is not an abdication by the public from their involvement in the operations of their government, but rather that the development of government has grown to such an extent as to set aside the regular input of citizens of sharing their opinions and preferences and ideas with their Representatives and Senators.

Little known to most of you is that when the Constitution was ratified in 1789, there was one apportioned representatives for every three thousand people. As the population of the United States grew, the House of Representatives continued to grow in number until it is a size that made the processes of legislation very unwieldy. It was predictable at that point that as population grew the number of representatives would become even more unwieldy and the legislative process would become ineffectual. So, in 1911 there was a ratification of a bill to stop the size of the House of Representatives from growing from 435 members. As the population grew, each representative began to represent a larger and larger and larger number of individuals. Now, one representative represents over 700,000 individuals in their district. If you do the math, you will realize that the ability to share your thoughts, preferences, opinions, insights and ideas with your Representative has decreased by approximately 99%. Thus, the legislative and congressional process of doing the nation’s business has become more and more remote from the input of its citizens. The government, in effect, the House of Representatives, has abdicated its relationship with the voter effectively, due to the population increase.

You have seen the symptoms of your democracy decreasing in effectiveness. There is an aloofness of Congressional members from the public. Because of the incredible reduction of influence by voters with their Representatives, a “vacuum of influence” was created. As nature abhors a vacuum, that “vacuum of influence” was filled with the influence of organizations and corporations with their lobbyists to gain preferential treatment for their clients by influencing congressional members more directly than ever. This was an unconscious development. It was not a deliberate act in that ratification of 1911 but an unconscious consequence of that legislation that brought about a tremendous distancing of the public from their elected representatives and other public executives.

Now, your question would be better posed as “how would it be possible for the public to reclaim their rightful place in the influence of Congress and of their other public executives?”

### How can the public reclaim their rights of influence with Congress?

**MMc:** Yes, that is a better question.

**MACHIVENTA:** We are most reluctant to give you “plop” answers to your questions because “plop” answers do not prepare the reader for the progression or development of the idea, of the necessity, for which you ask. You as a moderator and agent of inquiry must act in the stead of your listeners and readers, to prepare them for the progressive understanding of what we share with them from your questions.

Please continue now as you examine your questions, what you are trying to achieve, and ask a question that will assist your readers to understand the answers I provide.

### What kinds of organizations are needed to make necessary changes?

**MMc:** In the situation in the United States, there seems to be a growing amount of unrest among the general population, because they realize that they have been distanced from government, and that the vacuum that was created has been taken over by corporations and organizations, and the general public lacks a viable way of communicating with its elected representatives. There seems to be some consensus that this is happening, although I am not sure that everybody is completely aware of it as you are. The question I have is: There needs to be some grassroots-level organizations formed, that want to take back the public’s participation in government. It doesn’t seem to me that those grassroots organizations, I do not believe, to control political parties are the proper format for those grassroots organizations to form. (**Machiventa:** You are correct; continue.) So, I am looking for what kind of organizations are going to have to form in order for the public to return to a situation where they have more voice in how government operates.

**MACHIVENTA:** Good! You have set the stage for what I have to share with you. Now, let me ask you a question: What have we discussed already in weeks before about local grassroots developments, please?

**MMc:** Generally we’ve looked at them being small groups of individuals forming design teams. I don’t believe we’ve looked at grassroots forming the large groups of individuals that would be voting blocks, or that type of thing. At least that is coming into my mind, momentarily.

### The specifics of local design teams needed

**MACHIVENTA:** Let me interject then: You are correct. We have given you the design, the outline of the function, the membership and the numbers for local community grassroots social sustainability design teams, and the process by which they can tackle social problems in terms of sustainability, and to validate their designs by the criteria of the three core values, to weigh and estimate the validity of what they suggest.

What we have not adjusted further, but which will come into existence, is the attachment of independent design teams to either political party or some interest group that has the influence to lobby a sustainable point of view. Rational, workable legislation will be needed desperately when the offices and legislative processes in the states and nation are no longer able to function rapidly enough to manage the development of social issues that seem to have erupted at their feet. You will eventually see that many of these design teams will spring up, some that are aligned with each other, others that take on other alternative social problems, and they would coordinate themselves through the Internet. What we predict is that there will be a spontaneous development of public interest in the work that the design teams do, such that there will evolve blocks of public opinion concerning these issues, and that they will use the Internet to share their interest, their opinions and these designs with their representatives of all 50 states.

Yes, in the beginning the input of citizens will be ignored, but as the interest in this process grows, the weight of public opinion will have more and more power, particularly as the solutions that they propose, or the alternative solutions that they propose are rational, take into account the three core values that have supported your humanity for so many hundreds of centuries and that make good sense. These opinions, these blocks of public opinion will eventually become measurable, and they will eventually develop groups of individuals who participate together in proposing legislation to your Legislatures.

### A library of wisdom is essential

We have mentioned in the past that there has never been a library of wisdom to guide decision-making, whether as a father or mother, family, community, state or a nation. There are actions that support continuity and sustainability, and actions that do not. There are actions that in fact, are detrimental to the sustainability of a family or nation. We estimate that eventually someone, sometime, somewhere will begin to develop such a library of humanity’s sustaining wisdom, and that they will be funded with knowledge and wisdom that comes from all the history of human societies and humankind, throughout all its history, and contemporarily, from all the millions of social research projects that have ever been completed, and that these will eventually be summarized into categories for social sustainability, social and societal sustainability, political and governmental sustainability, and financial and economic sustainability. There are certain rules, certain proofs, certain truths in those three areas that are inviably linked, that when broken they will surely bring about eventual social decline and collapse.

### Societies are on the brink of collapse

What is remarkable about your species on this planet is your incredible ignorance about your capability to live constructively. We have told you that your species was created as naturally good, and that people are inclined to do good for themselves and for others unconsciously, when they are given the freedom to do so. It is due to greed, avarice, competition, ego, and fear that your societies are now teetering upon collapse. What we have proposed for so many months is how you, as a species, can access your wisdom, your goodness, sympathy and compassion, and your love of humanity. You have yet to believe that you are “good”—innately good. And you are truly created in the Creator’s image as good and capable and loving. We have given you the outline, the format for redesigning your personal life, that of your family life, community life, and your social life as nations. What we cannot give you is the will to invoke, to bring that about. You must do that yourselves.

### The Correcting Time is the path of least resistance

And what we have said about the cataclysms, you will not attain your greatness, or your goodness, until you are forced to do that which is good and have no other choice, because all other choices have become destructive and unsustainable. Remarkably, the way of the Correcting Time that we have set before you is the path of least resistance. It only requires some of you maverick individuals to independently live a normal life that is abnormal to your society, meaning one of peace and one that surrounds yourself with order in your minds, in your lives and your emotions, to live consistently well and you live consistently peacefully.

### Our democracy needs to evolve

Yes, your government as a democracy needs repair. It needs an evolution—not a revolution—but an evolution. The remarkable thing about that form of democracy is that democracy is the last form of the governance that makes rational sense to large numbers of people. What has not been appreciated is that democracies must evolve. Revolution, rebellion, riot, and revolt are anathema to democracies. They take societies backward. Yes, there is a need for protest; there is a need for civil disobedience; there is a need for objection and skeptical thinking that is also constructive. That must be done within an evolved format of democracy that allows people in large numbers to participate, or share their voices, their opinions and preferences in large numbers—and promptly. You have all the means and mechanisms now to do that. The Internet is the mechanism for doing this but how you organize yourselves to use that powerfully has yet to be developed and devised. Even if it were in existence today, the skeptics among you would be reluctant to participate, as they think it would be a fraud.

The way of sustainability must be transparent; it must be authentic; it must be self-revealing and it must be vulnerable to be accepted, to be used and applied. To have agendas for democracy is corrupt. You will use legitimate processes even as archaic as yours is. Your democracy needs attending; it needs nurturing. Few of you have realized that the work of your Founding Fathers and Mothers of your democracy, your democratic society, is not complete. Few will accept the challenge as it is such an overwhelmingly piece of work to do. The work of the Founders was so thorough, so solid that now it is almost implacable and immovable and unapproachable to change. It is virtually in the same form that it was in the early 1800’s. Yet, around it, social change has been pandemic, has been erupting with a tremendous force. What the Forefathers of your democracy did not anticipate was that they had created such a powerful incubator for creation, where the creativity of individuals and groups of individuals was let loose to create powerful changes, technologies and social developments in your society that were totally unanticipated, leaving the operation of your government to become more and more archaic, disconnected, and isolated from its citizens.

Yes, we have thoughts and ideas about what will occur—and even perhaps how they should occur—but we cannot dictate those, because that is your decision as individuals and groups of individuals. We can be of influence to you individually and particularly in groups, but it is your decision of how to proceed. And yes, you will stumble and fall over your own shoelaces, and you will need to pick yourself up, rearrange your democracy and proceed ahead. Doing so, your process of democracy must take into account social change as it occurs, not by the fickle nature of humankind that likes fads and fancies and is quick to change its opinion about everything, but through a tested filter process by which thoughtful, conscientious public participation can blossom and erupt in your new amended form of democracy.

### A change in perspective

We have laid this out plainly for you today, as we see that it is quite difficult for even you maverick minds of this small group of individuals here today, to think about these topics. We—my team and myself—are fortunate however, as we have a far distant view of your societies and their operations than you do. You are one of the “bees in the hive” that sees only the hive and its operation, and what you must do to fulfill its role for your life, and for the hive. We are striving to assist you to change your perspective as well, to reframe how your societies in your democracy and your societies operate.

**MMc:** Thank you.

Current grassroots organizations lack demographic measurements

**Roxie:** I’d like to interject a related question here, if I may. Every day I get through my Internet email, grassroots groups that pick a topic that they want to influence the House of Representatives, Senators and corporations with all kinds of things, from saving the bees from pesticides, to major political decisions. They collect signatures in the thousands. Does this have any effect at all, or is it just a total waste of time, as a means of forming grassroots groups that have influence?

**MACHIVENTA:** Yes and no. Yes, it is effective because it is effective to the individuals of that particular interest. What makes it ineffectual is that even with a 100,000 signatures in an area—lets consider the bees in California that pollinate the citrus trees, and so on—that it cannot be demographically interpolated and applied to the whole of your society. What is missing are the demographic measurements of the participants. Statistics are highly important to the processing of public opinion. If every voter—98% of the voters in a particular representative district had the same opinion of needing something to be done, you can rest assured that that Representative would be listening to them, because not to listen to them would jeopardize the possibility of their re-election. In that answer you also see how Representatives are self-serving in how they view public issues in their Districts for their re-election. What is missing from this whole equation of petitions, and so on, are the criteria for evaluating how those issues affect the sustainability of your society and economy. Until there are universally applicable criteria for validating all public issues, there will be great difficulty in your petitions being effective. This is where the local social sustainability teams can validate those issues by examining them and using the criteria of the three core values to validate them as effective, or not.

I will stop there, though I could go on quite a bit more.

**Roxie:** Thank you very much, Machiventa.

### Using the three core values

**MMc:** Do you feel that the three core values are a significant yardstick for judging the decisions and actions of politicians and government agencies?

**MACHIVENTA:** Yes, yes we do. The reason that they are effective validators of effective criteria is because those values are universal to all of your species, regardless of race, ethnicity, culture, nationality, or gender. They are without bias. Do you understand? (**MMc:** Yes, yes.) The great caution of politicians is offending somebody which might jeopardize their reelection to office; they are reluctant to take positions, or controversial positions on social issues because they do not know what is unbiased, and what is not. Further, they do not know of a way to provide unbiased opinions and suggestions to those petitions and to their work. As you suggest, eventually, prior legislation will also be post-validated, so to speak.

[This is **Daniel:** This is difficult for me to do today because it is so intrinsic to who I am, and what I am, and what I have been about for the last 45 years. I’ve tried to align my life and my thinking and my writing to be in tune with what the celestials want to have done through the Correcting Time, so that comparative alignment comes up when Machiventa is speaking. Okay, I’ll shut up.

**MMc:** That sometimes gets in the way, doesn’t it? I think the three of us understand that—at least Roxie and I do, and our Student will have to come to understand that your work and their work sometimes gets in the way of one another. We hope that we can keep them separate enough so that you can give a true reflection of what Machiventa—or whoever you are TRing—is trying to say, rather than what Daniel Raphael is trying to say. I think you are doing a pretty good job of it.

**Daniel:** There is a further difficulty in that they are getting closer and closer to having their backs against the wall, because of the developments and events coming within the next three years will require the information be as promptly made available to everyone as possible. It is that they can’t work fast enough to get the word out to the major forums that can affect global populations. Does that make sense? I mean, they know things are coming and some of those can be delayed by the Power Directors of this planet and of this solar system, but eventually, the slow creep of those engines of geophysical power eventually can’t be stopped—even by them, without significant disruption to a planet’s operation.

**MMc:** It’s like a rubber band; you can stretch it for a while, a long time sometimes, but eventually it breaks.

**Daniel:** (Laughing.) Eventually it will break—that’s a good analogy, thank you.

**Student:** May I say something? (**Daniel:** Please do.) I do understand what you are saying, and what is going on with this, Daniel. (**Daniel:** Thank you.) …and I do have a question.]

**Student:** What can we do to accelerate things, to bring them more and more into the public awareness?

**MACHIVENTA:** One moment. You individually, and this small group are doing what you can to help us as quickly as possible. There is virtually nothing more that you can do as individuals and this small group to advance our work. You are doing it! You are providing a service that is remarkable and will find more and more use and application as years and decades pass. This is one of the reasons why we have urgently asked you to record all of the sessions from Roxanne’s computer onto thumb drives, and to distribute them and save them.

Thank you for your question and the sincerity that we know is in your heart to assist us in this work. Your volunteer-ship with us is valuable and it is sufficient unto itself.

### Are other democracies using the three core values?

**Student:** Regarding the three core values in democracies, there are many democracies all over the world—different types of democracies. Are there any that maybe we should be looking towards, that may be in a sense, using or close to using the three core values?

**MACHIVENTA:** There are others, but we would—in this particular situation—we are principally speaking to the American form of democracy, as each national democracy and society and culture will have it’s own work cut out for itself to use and to amend, so that it can evolve. We do not hold you Americans or the American societies or this nation with any favoritism. There is a pragmatism involved in our work here with you simply because it has the largest economy, is one of the most technologically advanced nations, and one that is geographically isolated, as is South America and its democracies, from the rest of the world, and that its work to evolve its democracy is particular and peculiar to itself. We have found that nations are xenophobic and tend to only hold their own culture and interests in regard, and fail-safe. We would hope and urge this nation to assist its democratic processes, both social, cultural, political and governmental to evolve, and that the economic and financial sector would follow along. Thank you for your question.

### What is our innate human nature?

**Student:** Another question, Machiventa, please: You started to talk earlier about our human nature. This was going to be one of my questions today to ask you. What is our innate human nature? Who are we really? And how do we find out so we can start to grow into who we really are supposed to be, and work and help towards making this [world] a better place?

**MACHIVENTA:** While your question is short and simple, the encyclopedic answer is rather long and lengthy. We have been working with This One on a series of articles to assist others in understanding the nature of the answer to your question. We will make this available to everyone through a link. Your question is inspiring. Your question is inspiring because it is the core question of you as children of God, living in the family of humanity, as you discover “your way” of your spiritual path. Your question requires both a personal, social, and societal answer. The answer is also the most effective for the problems that your nations, and you as individuals, face. The answer could only be engaged with your will. To take on the answer is to reframe your life as a child of God, living as a material being in a spiritual environment, and to grow through the challenges that you as individuals, families, communities and whole societies experience to evolve into something more, that what you evolve into contributes to your afterlife and to your children, and to your community and society. And this is the work of your societies as well. Those societies are not religious or spiritual, or even secular; they are simply social operations and processes that contribute—or do not—to the progress of you as families, societies, and as you as individuals who are on your spiritual path.

Yes, I know my answer has been nebulous and almost aloof from the intimate answers that you seek. The answers are throughout all of our sessions with you through the last two decades. The answer to your question is truly the Correcting Time.

### Building character

**Student:** Thank you, Machiventa. To build character, is this all part of it?

**MACHIVENTA:** Yes, surely it is. To build character is to overcome the vicissitudes of time and circumstance in your life, to rise above the difficulties and not to succumb to the easy answers that your culture would provide for you. Growth in character is not synonymous with the growth of your spirituality, but it is definitely synonymous with the growth of your soul.

**Student:** So, when we develop and start to use the three core values, and the three values of emotion, with it, from what I am understanding, it may start out with these values and emotions being used, but you need spirit to motivate it, don’t you?

**MACHIVENTA:** (Chuckling.) Yes, we would use the word “esprit” in this case, and to give you heart and courage, and yes you need Spirit (with a capital “S”), meaning to be in conversation with Christ Michael and Nebadonia—and with your Thought Adjuster—and to have conversations with us, who are of the hierarchy of light from Christ Michael and from God. I take the double entendre from your question as being significant.

**Student:** So, the three core values and the three emotional-values will create new social sustainability in different parts, all over the world, and we will all grow together in spirit?

**MACHIVENTA:** Yes, you “all grow together” (in quotes) will be difficult in the beginning, as each of you will be small islands of light, apart from the rest, but as your societies mature and evolve, more and more people will become a part of that.

**Student:** Thank you, Machiventa; I have no more questions.

**Roxie:** Michael, do you have some questions still?

**MMc:** No, not at this time.

### Question from a reader

**Roxie:** I have a personal question from one of our readers: \_\_\_ \_\_\_\_\_\_\_\_. He says that he has spent the last 27 years working to build a physical home for the teachers and he would like to know if that instruction is still valid?

**MACHIVENTA:** (One moment—long pause.) The home that you were invited to create and to build was an open home of invitation of living in the “home” with spirit, to be as one—brother and sister, as son and daughter of Spirit who are with you. This is the “home” of your spiritual family. Your efforts to build a physical home are magnificent, deeply appreciated, and in some ways it is a living physical metaphor for this family that you were invited to create. Your efforts are not a waste of time. As you have struggled to complete this project, you have struggled with your own ego, and your own fears, and you have grown in character. You have made decisions that contribute to the weight of your soul; you have made decisions and enacted them through your physical effort to create this entity, this family, this home.

It may be that one day those who physically occupy this home are friends and neighbors who will become extended family to your intimate family with Spirit, for surely there is a need for living in a spiritual family as physical beings, to understand your commitment, your relationship, your obligations, your responsibilities and your boundaries of living with each other and with Spirit, for in this family you will learn so much. Physical parameters of what you have created surely are visible. It is the invisible boundaries and lines of opportunities that you create in your spiritual home that are important. To sit down at your communal dinner table with others who are physically present—and those who are not—and for all to appreciate that family gathering, that oneness of spirit that exists within you, and within each individual and who stand beside you at that dinner table, or in your family room, having a communal discussion of worship and meditation, and of becoming.

**Roxie:** Thank you; I’m sure that answer will be very helpful to him.

### Mental health and the soul

Another question from a reader: “Are there any new essential things that we have to learn about soul affecting our mental health?”

**MACHIVENTA:** It is quite the opposite direction. Your mental health affects the growth and development of your soul. If you are unable to rationally, consciously make decisions that develop your spiritual growth and maturity, then you are not able to engage and receive further soul growth. You must understand this, even as a five-year old, that your moral decisions are conscious, that you know what is right and what is wrong, that you know how to be of loving service to your fellow brothers and sisters. When your mental condition is such that it is not able to appreciate these differences and these contributions of its thinking, then it is no longer capable of making contributions to the soul. The soul is the repository of the wisdom and moral decisions and service credit that you earn, that you garner in your mortal life from the decisions that you make.

And it is not just the decisions that are important, for you as material beings make, enact and implement your decisions in physical and social ways that affect the well being of yourself and of others. Your question speaks to the despicable acts, which were done to your genes, to your species, by the former Planetary Manager/Planetary Prince and his followers, that your gene structure has been so corrupted that there are individuals who come into life with mental health problems and will never be able to make a rational, conscious, moral decision. Such a waste of life investment of your Creator Son, Christ Michael, is beyond comprehensible, and is beyond despicable. Your duty, your work as a child of Christ Michael, as a child of God, as the recipient of a Thought Adjuster… [This is **Daniel:** I lost that one—it was a good line. Dang! Thank you; I apologize.]

### What is the connection between the soul and DNA?

**Roxie:** Another of his questions is: “What is the connection or influence between the soul and DNA, [if there is one]?”

**MACHIVENTA:** There is none of any significance to your conscious decisions. The DNA are definitely connected to the soul only in as much as the DNA prepares the physical body and the brain, and provides the format for the mind, and for the occupation of the Seven Adjutant Spirits, and for the eventual reception of your Thought Adjuster.

Any thoughts or closing comments from yourselves before I provide your closing? (None)

**Student:** Thank you—all I can say is Thank you!

**MACHIVENTA:** I will leave a few words in closing for you today. You are on the cusp of the rest of your lives. You always have been and always will be; the difference is that now you appreciate your position as individuals, as mortal souls in growth, and as families, communities, and societies that are in tremendous transition. But, transition to what? And it is your conscious thought, your conscious intentions and the implementation of your thoughts and ideas and decisions, based on good values that will determine what the future is for you as individuals and for you as societies. Remember, you were created as good beings, capable of immense ennobling qualities and actions for yourself and for others, and you are the hope of the future of your species, and of your societies. Thank you and good day.

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[Note: Daniel has given me permission to include a recent paper he has written on one of the value-emotions that you may find interesting: “Compassion – It’s Personal.” It is included as an attachment.]