PR

# New Era Conversations #54 – Awareness; Self-observation; Applying Wisdom – Oct. 5, 2015

Teacher: **Machiventa Melchizedek, Planetary Manager**

Topics:

Awareness is the precursor of consciousness

Appreciate the value of being aware

Teach your children to be self-observing

Evolving into greatness

Accumulating wisdom and applying it

Becoming self-sustaining

The afterlife begins by making ethical and moral decisions and service

An esoteric fable

Astrotravel

Consciousness is not singular, it is collective

Is intuition part of self-awareness?

A curious mind

Teaching self-awareness

An irreducible foundation of criteria

People will always have opinions and preferred ways of doing things

The selfishness factor

Creating a self-sustaining society

What is ingrained in your DNA?

Why the 6 core values must be available now

Simplification of laws

Enculturation and indoctrination of those who violate other’s rights

Machiventa’s closing words

TR: Daniel Raphael

Team members: Roxanne Andrews, Michael McCray and a Student

# October 5, 2015

Invocation

## Awareness is the precursor of consciousness

**MACHIVENTA:** Good morning, this is Machiventa Melchizedek. Today I would like to talk to you about awareness. Awareness is the precursor of consciousness; to be aware is to be conscious and that is the beginning of consciousness. However, if you are not aware of even your circumstances around you physically, then you remain out of touch with your world. You have the example of misplaced awareness, where drivers in cars are looking at their cell phones and texting messages to friends when they are involved in an accident and killed. It could be an old fashion situation where a lady is at the door of a restaurant and there is a man behind her, and she waits in awareness that he is there; he is totally oblivious and is not aware of her social stature and does not open the door for her. So, he looks at her and wonders why she isn’t going in, and she looks at him and wonders why he is not polite enough to open the door. Awareness can take many forms.

When you begin to think of awareness in terms of your society, your community, your family, yourself, your neighbors, your co-workers, you realize that many of them are unaware, that they are going through the routine of living, and that the routine has supported a lifestyle of unawareness. To live a real life, one must be aware of the life around them physically, socially, emotionally, spiritually and otherwise.

[This is Daniel: What he is referring to are the 7 spheres of human awareness and activity: physical, mental, emotional, intellectual, social, cultural, and spiritual.]

## Appreciate the value of being aware

**MACHIVENTA:** To be aware is to be awake, and it is also to appreciate. There are many individuals who are aware of their circumstances around them, but they do not give value to some portion of it. The unseen is what is usually off the radar of people who do not have a consciousness of God, an awareness of God in their life, and so they go about life as though there were no other extensions of reality beyond what they see in front of them, or what they see in their checkbook and their accounts.

You have heard of the awakening of philosophers, of mystics, of avatar leaders much like the Buddha, who became consciously aware of being aware. He expressed thoughts of consciousness. Once he became aware that he was thinking, that he was conscious of his surroundings, he became conscious of his own thinking. He discovered, published, and taught the way of enlightenment, the process of being self-observing, and self-aware. I do not use the word “self-conscious,” as that is a double entendre that causes confusion in discussions, so we will use the process of “consciousness” in lieu of that.

## Teach your children to be self-observing

If you teach your children anything, it would be to teach them to be self-observing. All of the great intellects, spiritual leaders, social leaders, and others are primarily self-aware; they are self-observing; they have seen themselves as one of many. How they think and how they feel is indicative in the main of how others could think and feel as well. If you can teach your children how to be self-observing, they too will have the potential to become great, even with average intelligence. Self-awareness and self-observation leads one to those “ah-ha” moments of insight and revelation. Self-observation is both a conscious process of observing one’s self as they are living in the moment, and simultaneously in the same moment, reflecting on similar situations of the past, and drawing conclusions and insights from that, which are primary to the accomplishment of wisdom and enlightenment. Seeing many similar situations as lessons, one draws a conclusion from that, and that is the conclusion of wisdom.

## Evolving into greatness

This wisdom does not beget from a lack of self-observation. What your world needs now, and has needed for the last 100 years, are more individuals who are self-observing, who become conscious of themselves, and who developed a consciousness of their being. If you have those concepts in mind, and you have them tagged in your thoughts and mind now, let us move to your society—a community of families. A community is really a local gathering of individuals and families, and a gathering of communities that generate societies. How societies, how communities, how families evolve into greatness and make their situations more supportive of a better quality of life, is to see that community as being conscious of itself, and where there are deficits in families in that community, the community assists those families to grow into the greatness or self-awareness equally as others in the community enjoy.

## Accumulating wisdom and applying it

What is missing in a community and in a society is a process that emulates the mind of an individual, where that community or society can begin to examine its thoughts about itself, beginning with its experiences that it has had in the past. Observing itself is a means of garnering lessons of the past to derive wisdom for the future, to guide the future. Accumulating wisdom without application to making better decisions for the future is a useless hobby, both for individuals and for communities and societies. That is the work of academics who gather wisdom and do nothing with it but write books about it. Emotionally sustainable societies must have a process by which they examine history—all history, of human history—from the earliest of times, to examine the recordings of those societies and what they learned, and what they did not learn, what supported their sustainability and continuance, and what led to their demise.

## Becoming self-sustaining

This is the first time in the history of the world where your societies now have the capacity, and means, to become **self-sustaining**. There must exist a means of a society to be self-sustaining in order to become socially sustainable. Self-sustaining means that there are internal processes of decision-making, of option development, choice making and decision-making and implementations that lead to better decisions, better actions that fulfill and sustain-itself into the future. Social sustainability is not possible without invoking and implementing self-sustaining processes of decision-making, at the level of the individual, families, communities and societies. Do not get lost in the size of decision-making. When you hear “community,” you think of the diversity of your community and how it is almost impossible to come to any agreement, and when you extend that to a society of thousands of communities, you begin to be far more skeptical about the possibility of making wise decisions at the societal level. Simply keep your eye on the local level; keep your eye on where you are, and how you think about your life. If you are skeptical about your life, then you will be skeptical and pessimistic about the capacity of families to adjust and make adaptive changes for their own self-sustaining existence, and that will extend to communities and societies.

## The afterlife begins by making ethical and moral decisions and service

You, as God-believing individuals, believe in the possibility of an afterlife. It begins by making ethical and moral decisions, and also comes about through your service to others, and it begins with service to yourself—not self-serving service—but self-service to become a better person, more whole and complete, to become more capable of providing service that supports others and helps them in their growth. Being aware is primary to this process. Being self-aware is fundamental to developing self-consciousness; being conscious of yourself, to observe yourself, and then take corrective actions in your thinking and in your doing, to lead and live a better life.

**MMc**: Thank you. Being more aware or more self-aware is a positive aspect for the individual, but it is also a positive aspect for the community, I would think. Am I correct with that?

**MACHIVENTA:** Yes, that is correct.

## An esoteric fable

**MMc:** I was recently in a conversation with a gentleman and I became aware of something that was new to me. He believed that our sun has a twin, a dwarf star that has a 12,000-year orbit, and that it is completing the orbit and will come around our sun soon and at least part of the cataclysms that we will endure will be caused by that dwarf sun coming close to our planet. I found that hard to believe; I had no awareness of that at all. Can you comment on that?

**MACHIVENTA:** That is an esoteric fable. Your scientists and astrophysicists have sufficient equipment to have already identified an object long ago if it existed. A sun with that capability, or that gravitational force would have caused the planets to have changed their course ever so much, and a dwarf sun would be visible to the infrared satellites that have scanned your astrofield for years now. A 12,000-year orbit is not extraordinary, it would mean that the dwarf star would have gone past the Oort field, and would return. If it had left the solar system, or left the proximity of your sun 12,000 years ago (or 6,000 years ago,) it would have possibly been recorded by those who observed that phenomena in the skies, by the ancestors who watch the stars in the heavens. It would now be on its way back, and it would become observable. I hope this satisfies your question.

**MMc:** Ah yes, it does. So nothing is observable, so we are dealing with a myth. Thank you.

## Astrotravel

Consciousness, self-consciousness, awareness are interesting subjects. I have become aware that if I could compose myself in such a way, and I have the awareness that it might be possible for me to astrotravel to the first mansion world, or one of the other spheres, that this is a possibility. Am I correct in that?

**MACHIVENTA:** You are wondering if you can astrotravel to the mansion worlds? (**MMc:** If it is possible?) Yes, it is; several have done that.

**MMc:** So, if we look at the everyday awareness of people, they’re very much unaware of what the potentials are for consciousness, and what consciousness actually provides?

Consciousness is not singular, it is collective

**MACHIVENTA:** That is correct. When you develop awareness, and awareness of yourself, you will have begun the journey of consciousness. Consciousness is not singular, it is collective, so your awareness, your consciousness would become eventually expanded to the awareness that you are a part of a larger consciousness. Take that to a further level, you come to the insight that consciousness is non-temporal, and non-dimensional, and so, with that knowledge and through deep meditation, and to more awareness within yourself, you can become aware of the other situations where consciousness resides. This could mean astrotravel to another planet in another part of Nebadon; it could mean astrotravel to the Hall of Records on Salvington; it could mean your awareness of the Resurrection Halls in Edentia, and so forth. Become aware of the presence of other consciousness, or the conscious awareness of others who have been in those places. You become conscious that your consciousness is part of the larger consciousness of your human race on the planet, and of the universe consciousness.

If you have the thought that this is not possible, then it does not occur to you to accept those visions, those thoughts of what you see in your mind’s eye. If you are skeptical or pessimistic and do not think it is possible, it will not occur, and it does not occur if you have fear of it. Being open to this type of awareness is a matter of your own expansion of consciousness. If you become aware of the presence of your Thought Adjuster within you, then you may be aware of that, but it will take an act of volition then to engage conversation with your Thought Adjuster. Once you begin that, and you are accepting of what you hear in your mind’s ear, then you can begin the process of an unending conversation with an agent of eternity that resides within you. What an expansion of consciousness that you have then, don’t you think?

**MMc:** Oh, yes. Thank you. (**Machiventa:** You are welcome.)

## Is intuition part of self-awareness?

**Student:** Machiventa, you are talking about self-awareness; intuition,is that part of it?

**MACHIVENTA:** Yes, a bit. Intuition is a spontaneous recognition of bits and pieces of awareness that fit together into a moment of intention. It is much like a packet of information that enters the Internet. When you write a story or you write an email and send it to a friend, it might be broken up into many dozens of packets of information and sent by various routes, until they reach their destination and are recombined on the person’s cell phone or computer until they access it. So too, intuition is very much the same; it is bits of consciousness, data, you might think, packets of consciousness, awareness, that fit together and are received by you, and you have an “ah-ha” moment that you call an act or a moment of intuition. Intuition is usually of the present, or the near future, whereas you would call a moment of intuition about anything in the past as an insight of wisdom, or clarity about some situation. But intuition, yes it does, tap into the stream of consciousness in the universe.

**Student:** Thank you, Machiventa. One other question about self-awareness and observation: I know it begins with the individual, if you want to bring more people into that way of thinking, how do you do it? (**Machiventa:** Do what, Dear?) Make them more observing of themselves and aware of things going on around them?

## A curious mind

**MACHIVENTA:** It starts with good people as yourself, who are parents or grandparents, and who guide the thoughts of young ones, of their grandchildren or children, to begin monitoring their own thinking; to observe themselves as how they feel, and then to identify that and then share that. Begin by situations that are real, where a parakeet that you had for many years, suddenly dies, and the child says to its mother, “Mother, I feel sad that our parakeet has died.” And so it begins with simple things as that. It also begins with the curious mind; the curiosity factor is very important. It was primary to the discussions of philosophers: they began to question reality, or question their thinking, questioning how this whole world has come about, how it monitors itself—or does not. This begins with enculturation; it begins as early as possible with the young members of your societies who have begun to talk and develop a vocabulary. Vocabulary is primary to the way you think, and so, that is why it is important to teach children other languages—at least 2-3 languages—so that they can think in alternate ways of reality. Does this help?

## Teaching self-awareness

**Student:** Yes, Sir, it does. Can we go a step further now to community, to bring awareness and self-observation to people in your community?

**MACHIVENTA:** Are you asking how one goes about that? (**Student:** Yes, please.) Then there must be a member of the society who already has that self-awareness, who is self-observing of themselves and of their family, and of their community. It also helps to have one in the community who has lived there long enough to have seen the changes. Or, in fact, one who has come from another culture, who has come to your community and sees how it operates so differently, and sees what they identify as obvious social problems, or social situations, or topics that could use some resolution or improvement. It begins with some spark by an individual who has that awareness and shares that with others, and that they begin to think in terms of the community as solving that.

Historically, the great difficulty has been that there has been no means to monitor, or for individuals in a community to participate in a community self-awareness program. Now that you have the Internet, you have the possibility of creating a local community—not a blog—a means of sharing information about problems or difficulties. This is a technological problem or situation, that has many solutions, but rarely has anyone attempted to build a local community Internet system that brings consciousness to that community. It is our hope that the situations that you were discussing before the recording of this session, that those situations would bring about the community awareness in an internal Internet process for connecting individuals to participate in an ongoing awareness program, an opinion and preference gathering process to resolve community problems. This is too large a project to discuss thoroughly at this time, and in the context of our current conversation.

**Student:** When a community starts to use the 6 core values as the basis of rebuilding their community, for example, self-observation and self-awareness has to go hand-in-hand with this; it would be an automatic thing, wouldn’t it?

**MACHIVENTA:** Yes, of course.

**Student:** So it’s not something that even if people are not aware of it at the time, they will evolve into this sort of observation of themselves, and awareness of what is going on around them, because they want these things, these values to be the basis of their rebuilding.

## An irreducible foundation of criteria

**MACHIVENTA:** Exactly. What the 6 core values of social sustainability provide is an ultimate and irreducible foundation of criteria to weigh all social issues and topics and problems. They are not amenable to personal opinions or speculation; they exist for all time and have supported the sustainability of your species and are the ultimate criteria to weigh social problems, and such. It is dependent upon individuals in the community to then bring those 6 values to the attention of the other community members as a means of examining their current social, political, and economic situation. It may be that a community, for example, the Pennsylvania Dutch or the Amish, [who] have decided to interpret those values in terms of their own lives, which does not cause any harm to anyone else, but satisfies them for their traditions.

Advanced technologies do not indicate that you have a higher benefit of a better quality of life or standard; it simply means that you have advanced technologies.

**Student:** So when you fit the 6 core values and your interest in their being introduced, like you said, there are some people who are going to have their own opinions, and with the 6 core values, you really can’t have any opinions, as such, because these are the ones that you are going to be basing your society on. This is going to be a big stumbling block, and I know you’ve talked about it before, how people who are very strong in their thoughts have a hard time going by just these values. Do some people never, ever get it?

**MACHIVENTA:** (Hearty chuckling.)

**Student:** Sorry, but I didn’t know what else to say.

## People will always have opinions and preferred ways of doing things

**MACHIVENTA:** (Still laughing.) Yes, there will be some people who do not “get it,” but you must remember that people will always have opinions about preferred ways of doing things, and preferred ways of improving the quality of their life and how to grow. There will be a necessity politically of an open, public process, very similar to the one that I just discussed a moment ago about a community Internet program process that allows the monitoring of opinions and preferences from the public. And there will always be political opinions about the solutions that your society needs. That is simply just part of the human nature to be opinionated, and of course, personally that they can express preferences. That would be a wonderful situation, because it would indicate then that individual communities and societies are then discussing their opinions within the context of social sustainability. That would be a wonderful development. We have yet to make social sustainability an item of public discussion broadly across any community, state, let alone a nation or a collection of nations—it is that new. It is our hope that you are accepting of opinionation within the context of social sustainability as being actually desirable.

**Student:** Now, I understand that completely. In *my* opinion—and I will not change my opinion—is that I cannot possibly understand why people could not *accept* the 6 core values!

**MACHIVENTA:** Oh, now we get to where it is interesting! It is because of selfishness.

**Student:** Ah-ha! This selfishness is for the good of everyone?

## The selfishness factor

**MACHIVENTA:** That is correct, but in social sustainability the authority and control and power resides with everyone. The reason why there is such an egregious disparity of prosperity and wealth across the nations, whether it is in Bangladesh or whether it is in the United States, is because of the opportunity to take advantage of situations without concern for the equality of others. This is as money and wealth have been deemed or have been identified as the quality or the item that dictates the evidence of wealth and circumstance, such as large houses, private airplanes, ships, and so forth. Then money becomes the differentiating aspect between the wealthy and the impoverished. It comes down to a matter of the ancient primal urge of individuals to express “me first, then you.” The lion, the dominating male lion of the pride will eat first before others eat, and get the scraps or what is left after he is full. This kind of thinking is the cause of the failure in the history of all human civilization and societies, nations, dynasties, empires and so on, is that this kind of separation and division is what is unsustainable. It eventually goes through the cycle of expansion and development, and then decline, disintegration and collapse.

## Creating a self-sustaining society

To create a society that is self-sustaining, it must have self-sustaining processes involved in decision-making, using values that are irreducible, universal, and permanent. What Christ Michael is developing through the Correcting Time is the first self-sustaining society and civilization in the history of Urantia. That will be quite a remarkable achievement, don’t you think, when that occurs? It is simply a matter of time before it does occur. What is needed now is the function in your society that has not existed before, and that is self-observation and the collection and collation, cataloguing and storing, and then distribution and publication of the wisdom of what works and what does not work, to support a socially sustainable society, government and economy.

The second part that is needed is how to then use that wisdom at all levels of society from the local level to the tops of all hierarchies to implement that wisdom to develop and formulate organizational policies that support self-sustaining practices within that organization and society. You have hit upon the core of the Correcting Time. It begins with teaching people how to be moral and ethical, and to provide a service, which continues to be the goal of the Teaching Mission. Then to build and infuse organizations with the 6 core values of social sustainability so that organizations support the social sustainability of society. This is a wonderful thing to do. The acquisition of great amounts of wealth does not support the sustainability of all. Of course, the primary ingredient within this is that you have moral and ethical individuals who have a quality of self-discipline to care for others who have less, and to assist those who have less to learn how to have an improved quality of life. Your simple question leads to grand problems and grand solutions. Thank you for your question.

**Student:** Thank you for explaining it. When a person, or organization, opts for money and control, and things like that, there is no possible way that they can be existent, that doesn’t even fit into the equality part of the 6 core values, does it?

## What is ingrained in your DNA?

**MACHIVENTA:** That paradigm of thinking and existence is unsustainable, but it has come through the eons of the existence of your species and has become ingrained in your species DNA. So, there is the primal urge, or DNA urge, to “have first, before others have,” and on the other hand, there is written in your DNA the 6 core values of social sustainability, that you are always seeking a quality of life. But when you have the consciousness of the existence of others having the same values, then you would want to have the self-discipline and to engage those others in improving their quality of life to grow and to do such equally as you have done, and to have empathy for those individuals to see their need, and then compassionately reach out to assist them. And you would do that from the core identification of yourself with others and see that your love of self extends to the love of all humanity. This was the mission of Jesus. It begins by realizing that you are sons and daughters of God, and that you are needed and wanted, and that you are loved by God.

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

**Roxie:** I have no questions on our current discussion, but our friend in Russia has sent me a couple of questions. I’m not quite sure how much of it you have already answered, but I’ll give it a try here. He says, “Thank you, Machiventa for your interesting answer. Speaking about devising a nation with low taxation, my thoughts flying around the intentional communities, which have self-supporting ability at a broad extent, that are sustainable socially, economically and perhaps with the new political regulations. Taxation is necessary for increasing quality of life of the society as the whole unites. From this point of view, the taxation could have multilevel structure. Individuals could pay taxes only within their own intentional community for essential needs, to ensure growth of quality of life. One intentional community itself pays to the enclave of communities; the enclave pays to the bigger associations of intentional communities and so on, (according to the hint that you gave us in a previous session), as a payment for requested service. The low taxation has meaning of an effective one. There are a lot of things that are difficult to take into account for devising effective taxation and sustainable in terms of centuries. Could you provide your opinion on the life of the intentional communities regarding to effective taxation, or maybe a wider view?

**MACHIVENTA:** It would be preferable to not provide an answer of speculation in answer to your speculation, but to wait for the future to come about. We are at this point now very much interested in implementing actual, effective action to improve the circumstances of your world, from the local level to the global level. Because of that, I will refrain from answering your question directly. Thank you for your indulgence.

**Roxie:** We can see by how vehemently Americans hang onto their “rights,” to have firearms, and how opinionated they are about everything, that giving up their personal liberty and independence to accept the three core values will be a tough sell. Their competitive nature to have more of everything than their neighbors have won’t be given up easily. They are often totally unconcerned about what is best for the whole. There is no question there, but do you have any comments?

## Why the 6 core values must be available now

**MACHIVENTA:** Your estimation is correct and that is why these ideas and concepts and processes of developing social sustainability and implementing the 6 core values of social sustainability must be available now. That liberty and that capacity to make decisions has only the value that individuals can give it to take advantage of their neighbors, as you say. What will occur, as we know and have told you, is that the cataclysms will come, some are here now and will increase. They will take away much of the capacity of individuals to make independent decisions, or to take advantage of others. When life becomes dear and having a life itself without difficulties and traumas, then social sustainability will make sense.

## Simplification of laws

**Roxie:** Another question our Russian friend sent us, he said, “I would like to return to the topic about laws. How could we simplify laws and where to start? Will it be on the basis of the intentional communities and applying the 6 core values of social sustainability within them?”

**MACHIVENTA:** Yes. What will be required is that individuals take on more responsibility for their behavior, what they do and what they do not do. The 6 core values of social sustainability, when they are implemented at a community and societal level, will actually decrease the number of laws necessary to enforce conformance by individuals and by organizations. It will also implement more harsh measures to those individuals who know about the 6 core values of social sustainability, but nonetheless, selfishly violate those values and those few laws that do exist. No one, of course, in your nations now has freedom. You are not free to do anything you want to. However, you do have liberty, which gives you the personal authority to move about and do what you can do in your society without interfering or harming the welfare of others. In the socially sustainable community, this will be more clearly defined through the 6 core values of social sustainability.

You could interpret the behavior of those individuals who are acting outside of those 6 values as not being fully human. They are taking selfish advantage of the welfare and goodness of others to improve their own situation, which is unsustainable at the community and societal level. How your societies deal with individuals as that will be decisions that will have to be made in the future. But know this: government will become more simplified and straight forward to support the improved quality of life for individuals and for opportunities to grow into their potential, and to do that equally as others would want to or could.

**Roxie:** That brings up a question I have had from the Urantia Book for quite some time. It says, “The spirit world is governed on the principle of respecting your free will choice provided the course you may choose is not detrimental to you or injurious to your fellows.” (UB 48:6.6) How do we solve the problem of people who do make free will choices that are detrimental to others, for example when those planes dove into the towers on 9/11? They violated the free will choice of 3,000 people. How do we keep people from doing things like that, that violate other people’s free will to live?

## Enculturation and indoctrination of those who violate other’s rights

**MACHIVENTA:** First of all, there is no way to prevent that. People will make decisions as they make decisions. If you think in terms of social sustainability and the course of nations in a society, then you are thinking of minimally 50 years to 500 years, and it begins at the family level, where children are enculturated by their parents and by educational facilities in the proper use of freedom. When this is not sufficient, and a child grows into adulthood and violates the well being of others, violates their 6 core values of social sustainability, then that child/individual would be held in retention until they agree to live in accordance with the good of all concerned. It is not that they would be left in detention without being affected by enculturating processes. You know the harsher term of enculturation is called indoctrination, and so when people are held in detention, it is untenable and unsustainable to leave them there without affecting their own improved quality of life. Those individuals who are held in detention are given remedial educational information and indoctrination—even if that is subliminal—to assist them in making decisions that support their own sustainability.

Those individuals who refuse to live in accordance with the rules of a sustainable society have the option of remaining in detention for the rest of their life, without interaction with others to contaminate others with their ideas. The traditional forms of incarceration in human societies from times immemorial are unsustainable; they are detrimental and are unconscionably inhumane. Detention is not seen as punishment—in a socially sustainable society the word, “punishment,” is not used because all actions of society are oriented toward reclamation or the development of sustainable behaviors, attitudes and thinking of individuals in societies. Complex, developed societies cannot exist peacefully or stably into the future without self-sustaining processes for the larger good of those societies. This may mean that individuals who are continually aberrant in their behavior and violent and cause injury to others—and who refuse to recant—may be removed permanently from society.

**Roxie:** Thank you very much. I have no further questions.

**MMc:** Machiventa, do you have any closing words for us?

Machiventa’s closing words

**MACHIVENTA:** Yes. We began this session with a discussion of awareness; just being aware, and the development of becoming self-aware. As we have gone through the minutes of this session, we have come to the point of a family, a community, a society, a nation and a community of nations becoming self-aware. To become self-observing, and then to consciously engage constructive processes based on the irreducible, universal core values of social sustainability, to develop remedial programs to make designs that create new organizations that are self-sustaining to support your world. Many individuals may think that this is anathema to their way of life, but the way of life that individuals have collectively is anathema to the sustainability of societies. Failure to apply these 6 core values to self-sustaining practices will lead again to the destruction, decline and collapse of societies, but in this time, it will be the collapse of thousands of societies around your world, rather than their sustainability into an indefinite self-sustaining future of centuries and millennia.

We hope you are beginning to see how the selfish dictates of individuals can lead to the collective decline of societies, and that it requires the conscious self-observing practices of individuals to amend their ways that lead to the betterment of all concerned. Doing so will develop social justice and social equity, so that the common good is known to everyone, and everyone is able to enjoy that balance. These are a few of the goals of an improved, evolving society that will lead to the Days of Light and Life, to stable societies and a world that is stabilized and enjoying the presence of some individual, an Avonal Son, who has come to assist this world to enter into the Days of Light and Life. The beginnings of this journey is very difficult; it is very rocky; it is very turbulent, with much agitation and much resentment by those individuals who have to share the good that they have enjoyed compared to the little that others have had to put up with. An evolving society, an evolving world is not without its difficulties, but the offer is this: The offer is HOPE. Thank you and good day.

<><><><><><><><><>