PR

# New Era Conversations #58 – Terrorism; Self-reliance; Trustworthiness – Nov. 30, 2015

**Machiventa Melchizedek**, Planetary Prince and Planetary Manager

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TR: Daniel Raphael

Members: Roxanne Andrews, Michael McCray, and a Student

**November 30, 2015**

Invocation

## Spirit’s dilemma

**MACHIVENTA:** Good morning, this is Machiventa Melchizedek. Perhaps it is hard for mortals to understand that “spirit,” as you call us, can be stuck on the horns of a dilemma, but the dilemma is this, which has to do with the honoring of two factors: 1) mortal decisions are sovereign and will not be countermanded or changed, and 2) that our program is co-creative. We are obligated to follow the rules of conduct of interaction with mortals who are in co-creative union with us. Those two conditions have placed us on the horns of this dilemma, and that is this: We are unable to proceed with our program developments that are all “waiting in the wings,” so to speak, waiting for a catalyst, a catalytic decision by several mortals who can start the engine of this train of development in motion. We are not speaking of our audience who read these transcripts, but rather of mortals around the world who have the capacity, ability, positions, and authorities to make decisions to move your social, political, and economic realms forward, or at least to open a discussion.

## Options for change

What we have been doing in the interim, we have definitely not been sitting on our hands doing nothing, but we can be of great influence to the minds of all involved in these developments, particularly those individuals who are sitting on those catalytic decision-making situations. While we cannot change the decisions of mortals, we are certainly open to give them options for the eventual decisions they will make, and make those options appealing. This is just simply good marketing and persuasion that anyone would use in a similar situation with the proviso for us that it be in accordance with the highest and greatest good of the individual, society and be in alignment with the Correcting Time in its philosophy and its goals.

This sounds like a lot of conditions, we know, but it is very simple for us to work with. We are not able to say that “such and such” is now happening, or that we have accomplished “this,” or made these “contacts,” or any of the other aspects. What we know from the angelic realm from Nebadonia’s teams is that they have been preparing a broad spectrum of open-minded individuals, people on Urantia, for receptivity of these programs as they develop. We feel very confident that once the motion of these programs takes place, is initiated, that citizens who hear about these programs—whether they are spiritually inclined or whether they are totally secular in nature—will be in agreement with them.

## Heightened awareness and receptivity

Many of you have discussed among yourselves how you feel that you are anticipating something, you expect something to happen, or some development to occur, as though you have seen one obvious development and you are “waiting for the other shoe to drop,” to use some of your colloquial phrases. That is the situation of Nebadonia’s workers who have been instrumental in effecting the—you do not have a word for it—it is not race consciousness, it is not any of the above, it is a concept of awareness/consciousness which has not been shared with you fully. It is qualitative in nature and resonates with the Spirit of Truth when people ask or examine a situation for its truth. The Angelic Corps have heightened this awareness and receptivity of individuals.

## The selfish corporate invasion into our lives

You, as societies of democratic nations, have seen the slow progress of the negative nature of selfishness at the highest levels of politics, societies and of finance and economics to the point where there is an egregious difference between the wealthy and the poor, and that you have seen this slowly occur over the decades from the beginning to mid-1950’s, to the present time. You have 60 years, approximately, of corporate invasion/intrusion into the social, political, and economic realms of control and authority. You will soon see the juxtaposition of that when millions of bright and aware individuals come together in common thinking about the propositions of will [that] need to be done to thwart that.

What will delay the process will be political agencies and individuals who are obligated to those moneyed positions. Once elections remove them from office, then your reasonable voters and thinkers and people can begin to make legislative invasions into the turfs of those closely held, economically dominated, political processes. This might sound like it is too good to be true, but it will not occur overnight; the reality is that, yes, it will take years to do this, but the public in democratic nations will have the leverage to bring these about. The rapid acceptance of these ideas and concepts will be important for the swift development to correct some of the self-destructive legislation that has been passed in numerous nations.

Many of you are angry at the dominance of money in politics for the increased accretion of money and wealth into a smaller and smaller percentage of the public, along with the destruction of social programs by those conservative individuals who think that societies should become smaller and reduce its imprint upon the lives of individuals. Many have forgotten the good that the public presence does for the whole of society, and that the destruction of these programs would eventually bring about the swift demise of democratic nations. This must be changed, as democracy is the best form of governance, even as flawed as it is. What will be necessary in the coming years and decades is an awareness of those flaws and corrective legislation to make your democratic processes more effective and sustainable. At the current time, the conditions of your democratic processes are unsustainable, and prone to victimization by those in positions of authority, control, and power.

## A State of the World Message

You may think that this is not a happy message; it is a state of the world message to you at this time, of the situation of our relationship with you. We have come to be very open with you, and some would say that we have been too revealing and transparent of the realities that you live with. You are already aware of those things through your global news services. What has not been confirmed by your social, political and economic authorities, we have done so for you.

## Terrorist bombings and mass shootings

**Roxie:** Machiventa, as you are well aware of, our world has been experiencing terrorist bombings and mass shootings that seem to be escalating in frequency, if not in size. We have discussed the mental aberrations of these terrorists, but what can we do as a society to get that turned around, other than just our consciousness?

**MACHIVENTA:** There is much that can be done, particularly in democratic nations. You realize that the bombings are not isolated to solely democratic nations, but have been afflicted upon other nations as well. What is necessary to change that around is to begin an enculturation process that begins with children in public schools to teach them what works and what does not work. I will not say, “what is right and what is wrong,” I will not put a moralistic twist on that but to simply say, “what works and what does not work.” It is important that children learn to live their lives in alignment with the greater good of society, and of course, it is important that the greater good of society begins to inform its citizens at early ages, what that good is and to repeat it, and to never stop repeating it. We are not necessarily talking about patriotic slogans, or the chauvinism that you have seen in past decades and centuries of indoctrinating children and people to believe in the cause of their nation. We are specifically speaking of enculturation of children and adults, and particularly during the first 20 years, which are highly flexible and adaptable, malleable to be formed into socially sustainable attitudes, beliefs, and behaviors.

## Children are not taught what to think and how to think

It is unfortunate that your educational system has had a “hands off” attitude towards teaching “what to think and how to think.” It seems as though the educational system is bent on moral ignorance, and inclined towards leaving people to make judgments on their own, without a value system that supports living in the society that is amenable to good behaviors. This is one of the reasons why the values of social sustainability are so important; the six values give people both the spiritual side of living, and the secular side of living in complex societies for the good of everyone. The key to your answer is that it is the enculturation of the core values that support everyone, and that there must be an attitude not of righteousness, but of good clear thinking and confidence in what you are teaching as a society to its children, to carry it into the future. Your last several generations have been educated in cultural ignorance without a value system to carry them into the future. It is most unfortunate, but it is a natural development of a “hands off” attitude towards guiding people into what to think and how to think. The religious aspect of religion in schools has been so dominant in the United States as to make any educational program that it values oriented to be a hands-off situation, but this is to its own eventual demise and it is lethal.

**Roxie:** So it sounds like the terrorism is going to continue for quite some time then until we can get our educational system straightened out?

## Terrorism throughout the history of our species

**MACHIVENTA:** Yes, you must realize that what you are seeing in these terrorist acts is not any different than what has occurred for hundreds of thousands of years in your species. There have been raids and marauders and those who pillage, kill, and take children, women, and males as slaves into their own societies. Your species has a long history of these kinds of self-destructive behaviors, and now it is simply that you have an incredible global information system that can make these incidents known widely in rapid order, and terrorists now have incredibly powerful, destructive devices to cause and create mayhem and kill hundreds of people quite easily.

**Roxie:** Thank you. Does anyone else have questions?

## Children and aberrant behavior

**Student:** In the educational system we have here (Canada), years ago when they took the strap away from the school and parents were the ones who wanted to have the “say” in their upbringing of their children, and teaching them right and wrong, and they said schools had no part of it, and as far as I am aware, that’s the way it still is today, but the parents aren’t doing what they are supposed to be doing—at least a lot of them aren’t. Could you talk about that, please?

**MACHIVENTA:** Yes, certainly. The “strap,” as you say, is a form of corporal punishment, one that causes physical harm and pain to children. In answer to your question, another factor of enculturation by education is to teach and train parents how to be parents, how to discipline children who are recalcitrant, who are obnoxious, who are difficult, and who are oftentimes quite mean without using corporal punishment. The answer is not to be mean in return, but to use non-physical means to help them learn how to behave. This is not a new trend, but one that began in the 1960’s with the “love movement,” and the “peace movement.” The outcome of those has been to create households that are highly tolerant to aberrant behavior, and has also produced some children who are quite behaviorally aberrant. What has not occurred is to make the behavior modification processes and techniques widely known to everyone who will become a parent.

Your society has been incredibly tolerant to abnormal, unusual, self-destructive, and socially destructive behaviors by individuals. Societies must become much more *intolerant* of such behaviors, particularly as it often develops social predators within your society. Just as you are hearing the call for greater restrictions of freedoms, rights, and privileges in nations that now have terrorists living within them in order to curb that violence, so too you will see that society will eventually begin to tighten the requirements for personal behavior and instruction for socially acceptable behavior by parents. This is an eventual development of social evolution and social maturation as a society, and as a civilization. You are seeing this very rapidly in your world now; the necessity of curbing personal liberties is important to create stable societies. Your question goes to the very heart of democracy’s rights, freedoms, and also responsibilities. There is a selfish “me first” orientation to the rights and privileges of freedom and liberty, but the responsibilities must come into balance with that.

**Student:** Then, the responsibilities in all this will occur when we start to implement social sustainability and the six core values, all these responsibilities will come into place?

**MACHIVENTA:** That is correct, and the default is to parents and the parental home, and the home of origins for enculturating social behavior. Educational systems, schools, are simply a means of teaching children, who become adults, about living in a complex society. There has been an inclination to make educational systems the default line for teaching the morality and socially acceptable behaviors, without the means to discipline the children. This is fraught with many difficulties and is a grossly failed system. Parents must be seen as the final authority for enculturating and holding their children to be responsible, and holding themselves to be responsible for enculturating their children.

## Teaching values and responsibilities

**Student:** So, we need a systemin the school’s system that is not only just going to teach the history of civilization and everything else that goes with these things, but you also need part of it as teaching the children to carry on with what their parents have taught them of the values and responsibilities… it has to be reinforced. Can this be done through the school system?

**MACHIVENTA:** Yes, it can be done in the school system. It would include a regimen of sustainable social conduct. This would be secular; it would be based on the universal core values of social sustainability; and it would teach what works and what does not work for individuals, for families, communities, societies, and civilization. When this is taught in schools, parents would pick up that theme and they would enculturate it from the authority of the family, from the authority of the parents. This would reinforce what children learn in school. There must be competency tests for social conduct; there must be competency tests for children who are sexually active and capable of reproducing, competency tests that relate to their capacity and abilities to parent the children that they will eventually have. Does this make sense to you?

## Social sustainability is a system of systems

**Student:** Yes, it does, but now I’m thinking about not just the school system, I’m thinking about the health systems and these tests, especially when you talk about sexually productive. You tie this all together, don’t you?

**MACHIVENTA:** Yes, of course. Social sustainability is a system of systems; it is holistically integrated, there is no separation. What individuals have striven to do is to separate the teaching of sexual conduct of “what works and what does not work” to support the stability of society. It has striven to separate that from the educational system. This is, as you know, not working. The prudish attitude about sex, sexual relationships, and behaviors is simply a defective and immature reaction to sensitive personal issues. However, the other side of it is that there is a public responsibility for those behaviors that affects everyone else. The extra children that are born into the world take an additional portion of the resources from everyone else. It does not matter whether those children live in Utah or Uganda; when children are born, they take additional portions of resources from everyone else, including the parent’s time from their work and business. It is important that children be seen as vital and vibrant and necessary to have, but the responsibilities of bringing them into the world must be well known and enculturated. Sexual conduct is, of course, directly related to those responsibilities; you cannot separate sexual conduct and reproduction from social sustainability or even material sustainability. It is intrinsic in the very nature of sustainability to teach about sexual responsibilities for having children.

**Student:** So the picture I’m getting, and I don’t know if I am the only one, that social sustainability refers to your education, your health, political, everything; all this will eventually tie in as one of a whole thing, right?

**MACHIVENTA:** Yes, exactly.

## Self-reliance and the individual

**Student:** Thank you. Now could we please talk about—if this is all right—self-reliance and the individual?

**MACHIVENTA:** Certainly. What is your question, Dear?

**Student:** The question is about a person becoming self-reliant.

**MACHIVENTA:** Yes. You do not give me too many hooks to hang on here, so I will try to develop my own from that. Self-reliance in individuals: When you speak of self-reliance, you begin to speak about the individual as being valued and valuable. You are seeing the individual as a social asset to their life, to their family of origin, their procreative family, and to society. Self-reliance is developed by societies, families, and communities by seeing the individual as valuable.

When an individual has been raised without regard to their value, they think they are worthless; they think they have no meaning; they have no purpose in life. Self-reliance begins with an infusion of confidence into the individual and begins with how they are enculturated. Again, we go back to the essence of teaching sexuality as a secular topic for everyone’s education, because when there are too many children in a family, then the children receive less time and are assessed “less value” by their parents, even though the parents may love them immensely and equally, the parents have less time for each child as more are born. This reduces the ability of parents to enculturate their children and to love them and spend time with them, which teaches the child that they are highly valuable to the parent, which they internalize and realize that they value themselves, and that their self-reliance begins first with their being accepted as a valuable person in the family and the community.

Self-reliance is also directly connected to the capacity of parents to teach their children skills, whether that is how to do the laundry, how to care for their clothes, how to study, how to play with others, how to work with others—these are all skills that are learned. Learning how to work is as important as learning to play, to work together, to socialize, to how to be friends, and so on. These skills develop self-reliance. When you see an individual who is isolated from society, who has no friends, no associates, belongs to no groups, and does not meet people for coffee to have conversations, you realize that this person is exceptional, that they are asocial—it may not be that they are antisocial, but asocial—they have not learned the skills of self-reliance to be with others. As humans are social beings, it is important that they learn how to be social, how to be with others, because you and we now know in your society that the network of friends that you have, your associates, is directly connected to your ability to have a living, and the quality of life that you have. Your statement of inquiry of self-reliance goes to the very heart of who you are, of who you have become, and how you got there.

There are many bright, intelligent, socially capable children who are raised in asocial situations, who become wasted in their society because they have no self-respect or ability or regard for themselves. It is a despicably sad situation for us to see: children who are wasted because of the lack of good parenting and enculturation.

## Extended families and community participation

**Student:** There is a large community close by where I live, and there are families of 7–9 children, and from what I understand, and other people around, they are very sociable; each child seems to have a sense of self-reliance; the children are brought up to handle just about anything, and yet they have a lot of children in their families, so it does work the other way, too, sometimes, doesn’t it?

**MACHIVENTA:** Yes, it can if you have extended family situations where there are aunts and uncles, grandparents and others who are associated with the family, who have the time to spend with children and teach children what works and what does not work. The parents do not have to be the sole source of wisdom and guidance and reliance. In societies that are typical in the United States, you have families that are isolated, a husband and wife and children where both of the parents work, providing very little interaction between the parents and children. This is the recipe for social disaster and much unhappiness in years to come.

**Student:** This community works together as a whole, and the families each individually looks after their own children, and brings them up. To me, it is a good example close to social sustainability.

**MACHIVENTA:** Yes, the old indigenous people had clans, which were groups of families living together, and through the closeness of them, the children assimilated the values and ways of living from other families. Is this what you are speaking of?

**Student:** I was, and I really didn’t want to mention names, but the group I am referring to—and there are groups all over the continent—are the Mennonite groups, and I find that they are very happy, and they teach their children, and they seem very stable.

**MACHIVENTA:** Yes, and they have a very strong family system and enculturation of family values, and the boundaries of social behavior both for what you can do and what you cannot do.

## Trustworthiness

**Student:** For a long time we have talked about social sustainability and how to attain it. I’ve been thinking that there is more to it, as we all know, what seems to be on the surface, and one of the things I would really appreciate you talking about, please, is about trustworthiness—to do with trustworthiness towards our brothers and sisters, a world, Christ Michael—putting all of this into action, because you are placing this in front of us and it is up to us to do it. Could you please address that side of it?

**MACHIVENTA:** You have used the word “trustworthiness,” and that is also something that is learned. When someone says, “I trust you,” what does that mean? How were they able to come to that opinion or that statement of, “I trust you”? It comes this way: You cannot trust until you feel safe. And so, in societies that are moving more and more towards selfishness and “me-ism,” and using various legitimate and illegitimate means to advance personal agendas, more and more people begin to feel that they are not safe in society. That means that they do not feel safe socially, politically, and financially/economically, that they are wary of life and living among others. When children are raised in such an environment and see the scheming that goes on to embellish one’s life at the expense of others, it becomes very difficult for children to then learn how to trust others, because they know from their own family situation that their parents were not trustworthy, that their family was not trustworthy in one means or another, or that there was something going on in one way or another that they became aware of where there were behaviors of predation, of taking advantage of others who were naïve or manipulated.

Now, when you transfer this to the God image, God as being a male, and you see men who have raised you who are violent, who are liars, who are manipulators, and who are slackers, then you certainly would not have much trust in God the Father from a child’s perspective. This is one of the reasons why there has been a shift among women’s movements [that] have had an inclination or attitude against male pronouns, male pronouns being used to describe God and other beings. They wish to use a neutral pronoun, or even a feminine pronoun. The trustworthiness is very much like self-reliance, in that it is something that is learned early in life. What you are seeing then in around your world, with all the violence that is occurring, is that children are seeing violence and manipulation of various types in order to survive. You can anticipate in the coming years that these violent acts of terrorism could become more and more pronounced.

## More violence to be expected until we learn to live in peace

You saw recently, where there was a man who lived in the mountains of Colorado, who came down to a Planned Parenthood Clinic and killed several people. He was against abortion. Now, is that not ironic, that a man who opposes abortion would use a gun to kill others to make his point? Such illogical, irrational behavior borders on insanity. Irrational thinking that is unproductive in one area, [but] is acceptable in another. This is simply aberrational, immoral behavior. As you can see, to tie our conversations together, this man was isolated, was not social, and began to believe his own thinking, and to rationalize his means to achieve ends by killing others.

You must ask then, how will violence become developed in our society? You can anticipate that the selfishness of others who have such violent views will be more and more visible in your society as time goes by. Thus, you must see the necessity of society taking a confident attitude towards enculturating children in forms of peace, in the form of what works in society. This must be a drumbeat of rote learning, if it needs to be such, for children to learn how to live and have attitudes, beliefs, and values that are in concert with peace, love, humility, empathy and compassion.

You see that self-reliance and trustworthiness go together to create a holism of beliefs, using the values of social sustainability. We hope, through these long, tedious discussions about social sustainability, that you are beginning to get the point that everything that humans do is connected, and that there are original causes for behavior, such as the man who killed those people in that clinic, and that there are means of changing those behaviors and changing the thinking and culture of your society through values that are applicable to everyone, and which are peaceful and helpful and conducive to good social behavior. This, of course, is what you are seeking in the Days of Light and Life—it is learned behavior, behavior that works, that gives people confidence to know they are doing the right thing, for the right reasons, for the larger number of people.

**Student:** Thank you, Machiventa. As regarding trustworthiness, I was thinking also that you have put your trustworthiness in us, as people here on this planet, and that trustworthiness, I would just like to reiterate, that the people on this planet should show more trust, have that trustworthiness to really work with social sustainability.

**MACHIVENTA:** Let me ask an instructional question: What is the basis of our trustworthiness in humans?

**Student:** You believe we are all good.

## People are inherently good

**MACHIVENTA:** (Hearty laugh.) We KNOW you are good! We do not simply believe that you are good, we KNOW that people are inherently good, and the children brought into the world are inherently good until the circumstances of their environment and culture, and how they are treated, teaches them otherwise. It will begin with developing a good society, one that is friendly and one that is trustworthy and expresses trustworthiness, is to begin with raising children in helpful, healthy, peaceful, loving, sociable environments, with the confidence of knowing what works and what does not work to support those ends.

**Student:** Thank you, Sir, very much. That’s all the questions that I have.

## Migrations into Europe

**MMc:** Machiventa, I have a question from one of our readers. He’s interested in what’s going on in Europe, and his question begins with noticing that because of an increase in fertility rate among Muslims, that Europe is expected to have a Muslim majority by 2050. He asks, “If Europe becomes predominantly Islamic, what would be the effect, if any, on the Magisterial Mission?”

**MACHIVENTA:** The questioner, and the origins of that question, presupposes that the insights of the Correcting Time and the Magisterial Mission were not aware of these developments in the future. These are all actuarial possibilities that we have known about for a great deal of time. What must occur is to teach and enculturate all people with the values of social sustainability, to understand the motivation of individuals as they interpret those values. When you take that short sentence into your conscious awareness and begin to analyze it, you realize that one, we have a program to bring all people of earth into an awareness of the brotherhood and sisterhood of the family of humanity, and that everyone has commonalities as others do. It is important to break down the barriers of separation between ethnic, religious, political, and racial groups. You can do that by demonstrating the irreducible values of social sustainability that are innate to every person.

## Indoctrinating children to peace and the 6 core values

We are aware of the growth of populations. Just as the United States population will have a majority of Hispanics in the United States by 2030, that they will be the dominant ethnic, racial, cultural group. How will the Magisterial Mission be affected by the predominance of Muslims in Europe by 2050, has already been taken into a conscious awareness and planning by our side of the universe, of the Correcting Time. It is our hope that through mortal acceptance of these values, and the enculturation of children in the values of peace and good social conduct that the majority of Muslims being in Europe will have no effect on the social balance and peace of that geographic area.

## Intimate relationships have a public and global impact on others

As we spoke moments ago about the original causes of behavior, it is time for dominant societies that are peaceful, loving and have compassion and empathy for others, and who want to see peace and stable relationships in the future, begin to enculturate early on and consistently the values of peace, the values of improved quality of life, and providing the means for people to grow into their innate abilities equally as anyone else would. All the while, promoting responsible sexual reproduction of your families and your species. It is important for people to understand that their intimate relationships have a public and global impact upon all others. When this consideration, awareness, and appreciation are realized, then they must realize as well that they are also affected by the intimate relationships of all other people. Is this too hard to understand?

**MMc:** No.

**MACHIVENTA:** Other questions?

**Student:** Machiventa, when you talked about breaking down ethnic barriers, my question is: That more ethnic, interracial marriages must be a good thing. Is this right?

**MACHIVENTA:** Yes.

**Student:** Would you talk about it a bit, please?

**MACHIVENTA:** I will leave the answer to the question as it is, thank you.

## Dealing with mental health issues

**Roxie:** Machiventa, we discussed rehabilitation in the prison system; what about in the mental health arena? Can all of them be rehabilitated, and if not, what do we do with the people that are mentally unbalanced?

**MACHIVENTA:** As you know, mental health is a gradient, a long gradient between those who are completely unconscious of their irresponsible aberrant behavior, and those who have fits of rage and other compulsive behaviors, and those who are fully conscious of their own thinking. There are those individuals who are mentally ill, who are not treatable, who never will be treatable, and in fact, whose Thought Adjuster has already left. The difficult situation for societies is knowing when that terminal event of the Thought Adjuster leaving becomes known. It is very unfortunate, to anyone other than us, that there is no way to determine the capacity of that individual to become healed and a productive part of society—or not.

As we have said before concerning the prison systems and criminal behavior, which as you may surmise is a factor of mental health, and are being raised in their self-reliance, is that how you treat them has to be decided by your societies. This is not… we have no answer for that. How they are treated may be that they could be dispatched and their lives terminated, or they can be warehoused in institutions for the remainder of their life—to the detriment of that life and to the lives of their caretakers, and to the society that warehouses them.

There are some mental illnesses that are so severe that they are untreatable, even in advanced societies. This is another reason why there must be pre-conception DNA testing of partners who are capable of bearing children. The first echelon of protection for society against mental aberrations is when there is a well-known chromosome present that causes such-and such mental disease, or [other] disease, that the individual male or female who carries that gene would choose not to have children. How your society enforces that is a choice your society must make—it is not our choice. It is first of all, a personal choice, and later on as resources become more and more expensive, it will become the choice of societies to make that choice for the individual.

As you have seen in the past, knowingly having children with Muscular Dystrophy and other diseases which leave them incapacitated and unable to care for themselves, must have the care of several others so they can live, is definitely unsustainable and an untenable situation, as more children that are born, the more children will become disabled due to genetic defects. These are all related. You cannot separate the mental aberrations or criminal behaviors from the holism of social sustainability in developing a socially sustainable society. You continue to ask the “how” question, “How do we deal with them,” continues to be answered consistently by us that that is a decision that must be devised by your societies.

**Roxie:** Our society seems to not want to tackle that problem.

I do not feel that we really completed our discussion on mental health, many months ago, but as a group I think we have had a difficult time trying to find where to go with our questions. There were several statements made that kind of limited the kind of questions we could ask, like definitions of mental aberrations and treatments. Do you want us to go further with that topic, or do you feel like it is complete enough?

**MACHIVENTA:** There is much more to be said about it, but you—meaning the NEC team—is fairly representative of the awareness and intelligence of your society’s ability to talk generally about mental health issues. So, if you have come to the end of your questions then that means that you have come to the end of awareness of most people to generate more questions concerning mental health, though if you listen or look into the words I have just given you, the spectrum of totality of human behavior involves mental illness and mental stability and can be examined on a continuum. The trouble is, is that mental health theory, mental health sciences on Urantia are still very primitive, and that the mental health sciences have been stuck in modalities of treatment, rather than in understanding origins of causes for the appearance of mental health problems. It is both environmental—meaning that the physical world you live in; it is environment as far as the social world you live in. It is also caused by factors of heredity. So, in the simplification, “is it heredity, or is it environment” needs much more examination by your professionals, which will not become really well developed for another 20-30 years. Activities of the mind now are under intensive investigation, and there are literally billions upon trillions of bits of data available, but which yet do not make sense to the analysts or the researchers, because they are either not asking the right questions or they do not have the means to analyze what they do have on hand.

## Reflectivity

**Roxie:** Thank you. This question is completely off topic from what we’ve been discussing, but you mentioned in one of our recent transcripts, maybe the last one, about how wonderful reflectivity is in communications. Could you please explain communication by reflectivity, and what stage in our ascent will we have the ability to use that wonderful system?

**MACHIVENTA:** (Laughing.) Your *Urantia Book* describes reflectivity quite well, though in the language it uses is rather circuitous and ambiguous, but reflectivity operates on its own circuit of instantaneous quantum level activity that is, as you know, that the electron at a distance from another electron will behave instantaneously as one that is treated in your presence. This should give you a clue as to the mechanism of reflectivity. When you will be able to take advantage of that is actually that it occurs right now, though you are not the active agent of initiating it; you are the recipient of the response of reflectivity by others who are in Nebadon and Orvonton, who use that technique to help manage the affairs of this world and of the other worlds of Nebadon. When you, personally, will be able to use this will be well after your graduation and acceptance into the Corps of Finality.

**Roxie:** Thank you. I don’t have any other questions today. Do you have any parting words for us, Machiventa?

## Stay the course

**MACHIVENTA:** There have been some words of wisdom spoken by mortals throughout the era of your species, which are memorable. Two of which would be to “Stay the course;” do not be deflected by circumstances around you, or by the lack of results, but “be ever faithful and trusting in the goodness of God in your life, personally,” to know that even though you may have read every transcript that ever existed, from every TR in the Teaching Mission and Magisterial Mission and otherwise, those words truly will have no effect upon you, perhaps in your lifetime. Nonetheless, stay the course in your faith and the goodness of God to be personally involved in the course and conduct of your life. Your life is a partnership with your Thought Adjuster, God’s plan for your life, and with your own participation. You can change the course of your history immensely by how you actively live the faith, or not. Stay the course, my friends! This is what we do in times that do not produce the overt results that we hoped for.

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