PR

# New Era Conversations #60 – Odds and Ends – Jan. 11, 2016

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Topics:

The maturing Correcting Time

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TR: Daniel Raphael

Team members: Roxanne Andrews, Michael McCray, Student and a visitor

Invocation

## January 11, 2016

**MACHIVENTA:** Good morning, this is Machiventa. It is good to be with you once again in this new calendar year as you see the years roll by. We have no items on our agenda for discussion today, so we will leave this open for you to ask questions, if you have any.

**Roxie:** Can you give us an update on the progress of the Correcting Time and how you want our group to serve the Triumvirate in this new year?

### The maturing Correcting Time

**MACHIVENTA:** Yes, I would be glad to. The Correcting Time is moving along apace; it has matured greatly, but what you do not see are the many groups that are prepared to support what we are doing, those that are secular and those that are already connected with some spiritual forum or group. We know that the small population of the people who read *The Urantia Book*, and the smaller yet group who follow the Teaching Mission and Magisterial Mission will be ready to step forward when the developments are obvious to them that something is afoot and that much could happen.

As for your small group, you are already poised and ready to assist in our work, which we thoroughly appreciate. You have been steadfast over the years, and it has been a continuous operation, except for some sporadic hiatuses that occurred on occasion. We have no doubts of your willingness to move forward when there is evidence to yourselves that there is also much work to be done, and that we have begun to demonstrate this in a manifest and material way that is observable to you and to others. Thank you.

Discussion of Lakoff’s book, *Don’t Think of an Elephant*

**MMc:** One of our audience responded to your advice regarding reading George Lakoff’s, *Don’t Think of an Elephant.* He says that he found the book interesting and wonders if you are willing to discuss some of the elements of the book in more detail?

**MACHIVENTA:** Yes, I would be glad to. In general terms, yes, Lakoff’s book is a wonderful adjunct to what we are doing. It is a natural step to think of the empowerment—political empowerment of the work that we are doing to assist your world in ways of moving ahead through legislative processes. As you know, in the United States the political system is bogged down and very dysfunctional at this time, as the political parties have become so divisive and even divided within themselves. This comes at a critical time in the evolution and development of democratic governments and societies and economies. This creates a tremendous amount of confusion for your populations.

There is a large middle section of population that is very much unhappy with the dysfunctional right and the left, and there is no one in the middle to lead them forward with any rational, or logical, or reasonable way to proceed. This situation offers us a tremendous opportunity to leave off with thoughts of the liberals and the conservatives in order to provide a rational middle ground. We are not talking about moderates; we are not talking about liberals or conservatives, or the moderates and conservatives in the middle. We are talking about the middle population of people who have their own views and would side with some rational arguments for political, social and economic development, which assists and reasonably points to a good future, an organized future, a socially evolutionary future.

If you would take George Lakoff’s book, you will realize that moderates are between the two ends of the conservatives and liberals, then you still have a political middle. What we want to offer the large middle population of democratic nations is a secular view of social sustainability as guiding the development of nations. As Lakoff has said, “all politics are moral” and morality is always based on a value system. The six values of social sustainability provide a wonderfully neutral position for social, political and economic evolution. We, of course, know enough to realize that any new way of presenting values will become politicized, and that there will be liberal and conservative factions within that, but this presentation of the six values of social sustainability as a new political morality for making decisions for societies would completely throw both sides off balance if this were to take hold in the major democratic nations.

We see that the work that we are doing as not just the United States, but applicable to all democratic nations, whether they are mature and developed democracies, developing mature democracies, developing democracies or emerging democracies. These values have a way of truncating decades of evolutionary growth and confusion for emerging democracies, so that they can arrive in a more mature position much sooner than had they gone through the trial and error process of making mistakes and finding their way through that.

### Nurturing family versus Father modeling

**MMc:** The specific question he asked was: “The nurturant family model would be more in-line with the six core values [than the] strict ‘father model.’ Would you like to respond to that?

**MACHIVENTA:** We are glad that you appreciate this similarity, or this companionship between these two models—the nurturing family is, of course, the one that allows for evolutions—social, political and economic evolutions—whereas the traditional model of the ‘strict father model’ is always looking backwards to the old morality, the old social mores of how families and children are raised. As your nation has come to the point where it needs to now break out of it’s chrysalis over the cold winter of it’s maturity, now to emerge as a new, bright and vibrant form of social and political evolution, we have no disagreement with the person’s observation about the question.

**MMc:** Thank you. Lakoff speaks of frames that are a cluster of ideas that are evoked in the brain when a single word or phrase is spoken. Words like ‘equality and freedom’ have very different meanings in the strict father and nurturant family models. Lakoff says, “If you are using your opponent’s language, then you are evoking his ideas and concepts in your listener’s mind,” and he suggested those that have abdicated the nurturant model not use the frames of the strict father model, but reframe their ideas and concepts so that they are distinctive of their position. This member asks, “If I try now to reframe my discussion of societal issues with others around me in the context of the six core values, what are those frames going to sound like?”

**MACHIVENTA:** This is a question that we defer from answering.

**MMc:** Are there any specific steps that we can take to plant seeds of a meaningful change at this point?

**MACHIVENTA:** We are already taking them, and we appreciate the hard work that you have committed to this project over the last 10-15 years.

**MMc:** You have suggested some books over time in our times together. Are there any other works that you would suggest at this time?

### Guided, thoughtful change

**MACHIVENTA:** One moment. Not specifically. Generally, we have been striving to present to the audience a way of listening, reading, seeing, evaluating and processing their world outside of the box of their own cultural reality. When people are comfortable with what they have experienced, then they tend to read material that reinforces it. We have striven to bring new material to the reading audience to suggest that what they have been doing is fine and wonderful, but it eventually will become unsuccessful and even lead to the demise of your societies. Change is not always good, but guided and thoughtful change and anticipation of new needs and perspectives and interpretations of these values is important to take into consideration.

**MMc:** Sometime back, you suggested that the readers acquaint themselves with a book, an “Impersonal Life.” Our audience member found it captivating. In chapter 14, there is a quote, “You do nothing that I do not cause you to do. You do it to fulfill my purpose, although it may seem to you at times that you are acting contrary to my wish and only to satisfy your own desires.” Would you be willing to comment on this statement?

**MACHIVENTA:** Its interpretation is personal to each individual who reads it, and one who would pick up the book to read, will surely by the time they come to Chapter 14 have some idea of how that applies to their own life.

**MMc:** He also asks, “What is the authority for the “Impersonal Life?”

**MACHIVENTA:** No comment.

**MMc:** Thank you. That is all the questions I have at the moment.

**Student:** Machiventa, is it all right if I go back to the mental health questions that we were asking before?

**MACHIVENTA:** Yes, of course.

### Building a “Therapeutic Healing Plan”

**Student:** One of the questions that I was going to ask is: Before we can start building a “Therapeutic Healing Plan” to address the many illnesses of mental health, one of the areas that needs to be addressed is our social culture. Would you mind talking about how we start to address this, please?

**MACHIVENTA:** Gladly. The evidence of mental health problems is historic, meaning that the fact that the person has manifest mental health problems in their life is evidence of long years of development. The best way to prevent the emergence of mental health problems in many individuals is to be born and raised in a functional, loving, healthy family. The social aspects of mental health are primary to the origins of each individual, how they were raised, how they were valued, how they were loved, and so on. As you see more and more mental health and behavioral problems in your society, it is evidence that the family structure is not working, that many more people are being raised in socially dysfunctional families, or with family members being missing, whether it is one parent or both parents, or that the children are left to raise themselves or are bounced from one foster home to another.

You can see then, why and how the six core values and family socialization and enculturation programs that we are working on are vital to the mental health of nations and whole societies. You do not end up with a nation as a Nazi Germany from people who are happy and fulfilled, do you? Certainly not! You end up with people who have a grudge and a chip on their shoulder, and have an attitude that they are owed something in life. This is why we are presenting this material in a secular manner, because it is applicable to all religions and all ethnic cultures. This is good material for everyone to live by and to use in their life.

### Mental stability and electro-chemical makeup

**Student:** I’d also like to ask you, please, is there a connection with our mental stability and our electro-chemical makeup?

**MACHIVENTA:** Very definitely. There is a definite linkage between the endocrine system in a person, whether it is the glands in their brain mechanism, or in their thymus or thyroid or pituitary gland or others. These can make a huge difference. There are those who suffer from mental health issues due to imbalance in their metabolic system. This may seem unrelated, but it surely is relevant to the mental health of each individual. This is why the consideration for having children, for becoming pregnant and then having a good diet before becoming pregnant and during the pregnancy, and a good diet for the mother and child during their first two years of life is primary to a good working order of the endocrine system. It is our hope that your societies will have a voluntary, population-wide system of genetic testing, analysis and counseling to each individual who is capable of sexual reproduction. This would go a long ways to help eliminate those genetic predispositions to mental health problems [such] as bi-polar syndrome and schizophrenia, (for example only.)

### GMO foods and chemicals applied to crops

**Student:** So, Sir, I would like to ask when the food we eat is being altered genetically, or with chemicals, does this contribute in making a difference in our electro-chemical makeup and with our mental abilities?

**MACHIVENTA:** We are not so concerned about genetic manipulation of the produce that is sold in your grocery stores. However, we are highly concerned about the chemicals that are applied to those crops, and to the feed stocks that are given to your livestock that have a definite effect upon the animals, and of course, upon the people who eat those materials. We want to say that the chemicals that are applied to crops and become part of—if you add water to rolled oats, you get water in the rolled oats—and so if you spray herbicides on crops, then you have herbicides in the final product that goes to market.

**Student:** Yes, so, Machiventa, when everything sprayed goes into our atmosphere, my question is: It eventually does come into our crops whether it is sprayed directly on them or not, it’s in the atmosphere; it goes into the soil in which the crops grow in. We do get it eventually, don’t we—or do we?

**MACHIVENTA:** Yes, eventually you do. Some of these chemicals, however, do filter down into the lower strata of soils.

### Pain: physical or mental?

**Student:** The next question has to do with pain. Where does pain originate? Is it in our thoughts? Is it actually a physical thing? Could you please talk about pain?

**MACHIVENTA:** Yes, certainly. Pain is a very real response by tissue; it is a warning mechanism to you, the organism. Whether it is a dog or a cat or a human, pain is a warning that something is amiss and something is not right. When a large book falls on your toe, you will feel that pain, and so it is a warning to avoid similar situations. Mind is, however, the mediator of pain, and for example, those people who have been hypnotized and told not to feel the pain when somebody sticks a pin through a fold of their skin from one side and out the other and they do not feel it, then you realize that the mind is a gateway for allowing the processing of the pain impulse from the point of the pain source to the brain. The mind mechanism is the software that controls whether it is recognized by you or not. Does this make sense to you?

### Adoption of children and how it affects them

**Student:** Yes, it certainly does! One other question, if you don’t mind, could I go back to talking about our social culture and adopted children, and how it affects children growing up. Sometimes adoptions are good and sometimes they are necessary. Could you give us a general idea about adoption and what you think, please?

**MACHIVENTA:** Are adoption and the fostering of children good programs? It is better than leaving children in alleyways to raise themselves or die from the elements, or be abused and taken advantage of by social predators. Adoption is a means of including a child into a family situation. The life of the child before adoption, of course, makes a huge difference upon the response or the behavior of the child in the family. The sooner that the child is adopted after childbirth, the easier it is and more thoroughly that the child can be included and made an integral part of the family mechanism when they grow up. To adopt a child when they are 8 or 9, or 10 or 12, and so on, after they have had much life experience and the formation of their personality has already occurred, can be quite difficult. It then requires a conscious effort on the part of the child to accept their new family situation and to not be fearful of being rejected and “thrown into the wolves,” so to speak, again. It is important to help the child interpret their new situation. As you know from your famous psychiatrists, it is not so much the events of life that causes distress, but the interpretations of those events that form who we become and how we respond. It is necessary to treat the child with kindness, acceptance, appreciation, celebration and recognition, but also to assist them to interpret their new life in their new family situation. Thank you for your question.

### Amendment of DNA

**Student:** Thank you, Machiventa. When a child is adopted at a very, very young age, like after birth, does this change their DNA?

**MACHIVENTA:** The child in the adoptive home, adoptive family, their DNA will come under amendment as they grow in the new family situation. Heredity, as you know, is a cumulative record of your race, as well as a cumulative record of the life of the individual as they grow up. Your DNA, specifically for you, a student, is much different than your DNA was as a child. Your DNA analysis would not recognize these changes, however, as they are in the deep recesses of your chromosomal and at the molecular level. The sophistication of DNA is far more deeply involved than your scientists have yet come to appreciate, though they are mostly in awe of what nature has brought about, whether they are secular atheists or whether they are believers. So, yes, an individual’s DNA does change; it is what we would say, “amended.”

**Student:** So, as this person is growing up, depending on as the adopted child is growing up, depending on their environment, their DNA is changing if they are brought up in a beautiful, loving household, their DNA is changing into a very positive, hereditary thing. Is this right?

**MACHIVENTA:** I would add qualifiers to that, though I do not wish to get into much more detail about that.

**Student:** Okay. Thank you, Machiventa, for answering these questions; it is so nice to talk to you again. I don’t have any more questions right now.

**MMc:** I think the concept of amending your DNA is fascinating. As you say, our scientists at this point are not aware that that is even possible.

**MACHIVENTA:** What you might call “an elephant in the living room.” It is obvious that it is occurring, but no one is able to talk about it reasonably or intelligently.

**MMc:** Yes, very much. Thank you.

**MACHIVENTA:** Unless you have further questions, I will be glad to close our session today.

### Completion of topics

As you can see, and as you feel, and as you perceive our session here today in real life as you students are here listening to this at this moment, rather than reading it on a page, realize that we have worked this material very hard and very well. We have come to a completion of many thoughts and many concepts and their developments. You have come to the sad conclusion that there is not much more for us to talk about with the current developments as they have occurred, and this truly is the situation. There are yet millions of questions that could be asked, but for the capacity and ability of this group, we have come to an era where we are in diminishing returns.

This, however, in no way limits my ability or willingness or joy to participate in these sessions as they have been scheduled in the past. I will continue to be here and an ever present personality source of much love and guidance to you. As a Melchizedek I have the capacity to teach you many things and to be of great counsel to you. Do not be afraid to come forward with your questions concerning new topics. I wish you well today and know that you are loved; the love of God surrounds you and fills you. It is that light of the presence of the Creator which is known to all beings of the universe as that One Presence and One Source that fills all the voids of life. Good Day.

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