

2021-08-23, New Era Transitions Planetary Manager's Group #12, Machiventa

Planetary Manager's Group #12 – (Find this and previous PMG's at:
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TR: Daniel Raphael, PhD

Invocation:

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The work of the seven core values

Machiventa: Good morning. This is Machiventa. If you could see me, you would see that I have a great big smile across my face. I would be radiating joy and good cheer to you as you were with me in person. You are with me in person; however, you do not have the personal faculties to actually see me or feel that. I am elated because we can now begin to reveal to you far more of the work of the seven core values and the subsequent ethic and morality of those values. We have said that these values are universal to all people, all humans—universal to the Homo sapiens species. They are also timeless, meaning that they have been in existence within this species for over 200,000 years. They are, in that frame of time, timeless, though they are not eternal or infinite. Further these values are irreducible. There are no further basic values that underlie them to explain them. They are as they are, and these values within Homo sapiens are immutable meaning that they do not change. They do not shift around to become something else. They are what they are, and they are that way permanently. Further, when you begin looking at these values around you and then others, once you

become aware of them, they become self-evident. They've been here all the time and you haven't been aware of them or able to define them in this way.

Now this is a wonderful way for you to estimate your own moral and ethical value systems—what's important and what isn't. Whether you are ethical or not, the decisions and the choices and options that you developed, you can now assess as being ethical, unethical, or as shades of ethical.

Well, today, I wish to reveal to you another means by which these values, ethics, and morality can be applied. You are aware of the basic social institutions of human behavior. You have the family, and this is not news to you. We also have education, health care, and many others. And now in each case, within each social institution, are numerous organizations that stake their function, livelihood, and existence upon their study and their theories. Now, you can ask an ethicist, for example, what are the underlying values that prove that your ethical theories are correct and that they are timeless, immutable, and so on? And they would give you some sly words like, "Oh, these are ethical principles." Well, then you would ask again, what are the values that underlie these ethical principles? These principles and these theories are not tautological—meaning that they do not support their own validation. They are simply opinions of someone that explains human, ethical behavior. And, proscriptively, people should do this or should not do that, ought to do this, ought not to do that and so on. Now, that's very wonderful and it has served humanity and your civilization well for the last 4,000 years. But nonetheless, as useful as it seems, this is a very immature explanation of those theories. The problem is that these theories (in the social sciences) are not based upon universal, timeless, irreducible, immutable, and self-evident truths—i.e., values. They are less than that.

Use the 7 core values to re-design the underpinnings of your societies

What we propose is that you begin to use these values, ethics, and morality in design team process groups to revise those theories—to reinvent the theories that underlie ethical behavior, moral behavior, the work of the family, of education, and of health care for example. As you can see, if you really take these ethics and morality seriously, and apply them to all the social sciences, we could keep dozens and dozens of design teams busy at a university as they work to revise their traditional theories. This would be the swiftest means to inform the world about the values and the work that the university is doing. You can see that there would be a great deal of interest as individuals around the world began to look over the shoulders of these design teams to see how it works and see how they are able to revise these old traditional theories.

For instance, you are well acquainted with the theories of Abraham Maslow. Well, Abraham did a wonderful job in the work that he did with the theories that he developed. It helped many millions of people understand the motivations behind the activities of their lives to progress and develop their innate potentials. What Professor Maslow was

missing, however, were the seven values that would have assisted him to generate a universal, timeless, theory of human motivation. Now that is no small statement. That is not something that you could dismiss and say, “Oh that's just Machiventa's Melchizedekian opinion. Well, my friends, it is the truth. It's the truth because these *values* that are innate to all humans provide an integrated system of workable, functional theories that integrate with each other across all social sciences and all social institutions.

If you have ever worked at a university and you have acquaintanceship with universities and teaching and so on, you realize that I have made some very outrageous statements this morning. And of course, if you are really good scientists, you'd say “Well Machiventa, prove it. Just go ahead and prove it Machiventa.” And we could. However we do have this invisible bridge between us which I am not volunteering to cross—meaning that I do not choose to become a mortal being in the flesh during the time that I would stay here as I did once before. And you are not able to cross this bridge to our side to have it proven to you by the Life Carriers through our social science laboratories and our own classes of instruction. This is something that will have to be done on your side by other mortals who will be working these design teams to move ahead—knowledgeably, capably—to begin starting a New Era of the social sciences. As you can imagine, such an introduction, such a change, would be denied, refuted, deflected, and told, taught, and discussed as being absurd and ridiculous by those who would like to stick to the old traditional ways of social science theories. However, there will be some who will definitely want to engage in a design team of their own to begin the process of reinventing their social science based on these immutable values that underlie all human motivation and behavior.

Motivation factors

For our friend in Russia [JT: Godwin] who has inquired more and more about the work to find the motivation factor within the gene structure of humans, this is something that will eventually be discovered, and the genetic location of these values—what we call motivation factors—will be found and described. And they will be proven to support the values to which they are intimately connected. To say seven primary motivators within the human genome is to say the seven core values. The ethic and morality that emanate from those seven motivators are the means by which to make the rules by which to make consistently accurate, useful, functional decisions concerning many options about life among humans, human groups, and associations. Those two must go together in order to provide for social developments and social evolution. The maturity of societies and the sustainability of those mature societies are totally dependent upon application of the seven values and their ethic and morality in the social sciences and in the subsequent application of those rules and theories within policies from corporations, government agencies, and regulatory bodies.

Now, perhaps you can see some of the reasons why we have been eager to share with you these values and now to reveal to you the subsequent action that must be taken. These values urge your proactive use, and the ethic and morality being proactive in their existence, in their being, and then their functions are the rules which will help your scientists come to positive ends. Stepping back a few paces, you can see then that your sciences have been ethically and morally, how do you say,

Daniel: How do you say in-between ethical and unethical? [Is it] amoral? We have that word. Aethical? It's really difficult. Something between ethical and unethical. Okay, back to Machiventa.

Time for social sciences to get off the fence

MM: This is Machiventa. Yes, your sciences have taken the middle ground between telling your political, religious, and other leaders “Shame on you for doing this or believing that.” And they have also been reticent to tell those same people and same bodies *what* to do? The time for the social sciences to get off the fence is **now**. The reason why it is now is because the downward slope your societies are now on has become steeper, and the disintegration of your societies and your civilization is, I would not say at hand, but the roller coaster is beginning to pick up speed. So, you see that we as your planetary manager guides and our various working teams need to begin to instill action on the part of these various bodies. You can and have been able to assure yourself that the Most Highs and their various influences have been actively working within the bodies—the group decision making and policy-developing bodies—around the world. It is important that there at least be some modicum of acceptance of these values as the source of motivation for human behavior, and that the ethic and morality of those values also be accepted as a means to provide consistency between and among the social sciences and their theories.

I am opening for questions if you have any. Thank you.

Jeff: Thank you. Good morning Machiventa.

MM: Good morning.

Jeff: We have, we have not heard from Stéfane for a while, so I will ask his opening question. How are you today? Besides the big smile on your face.

MM: (Chuckling) Well, this is Machiventa. I chuckle because I truly do enjoy this playful era in our conversations, and, in fact and assuredly, I am very joyful today and very happy that you're here to share this auspicious news with you. Thank you.

Aligning with celestial helpers

Jeff: Thank you. I have two questions. One is personal, but it may be something that more than myself is interested in. The other one is about our upcoming meeting. The first question is: I have an affirmation and that is: “It is my will, that your will be done. It is my will that I will be a beacon for the Light of Christ Michael to shine.” I do not know that this is enough to affect change. Is there a practical method of aligning myself with the celestial helper or helpers around me to be more effective?

MM: Well, you have a very good start Jeff, and we praise you for your statements. To make your statements very powerful, you would say forcibly and even vehemently perhaps: “I *will* to do God's will. It is *my* will to *do* God's will”, okay? And how to assist you in working with your guardian and your celestial helpers and your Thought Adjuster is that you would pray to fulfill God's plan of life for you, and that you call upon all the celestial, angelic, and divine assistance that is around you to support that command. As God's plan of life for you is its plan, then your willingness to do that would be an alignment with God's will, and you can do no wrong by asking, urging, perhaps commanding your spiritual assistants to assist you to unfold, unlock, and empower God's plan of life for you. Now, it does not make any difference whether you are seven years old, seventy years old, or 107 years old when you embark upon these statements and call upon the celestials to assist you in the fulfillment of your life plan. You can surely resonate that they will do so. What you then must be attuned to is what This One calls the signs, symbols, and omens of following God's will. Remember, your life plan is, in your lifetime in your terms, a path of life where you have certain places or stops along the path where you engage in decision making that helps to fulfill the plan, and your spiritual and soul growth. Their work—the spiritual beings around you—are there to assist you in this process. There is no higher good that you can will into existence for yourself and for your helpers to assist you. Thank you.

Hopes for October meeting

Jeff: Thank you very much. My second question has to do with our October conference. Could you share with us your hopes or intentions of what we will learn at the October gathering?

MM: This is Machiventa. And I can say a definite yes, that I can answer your question, and I have the full assistance of all my Melchizedek team members from the various teams that we have. And the intention of this event is to teach people how to *work the process*—meaning that this is a system of inquiry that produces positive results. You can see then, how this intention and this workshop dovetails well with the opening statements I gave you a few minutes ago. It is our wish that we can use this process to bring intellectual integrity and philosophical integrity to the social sciences that complement each other so that there is eventually an integrated system of thought for the social sciences individually and together.

Now, you know that the design team process is a linear process. However, there is a certain synergy that does develop which then can engage this integrity of these values and the philosophies that emanate and spin out of these values. Does this help?

Jeff: I think it was a great promotional ad.

MM: (Chuckling) Our forte is not marketing as we play the long game and we strive to use mortals to assist us in this marketing process. Thank you.

Jeff: Thank you.

Rick: Good morning Machiventa. This is Rick.

MM: Good morning.

Rick: My first question to you is, may we ask, how large is your spiritual team this morning?

MM: Well, you may ask that, and you are reiterating a question that was asked not too long ago. I would ask you to relate to us the importance of this question and how you plan to use the information I give you.

Relationship with celestials

Rick: Well, I think that helps us as human beings feel a little closer to you in the group if we know how many and maybe we know that you're not all Melchizedeks. From what I understand, you know *much* about us. We volunteered to be a part of this group and you're allowed to visit our thoughts which we have voluntarily offered to you. It just seems like a two-way street is kind of a nice way to develop friendship and love amongst the group.

MM: Thank you for your question, first of all, and second, it is not a two-way street. Our work is to assist you to go deeper into your own mental and spiritual existence so that you can communicate with your Thought Adjuster more clearly [and] more effectively. If you want to receive feelings and the emotional impact of a personal relationship with a spiritual being, we suggest that you do so with your guardian angel and with your Thought Adjuster. A more distant individual would be your celestial teacher. This is not a feel-good enterprise that we conduct every two weeks with you. This is information. Some of it is very difficult to share with you, and we know that it is very tough and even tougher for you to receive it. This is a statement of our presence. We are here. If you don't believe that then the numbers would not count for anything. We ask you to have faith in yourself to know these things from your relationship with your Thought Adjuster. Thank you.

Rick: Well, that's a disappointing answer, but thank you for taking the time to answer the first question. The second is really a clarification. Are we to understand that our scientists will find a physical location in the human body for the seven core values?

MM: Yes, definitely so. The life carrier laboratories have done so, and they are in place now within you and everyone else. Thank you.

Rick: Is this a new development or has it been with humanity throughout our history?

MM: These motivators are timeless, meaning that they have existed in your genetic structure for the duration of the existence of the Homo sapiens species.

Social dissolution may not be uniform

Rick: Okay, thank you. My third and last question is, when you mentioned (I hope I'm accurately summarizing your statement) the partial dissolution of our societies as it proceeds. Will it apply equally to First World, Second World, and Third World nations equally?

MM: This is an alteration of a prior question which we have answered. The more primitive the society, the more capable they are of surviving the changes that will occur around the world. There is a certain protection in ignorance of the ways of modern society. Whereas, in fact, more primitive societies, cultures, and ethnic groups are only in the minds, in the eyes, and evaluations of those who are more technologically advanced. In many ways these primitive societies are far more advanced spiritually, ethically, and morally than the Western world. Thank you.

Rick: Thank you for your answer.

JT: Liz had a question, but she left the meeting. I have some questions from readers. David asked some questions about a paper on the TM Russia website. It is a transmission from you, Machiventa, through Michael Levasseur in September of 2017 (document number 549) regarding some predictions of earthquakes and such. Are you open to his questions regarding the things in that paper?

MM: This is Machiventa. The questions that David has would be best presented to the originating T/R as his database was used to provide the answers from myself, Machiventa. Thank you.

JT: All right. I also have questions from Tom. He refers to a passage in *The Urantia Book* and I'll read that passage. It's paper 130 (130.2.10). The author is talking about Jesus' trip with Ganid and Gonod through the Mediterranean region. The paper reads:

“It was on this same day that we first heard that momentous truth which, stated in modern terms, would signify: ‘Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike.’ And it is in this same sense that every reflective and spiritual minded human being can become *creative*.”

Becoming creative

Tom asks: What is meant by every reflective spirit and spiritually minded human being can become creative?

MM: This is Machiventa. I see that some of our students are asking very astute, insightful questions. In regard to the word reflective, this means to reflect upon the situation, upon what is needed. It is not to reflectivize as is used by the Deities to see an event as it occurs in the moment—to see the event simultaneously with its occurrence. The reflective moments mean that the individual is engaging their will to reflect upon the topic which they are examining. The will-mind of an individual offers objective clarity to the human mind. If you are able to sort or discern the difference between the work of the will-mind and your subjective mind, then you are open to immense and tremendous growth and service to your own growth and evolution, to your fellow brothers and sisters on the planet, and to your society as a whole. I thank you deeply for your question.

JT: Can you expound on being creative?

Daniel: This is Daniel. I didn't hear that in the questions. Please repeat it.

JT: He says, what is meant by “every reflective and spiritually minded human being can become creative—explain the depth and breadth of that last phrase “can become creative.”

MM: This is Machiventa. Yes, there's no mistake in the use of that word creative, meaning that the individual can bring into existence that which is needed through the will mind—THE will mind that is connected directly with the Thought Adjuster. It is important that the individual understand this connectivity—this connection—as it is vital. Any mortal aberration to this creative moment would then nullify the creativity that would be invoked. We wish you to know that you have access to the divine mind within you through your will-mind as they are deeply connected. The capability (understand the word *capable* please) is that you have the capability of acting, working, thinking, and producing results that are reflective (to use that word) of the God spirit within you. This is more than sufficient to answer the questions involved and should produce much thought in individuals who examine this question and my answers carefully. Thank you.

Who is the “we” in UB 130.2.10?

JT: Okay. And he's curious about something in the paragraph I read. He would like for you to explain how or why the Melchizedek, Primary Midwayer, and the Secondary Midwayer groups first heard these teachings. Who are the “WE” in the statement: “It was on this same day that we first heard that momentous truth...”?

MM: (Chuckling) This is Machiventa. Congratulations to you, Tom. We have been wondering when someone would ask the very obvious question. It seems self-evident to us that it would be asked. The “we” is the collective we—the union of consciousness that was embodied in the Melchizedeks and the midwayers who were involved in the production of *The Urantia Book* and were witness to those moments with Jesus. As you know from your own experience within a Urantia Book reading group, you come through a passage that you have read many times and you come away with a new *ah-ha*, a new insight, a new revelation. And my friends, that is the same experience that Midwayers and Melchizedeks and even Angels experience as well. When we examine our transcripts of those moments that we recorded by the means of reflectivity, we have those transcripts on hand. We examine them and we use them as the means for writing *The Urantia Book*. It was the assistance of several Melchizedeks that assisted in the specifics of the production of that book. This is one passage which we hoped would eventually become revealed to you, and you, Tom, have seen through the whole process and we thank you for that.

JT: Liz is back in the meeting, and she had a question before. Do you still have a question LIZ?

Welmek's lessons on prayer

Liz: Yes, good morning Machiventa, this is Liz. I'm delighted to be back with you again. I had some computer problems this morning, but here I am, and I hope that this will work. My question may have already been answered by your previous answer. I would have to go back and read the transcript, but I've been reading (studying actually) teacher Welmek's sublime lessons on prayer. One of the techniques he talks about is when you want to pray for a person, you get to know them well enough to know the area of their pain and that is where you inject the will of the Father, and I found that to be quite a wonderful technique. I'm wondering if there is a similar technique for praying for someone who I don't know at all.

MM: Yes, you can do so in a similar manner. You would pray for a person who you have not met, do not know the specifics of their malady, and that you ask spirit to bring healing to the area of need in this person. Your Thought Adjuster can be involved in this if you ask it to connect with the other individual's Thought Adjuster and your guardian with their guardian. This gives you a somewhat transparent means of assisting the process of healing.

Praying for sleeping survivors

Liz: I have a follow up question if you wouldn't mind Machiventa, and that is: Some dear friends of mine have recently passed on. Of course, I don't know if they're sleeping or if they're on the Mansion Worlds. Is there a technique for praying for them?

MM: This question of yours gets into some of the work of alternative religions, and also mainstream religions such as the Catholic Church—to pray for people who are in what they call purgatory which we would know as being the sleeping survivors. The means of praying is not fast but certainly tempered by the ones who would respond to your prayers. The ones who respond to your prayers are the Ancients of Days and those who make decisions concerning whether an individual sleeping survivor transits to the morontial real realm or not during the time of resurrection at a change of eras.

Certainly, your prayers do not fall upon deaf ears, so to speak, of those who are in the management and care of those souls and those who make decisions concerning the afterlife of that individual. We would not make the assumption that these individuals are all worthy of transit to the morontial realm as some may be known, to those who adjudicate the lives of individuals, to have been or of such lack of value that they would not transit to the afterlife but would be brought to conclusion as those people who do not become sleeping survivors, but those who are adjudicated not to survive at all. The decisions of course, are always in the hands of the mortal during their lifetime to do God's will or to refuse to do God's will and repudiate the existence of God in their life.

Your question is fraught with many avenues and facets of consideration as we hope you see. Take this into consideration for the answers I have given you. Thank you.

Liz: Thank you very much Machiventa. I appreciate your attention.

JT: That's all the questions we have for today. Machiventa, do you have a closing for us?

We want to assist you in progressing

MM: This is Machiventa. Yes, most certainly. We who are involved in the management of Urantia—of this planet—are always forward looking. We are always preparing for the next phase of the evolution of this planet, particularly of its civilization(s). We are here to assist those to survive [and] to assist individuals to *not* become sleeping survivors but to make the journey after their mortal death—their journey to the afterlife—to the morontial realm. This is our best situation until the days of light and life when people go to the halls where they enter into the immediate transition/fusion with their Thought Adjuster and transit *immediately* to the morontial realm in that regard. Therefore, our answers many times regarding historical praises and situations are only provided to assist you in integrating that information into your future existence. It is not that we refuse to answer

you objectively, but that sometimes it is not worthy of an answer to do so. This has no demeaning application to you as a person, to your soul, and so on. It may have application to your ego, however.

Yes, these closing statements today may be a bit edgy for you, but we want to assist you in progressing—that you would overcome your ego, that you would overcome your fears, and that you would embrace your future as it will surely be in front of your face today, tomorrow, and every day forward. How you approach those days is a meaningful statement about who you are and what you have become and what you will become. We're here to encourage you to become (verb) to the fullest extent of your life plan that is possible, and we are here to help you unlock that potential knowing that God is in you. And so, we work with your Thought Adjuster intimately with you to become all that you can become during this mortal lifetime as the seed pod of potential for what you become in the afterlife and your morontial experience and your spiritual experience and onward to the eternal. Thank you and good day.

JT: Thank you Machiventa, and thank you, Daniel.

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