

## 2021-10-18, New Era Transitions Planetary Manager's Group #16, Machiventa

Planetary Manager's Group #16– (Find this and previous PMG's at: <https://bigmacspeaks.life/>)

Machiventa Melchizedek, Planetary Manager  
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TR: Daniel Raphael, PhD

Invocation: JT

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### Recent workshop and the design team process

**Machiventa:** This is Machiventa Melchizedek and good morning. I have my Melchizedek team gathered around me. They're all here to make their reports as they were observers at the workshop that was just finalized on Saturday. This was an intriguing learning exercise for us. It was totally experiential. We assisted in its planning and initiation. We thank Liz Cratty for initiating the workshops—the one in May and the one that recently occurred. It requires someone to take the initiative to say “Gosh, I'd like to see a workshop in our neighborhood too.” So that is how it occurs. We will continue to tune up the workshop process both for the spiritual one that occurred in May and this one, but particularly this one. The other one [May '21] had a natural flow to it where people enjoyed the exercise of becoming more and more centered and still and could practice the arts of meditation and silent T/Ring.

This design team process is something that we initiated a long time ago. It is not new. It was begun during Roman times and Hebrew times long ago, and the impediment to that

was strong leadership which made everyone else a follower and silent. Nonetheless, we strove to improve that process to make their social organizations more flexible, with the possibility of developing and especially evolving individuals, which is the primary purpose for individuals. Our work in design teams is to assist societies to evolve. There is a penchant, an interest [of mortals] to maintain the status quo in any society. Some cultures evolve socially more than others, and some do not evolve at all. They want to keep what is traditional, reliable, and understandable to them. For those individuals in democratic nations, high risk is one of the commonalities that makes life interesting—the challenge of overcoming difficulties, problems, and so on. There must again be an individual or individuals who are willing to initiate that staged evolutionary process. As we have outlined this through these social institutions that This One has written about with the intense and direct aid of Avalah Melchizedek, you have the prospects of seeing a staged evolutionary development within social institutions, and eventually you'll see this as well in academia with the interest in reinterpreting and reframing of the social sciences—each of the major social science areas—and particularly social science theories. Once a professor or some thoughtful individual realizes the importance of seven universal and innate values and they begin to understand this, it will make sense to create a new, reinvented theory of human motivation, for example, a theory of ethics, and so on. Once you have a final standard—an ultimate universal standard [of personal and social conduct] that is measurable—then you can have progress.

This workshop provided Ahshah (who is our primary Melchizedek for relationship training, preparation, and development) an opportunity to see what was going on within the teams. The differences between the two teams were significant which allowed him and his assistants to observe and understand what was going on, and with the benefit of future training, to assist individuals on how to overcome resistance in the team and how to slow down the rapid-racing movement in that design team process in other cases. Of course, Sondjah was there, and was primary to assisting the teams through This One as a T/R and team consultant. This will continue to receive additional improvements in how this workshop is developed and constructed. Azahlah, who is the primary Melchizedek among several, who is involved in the execution of plans, was there to see how the planning was executed and also to assist in the execution of the planning that went into this workshop.

**Daniel:** I have an aside: I'm whipped. And my side of the equation with T/Ring with Machiventa is a little slow and fuzzy this morning. I apologize for that. You know, I'm not used to standing for 5, 6, 7, 8 hours a day, and I have worked muscles I haven't felt for a long time—particularly my belly muscles and back muscles to hold my body upright.

**MM:** So, we had Sondjah, and then we had Avahlah. Avahlah, of course, has been involved in all the writing that This One has done for the last 15 years and that is why there is a consistency in style, content, and presentation. It may seem redundant and boring to some who are fast and speedy readers to read one document after another with so many similarities, but the intention of Avahlah has been to present basic

material to new readers. Therefore, when they pick up a paper that's of interest to them, then they will be informed about the Universals—the values, ethics, morality, and so on that are necessary to support a sustainable society.

**Daniel:** This is Daniel. I'm counting on my fingers. We had Avahlah, Azahlah, Ahshah, and Sondjah. There was a 5th, wasn't there? Oh, of course, Machiventa.

**MM:** Someone had asked on the last day of the workshop if they could hear from each of the Melchizedeks which presented a challenge to This One, but nevertheless, each Melchizedek had a short description of their work, their primary influence on the Correcting Time, and so on.

### **The importance of sustainability**

You may ask why it is that sustainability—material sustainability, social sustainability—is of such importance. You, as participants in the Correcting Time and the Teaching Mission, have an insight into that. Sustainability has to do with preparing for the future. It is a topic that you can connect the activities and readings that you're doing now with the reality that today we and you must be involved in developing the plans and executing those plans that will sustain your grandchildren and great-grandchildren and all future generations. As you know, your societies and your world are way past the tipping point for halting global warming and so on, such that now it is time to think about the future as there's really nothing people can do to change the situation that exists right now. Even if everybody stopped using fossil fuels, the [hole in the] ozone layer became smaller, and the particulates in the air from fossil fuels burning and using became lessened, it would still take 50 years to come to a point that was reminiscent of the times and centuries before the Industrial Revolution began. And if you say, “Well then why are we doing this?” You have taken a very egoistic, self-centered perspective in your statement. We are doing this for the future as a service. *You* are doing this as a service to the future. This is an opportunity where you have nothing to gain personally but everything to gain for your grandchildren and great-grandchildren and so on.

Your world has never been in a situation like this before. So, it is an irony that for those who are unaware of the connection to the far distant future in two generations and forward, that sustainability is the solution to a question that they have never asked. That irony is considerable. Making the connection to the future without reward today is an incredible feat of both imagination and self-imposed altruism in your service to the future. You recall that your own great-grandparents did the same thing for you as they came to this country even as those from other nations come to this country today for which their children and great-grandchildren will be very, very thankful that they did so. There is another remarkable irony and we have stated this too in general terms and that is that the development of the macroeconomic, political, and military situation in your world is all tied together, and as Monjoronson told you so many years ago, the

distribution of the goods that are available will be the greatest problem that you will encounter during this early cataclysm. And it has come true, has it not?

The irony is this: that as you and we work for peace, your nations, your world, your military industrial complexes, are becoming more and more incapable of fulfilling their missions—their duties—to continue on. Economies must now work together [rather] than oppose each other in severe competition. And so, the elements that need to arise now are those that are peaceful, those that bring harmony and [what] we call *complicit peace*—that everybody has a part in the outcome so that they must become more peaceful in order to do business in the future.

This statement I'm making this morning has nothing to do with the decimation as you have been informed. What we are interested in is that we have the full participation of everyone to work for the benefit of good business practices, being ethical and moral, and that the conduct of nations is more cooperative. You see, most of the problems that you see in the world today can be overcome by the nations that are involved. You have the resources; you are lacking a bit of time, but nonetheless, when nations begin to work together, they can resolve these problems and progress is self-rewarding. That is what is remarkable and traumatically ironic about it—you do have the resources to make your world a veritable paradise even now with so many people. It would be even more of a paradise for those who live in a world that has the means to support them well. It is a matter of choosing to do so and willing to be a part of the solution rather than part of the problem.

It is our hope, as I have said before, that we eventually have a cadre of a 100,000 T/Rs in this nation alone and throughout the world, there would be at least a million or more who are in communion and in communication with us and who think as we do, hold the same standards as we do, and who want to bring about peace and harmony in the world. We know there will be problems with that, and some will be self-acclaimed gods, prophets, and so on, but we feel that the greater benefit will come from those people who are already humble, God-knowing, and simply seek to have the voice of Spirit come through them for the benefit of their family, community, and the world.

So, you see, as one sage individual suggested, that we have two workshops: one for the spiritual expansion and enlightenment of individuals to learn how to T/R—become clairaudient channels—and then another for these design teams. It is a very important combination and can occur many times a year when we have more workshop facilitators at hand. And one of our hopes for the next few short years is to train more and more people to become workshop facilitators, team facilitators, and those who understand T/Ring and the process that it involves.

As you can see, I may have the appearance of rambling this morning, and this is a reflection of the mind mechanism I'm working through. You know [me] to be quite capable under almost all circumstances, but nonetheless we are still limited by the

telephone—the radio—that we're working through. And so, I hope you will forgive any rambling and mumbling that you've heard from me this morning. I am open for questions if you have any.

### Institutions and the seven core values

**JT:** I'll start with a reader question. Russ says: Institutions have a competitive drive to succeed and survive. Does this compete with the seven core values? Do we need a paradigm shift to cooperation to make the core values more acceptable? Is cooperation a result of the core values, or a value of its own?

**MM:** This is Machiventa. First of all, we must understand and have a common language of *institutions*. There are at least four different variations of the word “institutions,” and so it is necessary to know what you are speaking about when you use the word institutions. Not knowing that, I will move ahead and strive to answer at least one of four possibilities. The institutions you speak of are using interpretations of those core values. It is *interpretations* that have caused great confusion about the many values involved in ethics, for example, and human motivation. Most if not all values that are stated in sociology, cultural anthropology, and so on and written about in popular literature, deal with interpretations of the seven core values. What has not happened and has not been able to occur is the analysis or striving by social scientists to find and to reduce the values that they've been using to much more basic values. And not having a universal base, then you have even more variations in social theories for instance. There are a number (approximately 20) well versed theories of human motivation. Were those social scientists to understand and know the seven core values, you could be sure that you would find a commonality after they have reinterpreted their theories. The next question please.

**JT:** Okay, it was: Do we need a paradigm shift to cooperation to make the core values more acceptable?

**MM:** You are really asking about the chicken and the egg conundrum. Okay, which comes first? We always ask and always direct you first to consider what is occurring with the individual. And when we say the individual, we mean *an* individual, and there are of course billions of them. So, the answer is more complex than it is apparent. How you have a paradigm shift is another thing. Usually, most people are unaware of a paradigm shift until afterwards. There's much to discuss concerning this topic in this question before a lucid answer can be given at least by myself. Thank you.

**JT:** Is cooperation the result of the core values or a value of its own.

**MM:** Cooperation is a subset of the values. For instance, if you take life as a primary value then cooperation with others is necessary as a secondary or applied value of the value of life so that you can live with others in the community for foraging, hunting, and

protection. So, cooperation is a value, and it is developed from the other values. When you talk about [equality], then cooperation would want the support of everyone in a tribe, community, or clan to assist in the protection of the social group and for other central chores and functions within the community such as food gathering, food preparation, hunting, and weapon and tool making. The aspect of growth does truly require cooperation. So, you see we do not term cooperation as a single, separate value unto itself. It *is* a value, most *definitely* it is a value, as it is important to the conduct of human existence in social organizations. Thank you.

### **“I am BOLDLY enthusiastic!”—MM**

**JT:** All right. We don't we don't have anybody in the question queue, and nobody has raised their hands so, I'll ask: How are you today Machiventa?

**MM:** Well, my friend, JT as your friends call you, I am quite thrilled about the situation that I see unfolding. What we see has occurred in the small community attraction of the workshop in Eugene, Oregon is an example of the potential that lies within each city and cities of various sizes. It is not unusual, and we have seen it where there is a group of the same number of people (there were 15 at this one) that may come from a town or urban area that has less than 1000 people. So, the possibilities are remarkable. One thing that we do note that is highly important in this work is the quality. There must be observations for assessing quality in whatever type of workshop is involved. So, getting back to your original question to me, “How am I?”, I am boldly enthusiastic about the possibilities of great strides being made in your world today. Yes, today, this week, next week, months from now, and so on. And I can assure you, my friends, that as your world becomes more and more desperate, people will become more and more cooperative. Thank you.

**JT:** All right, we do have some questions now, going to Stéphane.

**Stéphane:** Oh yes, Machiventa, Stéphane here. I hope all is well. Congratulations on your successful workshop.

**MM:** Thank you so much and it's wonderful to hear your voice, I will call you son. So, thank you, son, for participating today.

### **Working together in your current situation**

**Stéphane:** Well, I accept that being your son and friends with your cooperator on the line here. So happy to be both. But listen, you know, as usual, that even though the mind aspect of your receiver is a bit tired today, your messages are very much welcome, and thanks again for being in touch with us on a regular basis. My question today is about the statement you made around hydrocarbons: Even if we were to stop today, it would take 50 years for the atmosphere to return to preindustrial levels. And my

comment is that carbon emissions are still *increasing* even with all of the awareness that we have in society. It seems to be the biggest focus problem that we have as a species that we all seem to agree on, and yet we don't seem to be able to address the problem, and it seems to me and my question is: What will it take for all industrial nations to get together to a point where we can really tackle this problem? We've seen cataclysms of the small scale happen. There doesn't seem to be enough to convince people to do something about it as carbon emissions are increasing year by year still today and renewable energy doesn't seem to be able to overcome the demand for energy. Do you have an answer for this?

**MM:** Yes, and thank you for your question, Stéphane. This is Machiventa Melchizedek. It is one thing to gather 165 nations together who unanimously say this is a really good idea and we're willing to sign on the paper. And so, they do that. And for some nations, it is simply a means of sidestepping the obligations that technologies require. You have it right, but one aspect that I'm sure that you're aware of but have not stated is that it is one thing to write and sign documents, it's quite another then to develop the technologies that replaced old fashioned, archaic, and polluting technologies. That is a slow process. You may recall the electrification of North America—the United States and Canada. It was initiated in New York in the late 1800s and progressed from there, but This One can tell you that his family did not receive electricity on their farm until 1948. So, the progress of technologies takes quite a while to generate the appropriate ones that can replace the old ones. So, you have the lag of technologies. If you think in terms of a nuclear reactor that produces electricity, one that is a proven, safe design, it still takes anywhere from 5 to 15 years to construct. Some of the behemoth nuclear electrical generating plants took a long time. One may surmise, then, it would make more sense to have smaller ones on a community basis, but that is a variation of that technology. The problem is that not all nations have surplus incomes to put into technologies. The way that corporations are working now, what we see are money based, they do not want to stop producing income while they develop their new technologies. As you know, money drives the wheels of material progress on your world. And so, it is all linked back to that.

Let me state this in an ideal situation. Let us say that there was a technology that came along that could be made by local community engineers and people who are mechanically minded that could be used on a household basis. And that the materials would be provided gratis by industries that would receive a tax credit for doing so, so that local people could make their own electrical generations on a household basis, in an apartment complex, or large building. This would change the equation of the lack of progress that you were hoping for in the pollutants. You could see a huge change within one year. Is that possible? Is it feasible? There are theoretical engineers who work with such technologies who say it is possible, and that it hasn't been profitable enough to replace older technologies for companies that still are deeply invested in those old technologies to continue making their profits.

So, there are many levels of conflict going on in your world today. You have some nations that barely even have electricity in their major cities, and yet there are other local communities that are run totally and solely on solar electricity. Interesting, isn't it? And so how that becomes worldwide—the best solutions, the best technologies are quite difficult. And when you have indigenous people still burning cow dung to heat their pots for cooking, you can see how the variation is incredibly wide. On the other hand, getting people to comply with these necessities of survival for their grandkids is an issue unto itself. I thank you for your question and I apologize that I do not have a ready-made invention for you to make in your basement or in your garage to show everyone in Canada. Thank you.

### Difficult environmental choices

**Stéphane:** Thank you Machiventa. Along those lines, you know the invention of electricity has coincided with a tremendous improvement in the quality of life which is one of the primary [values] we have. Should we expect people to reduce their quality of life to align with a lower carbon planet? Are we expecting that to happen as opposed to the invention of a new technology to overcome power generation?

**MM:** I'll present you with a cynical answer to your first question and that is: once they're dead, they will not protest anymore. If you recall the pollution this year in Beijing and other major cities around the world, they, in fact, stopped factories from working, automobiles were limited to emergencies and emergency agencies to use their vehicles to help their society. When you see the whole planet at that density of pollutants, then you'll see willing change, glad change, people willing to sacrifice their quality of life just to live easily. That's a very severe example, but the possibility of that occurring is only too real I'm afraid to say. I'm not afraid to say, but it's just hard to put that on you when you're already aware of the decimations that *are* occurring and *will* occur even more so in the future—that air pollution will be a major part of that happening, and as you say, it continues to grow. One of the engines of pollution is simply more people. If you can't develop the industries, the social compliance, the institutionalized and governmentalized necessities for reducing population, you'll never be able to handle your pollution problems simply because the population grows at a certain percentage. And if this were to continue, you would be *severely* overpopulated, and at the same time you would probably have increased [levels of pollution] to at least match that of the increasing population, if not *more* so. So, this is not a simple process of substituting some safe and healthy fuel for the petrochemical sources of energy, locomotion, and power. Does this make sense to you?

**Stéphane:** Yes, it does. And if I was to summarize what you were just saying is that even if we were to replace all petrochemicals with different sources of energies and chemicals, we would still have problems and those problems stem from overpopulation. Is that a good summary?



**MM:** Thank you. Yes, good summation. Do you have other questions?

### T/Rs in history

**Stéphane:** Well, one last one. You mentioned that design teams started in Roman times, Hebrew times and that would imply T/Rs were in place at the time. My understanding is that the ability to T/R increased tremendously in the mid 80's when the adjudication happened, and the circuits started reopening. Can you comment more about these design teams in the early days from 2000 years ago? Are we seeing some of those outcomes in our old printed religious texts?

**MM:** Your question has many layers to it. Let me answer the primary one. Yes, there were T/Rs in the early era, but they did not have the efficacy, and they were not efficacious simply because the spiritual entities that they were tuning into were not validated as being of the Light—meaning that they were tuning into animistic entities, magical entities, and so on. The clarity which the adjudication brought to your world is immense, so that the ones who were T/Ring in, let's say, a tribal council were the witch doctor or the spirit leader of the tribe who may or may not have had access to the midwayers and to the angels thereabouts. Remember too that a lot of the spiritual guidance that was provided to tribal councils and similar bodies was often promoted or generated through peyote, through marijuana, and through morning glory seeds and other psychogenic substances. This causes its own havoc among people and thinking. Have I answered that part of your question and the other part, please?

**Stéphane:** Yes. Are we seeing some of those outcomes from those early days printed in the early, you know, religious text that we currently have in our hands?

**MM:** Not so much. Remember that mysticism, genuine mysticism—contact with God—was held at arm's length if not further by organized religions. And that the mystical traditions within organized religions have their own press, so to speak, where they share their mystical experiences and how to generate that with others who wanted to explore that. That was all very secretive. Many of the manuscripts of mystics were destroyed, or at least sequestered in private libraries of the church. As you have seen through these two decades of this millennium and backwards to, well let's say the last 50 years, printed matter for mystical experiences in Spirit-centered experiences has broadened and broadened greatly. The unfortunate aspect is that your species and some ethnic groups and cultures truly enjoy dabbling in the dark arts of mysticism and that is not the mysticism that you are acquainted with or want to be because those are harmful. As you know Voodoo is a real religion. It is a real cultural aspect of many other dominant cultures, and it continues to survive unfortunately. Thank you.

**Stéphane:** Great, thank you. I will give the floor back to JT for other questions.

**JT:** Okay we'll go to Liz.

**Liz:** Good morning Machiventa. It's delightful to be with you today. I feel an embarrassment of riches having had you and your team of Melchizedeks for the past few days.

**MM:** Let me say that it was our pleasure to be there, and it was our hope to enrich the lives of all who were present and now through an even broader audience through this meeting and our transcripts that will be generated from this. Thank you.

### Zero-point energy

**Liz:** Thank you. As you know, I have studied the design team process in depth, but it was quite the eye opener to *experience* it. And, of course, we know that we are experiential creatures, but I had no idea that I would get so much value out of that workshop. So, I thank you and your whole team for that. I have two questions. The first relates to what you and Stéphane we're just talking about. A year or two ago you mentioned that you were releasing approval or permission for scientists to develop zero-point energy and I'm wondering if that permission has been rescinded because of these dangerous times or if there is headway [being] made by our scientists in that direction.

**MM:** I haven't introduced you yet to our science Melchizedek. I won't do so now, but that can be done some time in the future. The zero-point energies technologies are developing and there is an impediment in doing so that when they are successful, they are so otherworldly in nature and possibility that they are hard to be accepted by traditional engineers and scientists. This is one of those social-cultural impediments that this wonderful thing could be possible. But yes, these are occurring, and as they occur there are improvements being made to solar cells and so on, and many technologies are continuing to be improved. Zero-point energy has come to the development in some places where there have been home based technologies for electrifying a home, and these have not come forward as you are aware. You recall the trauma that occurred in the automotive industry when there were technologies that were developed for high performance carburetors and so on. These were bought up by wealthy companies and never developed. Only in the last 50 years have those technologies come forward, and now you have computer driven injector systems which are highly efficient and can be programmed for various occasions. But the answer is yes, they do exist. Some are closeted, some are known, and some are striving to be developed by individual investors and individual engineers, which makes progress very slow. I apologize for the halting nature of my discussion of this. I thank you for your question, however.

### Soul Groups

**Liz:** Well, thank you for your answer. No apology necessary. My other question (and I hope you won't consider this a curiosity question although I *am very* curious) is: A couple of times during this last workshop, the term *soul group* came up. That is

something I know nothing about, and I'm wondering if that's something that I should know something about, if that's something so far beyond my control or interest, or if there's something that I can do to maximize anything. Would you speak to that soul group concept please?

**MM:** Yes, this is Machiventa. I'd be glad to as it seems to be timely. First of all, I would reference an author—Michael F. Newton.

**Daniel:** One is *Journey of Souls*, and the other is *Destiny of Souls*.

**MM:** This is Machiventa. The aspect of soul groups is real. It is something that you will encounter when you enter the morontia world and you have completed your basic enculturation and socialization schools and grades. And afterwards, you will progress to a higher-level soul group. As you progress through the earliest levels of your socialization and inculturation process, you will be part of a, you may call it a soul group, but it is really a classroom basis where you begin learning the process of working in a group with others. [Daniel was interrupted] You were socialized to this group and in the process, you began the socialization towards other, higher groups. And as you progress through all of the mansion world schools, you will always be part of a group, part of a team. In the higher levels, you will become part of a team where there are individuals who transit in and out of that team and some progress, some *will* progress, *must* progress so that they are able to come into the lower levels of a higher-level team. What occurs is that there is a maturation process. And remember, that the Grand Universe has an experiential benefit at all levels of existence even to the absonite so that as you gather experience from working together, you gather experience from your mortal life, and you gain experience with the advisement and council of your team leaders, who are various spiritual beings which would include your personal guardian, other angels, and other spiritual entities—instructors who are permanent members of the teaching and training corps on those morontial training worlds.

The aspect that I know you're curious about and the only aspect that is beneficial to share here is that you work in your soul group as a newbie, so to speak, to talk with others and share your experiences that you brought with you. And so, everybody benefits from the life that you had that you explain to them and share. Your soul group there will also talk about what you need to learn and the circumstances in which you can learn. In many regards, I know it is anathema to *The Urantia Book* community, but nonetheless, it is in your soul group in the Morontial worlds that you choose with others the type of life that you will go back to, and be born into, and live. You will also be given the knowledge beforehand—you have agreements (you would call them karmic agreements, perhaps. That seems to be the best word for it.) between yourself and some of your soul group team members in that school setting in the morontial realm that you will help each other. And these meetings in your earthly life are happenstance. There are grand coincidences. You will not recall your agreements either one of you, or several of you, but nonetheless, you will select the family into which you will be born,

the type of parents [your] mother and father will be, your siblings, and some of your siblings may be an individual from your own soul group. You will have a certain camaraderie with this child in your family, some other family, at school, or so on in your mortal experience who seems to be a real helpmate to you—helping you with your life and to interpret it and so on.

And then, of course, if you're really immature in this process, you will choose a life of ease, a life of great riches and wealth. But nonetheless you'll have the challenge of how to become a whole and complete person during your mortal lifetime even with the anchor of wealth hung around your neck. Wealth is one of the impediments of soul growth, and very few mortals are able to overcome the spiritual stigma of being wealthy because wealth has a very highly detrimental and corrupting influence upon most mortals. It is the wise old soul who would pick such a situation in the later stages of their soul development to come to the world being born into a wealthy family. And we have seen these people, you know of these people. They have used their wealth to great advantage and not to their self-aggrandizement. When you begin to understand the individuals around you who are wealthy and mischievous, then you know that they are an immature soul and that they will take back to their soul group these lessons which are sometimes incredibly severe. To come to this world and spend a lifetime without accruing 1 gram of soul weight, is *horrendous*. You won't be criticized for that, but you will feel shame even in those evolved spiritual circumstances. But no one will shame you. You 'll feel that you have let yourself down, and how you measure that is that your fellow soulmates in your soul group will have progressed, and you'll have to go back to the soul group behind you. So obviously, you did not learn some lessons that you needed to reprogram the course of your mortal journeys. So, unbeknownst to you as mortals in this lifetime, there are wonderful people who come into your life who will be of great assistance. So, revel in their company, enjoy their presence, and know that somehow, maybe, just maybe, you two made some agreements before you came here. Thank you.

**Liz:** Well, that was quite the comprehensive answer, and what I take away from that is that we travel in cohorts, perhaps, which change all the time. And the best way for me to understand and maximize my participation in the cohort that I'm currently in, and, in fact, the cohorts that I shall be in the future, is to live my life in love, possess my soul in patience, and demonstrate truth, beauty and goodness in order to acquire a more "weighty soul" that is of more value. Do I have it?

### Three major stages of your life

**MM:** You have part of it. You have consistently talked about yourself in your statements there. Remember that you will have moral and ethical challenges in a lifetime, and that you must overcome them. If you consider at least three major phases in your life, one is to overcome your emotional and selfish consciousness, and then to overcome and to consciously, deliberately, and intentionally help yourself grow into the spiritual potentials

that lie within you. And lastly when you have done a good job of that, then you will be of good service to everyone around you. And it doesn't mean that you spread yourself thin, but that you do quality work with other individuals that is meaningful for your life and future lives of those around you. Service is the epitome of spiritual growth, and as you know, Christ Michael through his bestowals was always one of service—where he could go and become a great service. And his last one of course was his embodiment as a mortal being that began even before his birth. It began while he was in gestation growing and becoming an individual who eventually would serve the whole world on which he had his last bestowal.

### What is a cohort?

I would ask you lastly to explain to some who may not be acquainted with the word “cohort,” to define that for yourself and for the good of others please.

**Liz:** Yes, of course. A *cohort* is a group of people that travels a journey together. When I was in graduate school, we had a cohort of 15 people, and we spent all three years of graduate school together. It was a group of cross fertilization of ideas and sharing deeply personal and spiritual experiences and information.

**MM:** Thank you. Now tell me this: Did you find a new cohort these last few days?

**Liz:** Ha-ha, yes! Yes, I did. I found a new cohort, and, in fact, I approached you about traveling through the mansion worlds with this cohort which I think made you laugh. But I look forward to future interactions with this group of people, and I think that we will be of service.

**MM:** Certainly. And I thank you.

**Liz:** Thank you.

**JT:** All right. We only have about nine more minutes, and we have three people in the queue now, so keep it short and focused.

### Atheists and agnostics

**Rick:** Good morning, Machiventa. It is good to be here this beautiful sunny morning in Mexico with you and your team. During our last session two weeks ago, I asked a question about why there is an absence of faith in atheists and agnostics. And your reply was: “The sadness is that they (atheists and agnostics) **are intellectually bereft of the will decision to believe in God** to then augment their own survival into the infinity of time and beyond.” My question is to ask for some clarification. Could you dive deeper into your explanation that this group is intellectually bereft of the will decision to believe in God?

**MM:** One moment. This is Machiventa. I will give you the short answer and that is that they do hear. They do have a Thought Adjuster with them, at least did have. Some of them will not have anything to do with God in this lifetime (which they think is the only lifetime), and so they have chosen not to hear the call from their Thought Adjuster or from their guardian. To use a phrase “Let me tell you,” your guardian and your Thought Adjuster will go to the ends of the earth and the end of the universe to wake up minds that are sleeping and dull—that need to be aware of the potential that they have within them. And once a mind is made up to such a degree, then they do become spiritually dull, and do not have the spiritual intelligence to make that work in this lifetime for their greatest benefit even while as a mortal. Thank you.

**Rick:** Thank you for your answer. Okay. Okay.

### Short-term and long-term energy needs and politics

**Jeff:** Good morning, Machiventa. I'm very, very sorry that I was unable to attend the workshop, and I certainly hope that I can do so in the future. My question is very mundane compared to what's been discussed this morning, but it seems to me that in the current emergency that has been created by our politicians to try to show their ESG [JT: **E**nvironmental, **S**ocial, **G**overnance] credentials where they have turned off the sources of energy necessary to protect people from winterization and to protect people's jobs and livelihood and things, particularly in Europe, it seems that the scramble on the short term to get through this winter at any cost is causing politicians to go backwards where they're saying, okay, let's reopen the coal fire plants, let's get all the coal we can whatever energy source is available, and in doing so, it seems like this possibility of the world cooperating on energy resources to be more equitably delivered is going backwards. And there's talk about re-embracing nuclear power as the only stop gap between closing hydrocarbons and getting enough renewables. Is there anything that you wish to comment about on this situation?

**MM:** Just one. And there's literally a dozen that I could speak to. But the first one is that there is that “getting on board” phase that occurs with humans. Politicians love to get on board with something that is popular, that is needed, and necessary so they promote things rapidly and do not think through the longitudinal process of the developments that are required to make these technologies work—ones that are fair where there is a gradual diminution or devolution of old technologies that give way slowly to new technologies. And so, they put out an executive order to close coal plants, coal mines, and coal-based technologies instantaneously or within a few weeks or months. And that is fundamentally a very, I wouldn't say calculated (it would be quite the opposite of that) you know, knee jerk, executive decisions in response to public interest which is suicidal, and that is what you're seeing. It causes great confusion in policy development and understanding in the public of what is going on in their nation and their world. And the closing of coal-fired plants is one of them. You start with the oldest plant and, of course,

the least efficient and begin closing those. So, you see, to summate all of what you have said, is that there is “fuzzy thinking” going on. Thank you.

**Jeff:** Thank you.

### Recording the T/R during Q&A periods

**Recca:** Thank you JT and thank you Daniel. Good morning Machiventa. My question is a short one (for a change.) Would recording the T/R question and answer periods during the design team workshops be a useful addition or contribution to general listeners. That's my question.

**MM:** Thank you. Thank you for your brevity and thank you for the organization of your question. I am glad to answer it. Yes, wholeheartedly. This is a wonderful idea that you are promoting, and it is one that is, as you see, generated from the fold—from the cohort—of the workshop, and this is good. It's much better than from a top-down decision to record everything and so on. It is our wish in the future, that yes, these would be recorded and secondly that as our design team workshop outline and process becomes more and more professional, that it will be also video recorded with the permission of the participants as the dynamics that go on within a team—seven people for instance—are incredible. It is one thing to read about a design team, and it is *quite* another to participate in one. And that is why we call it the design team *process*. You are beginning to understand the complexities of working in a group, and *letting* the group process mature, age, and sometimes become sour before it can become sweet again. And so, not everyone understands team process, group process, group dynamics, and this is a wonderful way to teach people. Also, when it is video recorded and those sticky situations are recorded and shared, [it helps] others in their communities who desire to start their own design team to understand the difficulties that will occur, how to overcome them, and how to let the process become profitable.

In the end, let's say your company saw the merit of having a design company within the company (a paid team and then there would be rotation in and out of the team for other staff members) that you would see that the maturity of a group becomes much more productive in time. This one has seen situations where a mature design team has thoroughly worked through a problem and situation in less than a day, less than eight hours. Everyone begins to understand the inherent questions that need to be asked, how to answer them, and also to bring in those situations that *are* fuzzy, *are* confusing and need to be thought through. So, you have just barely wet your whistle on the design team process. Thank you for your suggestion and thank you for your presence there. You were much enjoyed by many people. Thank you.

**Recca:** You're welcome.

**JT:** Machiventa, do you have a closing for us?

## You are the forerunners

**MM:** Yes, I do. This is Machiventa and I want to praise everyone today who was here and praise the readers who are reading this material as you are the forerunners of the people who will reconstruct your societies, communities, and so on. And the wonderful aspect about all of this is that you don't have to wait until later. You can begin the process now in your local communities which is the best way to introduce these new concepts—these new social technologies—for solving problems and finding social community integrity, one that also includes the family, and the family includes the community in their work of raising children and enculturating them. I and my Melchizedeks see in you today the great possibility that you do innately have what it takes to save yourself, and not only save yourself but create thriving circumstances for your family, your community, and for your future generations. You can look forward to the time where your name too is on the side of a building thanking you for your generosity and for your contribution to the greatness that other people and future generations are enjoying. As I see This One is choking in the throat, I will use this as a natural opportunity to say God bless you and know that we do bless you in every possible way—those that you know and those that you don't know. Good day.

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

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