

2021-11-29, New Era Transitions Planetary Manager's Group #19, Machiventa

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Machiventa Melchizedek, Planetary Manager

Topics:

In chaos, contact the Divine in prayer
Ethics, morality, and the 7 Core Values
Cultural changes now and in the coming years
Getting back to normal?
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The new contentious dynamic
Role of elders in society
Be of good cheer—where you can develop it
You are in the company of angels

TR: Daniel Raphael, PhD

Invocation: **JT:** We mark the passing of Marthe's husband, and of our very own Roxie who provided transcripts of these meetings for 20 years or more among her many other contributions.

2021-11(Nov)-29

In chaos, contact the Divine in prayer

Machiventa: Good morning, this is Machiventa Melchizedek. It is a pleasure to be here with you and thank you for your presence. Your world continues to be in its stages of controlled chaos where everyone is doing their best efforts to sustain the life that they knew before the pandemic began. This will continue for some time. It is a matter of it becoming more and more difficult for people. This is one of those situations that is not sudden. Yes, it may have seemed sudden to you that the pandemic began two years ago and now the last 12 months have been tumultuous, difficult, and trying. This will be the method that will be sustained. It is difficult for your civilizations—for your nations—simply because there is no competence to show the way through this. This is a totally new experience with no one having the expertise or prior experience to see their way through for themselves and for their nations. This is as difficult for national leaders as it is for you who are ordinary citizens *in* your nations. This is not a situation that is comfortable. It is not one that is conducive to deep, intimate prayer, for instance, for many people. It is yet a time when prayer is most important for people to practice as the means to be involved and be in contact with the divine. In all circumstances, you are supported. Yes, your personal circumstances may be in jeopardy, but the whole planet is supported and thoroughly involved in its recovery.

You and we are experiencing a period of time that is difficult, and while stable in some regards, is unsettling for you personally. Yes, I know that many of you are saying: “We would like to see a miracle.” But it is not a time for miracles for your world as a whole. Yet individually, you see many wonderful things happening for individuals and their families.

I am open for questions if you have any.

Ethics, morality, and the 7 Core Values

Jeff: Good morning, Machiventa. Thank you for joining us again. Two weeks ago, in the discussion of Artificial Intelligence and the teaching of ethics and morality, you brought up the possibility that different cultural and religious groups would have an interpretation of the seven core values through their own particular prism. You mentioned Hindu ethics, atheistic ethics and morality, and so on. (I'm quoting you there.) I'd like to read you a recent statement by a non-western politician and ask if you have any comment. This is the quote: “The importance of a solid support in the spheres of morals, ethics, and values is increasing dramatically in the modern, fragile world. In point of fact, values are a product—a *unique* product—of cultural and historical development of any nation. The mutual interlacing of nations definitely enriches them. Openness expands their horizons and allows them to take a fresh look at their own traditions, but the process must be organic, and it can never be rapid. Any alien elements will be rejected anyway, possibly bluntly. Any attempt to force one's values on others with an uncertain or unpredictable outcome can only further complicate a dramatic situation and usually produce the opposite reaction and the opposite from the intended result.” Would you care to comment on that? Is that leader going in the right direction from your point of view or the wrong direction?

MM: This is Machiventa. Well, Jeff, it is not that simple. It is neither black nor white. The values and morality that is contemporary of what this individual is speaking about are culture-bound. They are man-made. These are values that have developed over time through social interaction and cultural interaction. These do not bring you to the center and the focus of the permanent, timeless, and universal values that are native (indigenous) to the human genome. The seven values that we have spoken of many times in the past are those that are of your species. The values that this person speaks of, are *not* of your species—they are adaptations of the mores and standards of various cultures. And so, they are impermanent. They are mutable, meaning that they can be changed. They can be completely removed when one moves from one culture to another. What this person is alluding to is the amalgamation of values, morals, and ethics, but [they have] not yet grasped the idea that the values that they are speaking of are reducible—meaning that if you take the ethical principle of fairness (which is an ethical standard in many professions), it can be reduced down to equality—meaning that the value of another individual in a business deal is equal to your own. And so, you would interpret that equality, in that instance, as being fair. You would give them equitable consideration as you would yourself. Does this help?

Jeff: Yes, it does. And if I might ask a follow-up question, I'm trying to get my life in order to where during the next year I can spend a great deal more time trying to get content on the 7corevalues.org website. In the past you've said don't worry about rebuilding the wheel when you get to where you have something of value, others will seek you out—you meaning the group here. Is it appropriate at this time or during the year to work on expanding the words that you just gave us that certain countries, states, or groups can say what they wish about moral values, but if they are not down to the essence, they're not sustainable and try to promote the seekers who come to that website to give them some understanding of where they can sort it out in their own minds that this is the only way.

MM: Yes, you are most welcome to do that. You are more easily involved in the controversy which that will lead to than This One, and it is better said by others who are also working with the values to better understand them. In all cases, you always have the seven values as the ultimate human social standard for ethics and morality. Rely upon them and they will do you well in your argumentation. The reality of the seven values as part of your argument is that these are innate to each individual, and that they are part of your species and that....

Daniel: Oh, this is Daniel, I'm struggling.

MM: And that these are the ultimate values that will unite groups of people. Values have separated groups, cultures, ethnicities, and so on in the past. It is fruitless to maintain separation. This is one for a specific field that will give unity to all people. You are all alike and so you have the same values, and as God loves all of you equally and wants you to return to Its domain in Paradise, It provided you, through Christ Michael's creativity, the means and the values that are inherent to you to return to the First Source and Center. Thank you.

Jeff: Thank you very much.

Stéphane: Good morning Machiventa. Stéphane here. How are you today?

MM: I am fine though This One is flagging. So be a good cheer as he is not too wordy today.

Cultural changes now and in the coming years

Stéphane: Let's try to cheer him up. Listen, you mentioned something in your opening statement that got my attention and is also aligned with a question that's been on my mind to ask you. You said we're desperately trying to get back to the way we were before the pandemic, and it seems to be on everybody's mind, on every news media, et cetera, that we're almost there, and when we're almost there, then there seems to be

another curve ball going at us like this new variant that puts us back on the longer path to “recovery.” My question to you is simple: What is the path forward for the next twelve months, two years, three years, going forward? I doubt that we are going to go back to the way we were before. Situations such as pandemics and others will force us on a different path, but maybe you can give us an insight as to what we're facing over the next one to five years.

MM: I will strive to do so, though in all regards it will be incomplete. With that advisory, what will continue is the lack of appreciation by various populations to recognize what has happened to their world. For those people who are involved in things financial and things economic, this will be a difficult time, and truly, those measurements are completely inadequate to convey the totality of the change that has occurred to your world. First of all, there has been a great break in the continuity of the cultures of various nations—all nations in fact, whether they're communist, totalitarian, or democratic. The culture is now in a course that is different from the old normal. The old normal was its own culture. It was based on masculine authority and power, and was, unfortunately, misogynistic in many ways so that equality was a phantom that never was able to take hold.

Daniel: I don't have a clue what I said. I think there was a mistake there. This is Daniel.

MM: What you will see in all regards, however, is a continuing tightening of the cincture that wraps around all cultures like a belt. It is much like taking a polyester belt and then expose it to high heat, and of course it will shrink and shrink and shrink. That is what is occurring now in all of your cultures and all of your nations—the tightening of all conditions is making conditions at the personal level most difficult.

Getting back to normal?

There is in your statement, if I recall correctly, a misstatement, and that is that things were returning to normal. This is not the case. In some regards—financially and economically—it *is* trying to return to normal, yet what you are seeing is that viruses such as the COVID and related viruses are free agents—they can morph and *will* change and *will* morph as they become more widespread. Vaccinations—whether given by injection or by pill—will have a slowing effect to this, yet there was always room for pockets of virulent populations where great changes can occur to the virus making it more dangerous and more easily transmissible. What is being withheld from the public by the virologists of the various national laboratories is that the way of the viruses is always progressive for their transmissibility and, occasionally, for their [lethality].

Viruses do not have a mind—do not have an intelligence—they simply replicate, replicate, and replicate many, many times in their host individuals and spread that to others. It is not a matter of success or failure on the part of viruses as they have no intelligence, but the fact that through their rapid replication and adaptation, their form

can be modified through chance developments, and some will be successful in becoming more transmissible than others. And, of course, those are the ones that will be infecting many people. Whether they are lethal or not is not a matter under the control of the viruses either. They will duplicate and duplicate until they duplicate themselves in ways that are highly transmissible and transmissible before the death of the host individual. The [lethality] of the virus is not a concern of the virus. It is simply a means of statistical replication so that the replication hits on a formula or a design of the virus that fulfills the need to replicate and replicate rapidly and in as many people as possible.

That is the full, worst course that virologists are seeing. As the death rate is quite low for this virus, it is not a concern that its lethality is not very high. The concern is that, in time, that factor may increase to the point where the person who is the host may be infected silently without them knowing it, and that within three weeks they will have reached the limit and then they are deceased. That is the worst-case scenario for humanity as it would cause the demise of many, many people. That has not become a visible factor yet with this virus. Virologists know that that is perhaps an eventuality, and while having people vaccinated and taking the vaccinating pill, they can slow the rate and the replication of these viruses to different models that resist the spread of the virus. By subduing the rapidness of the spread of the virus, you are in fact decreasing the chances of it spreading and developing into a lethal virus.

I feel that there is more to your question... Oh yes, you were speaking about three to five years. That is remarkably and ironically mostly a matter of personal decision making on the part of those people who have yet to become vaccinated and those people who are vaccinated to expose themselves to others who have the virus active in their bodies. This will have a tremendous effect upon the course of your societies, international travel, and on the economics and financial conditions of individuals, corporations, and governments. With the continuation of this process of the many waves of virus rising and falling, it is eventual that it will weaken the economies and finances of governments and corporations. It will not be good for the global economy or for trade and so on. It will also be an invitation by those malevolent political leaders, national leaders, for them to take advantage of weaker nations at that time. All in all, it's not a good situation for humanity, even though it was an eventuality that this would occur. Thank you. If you have further questions regarding your topic or other topics, please ask them Stéphane.

COVID-19 compared to Spanish Flu

Stéphane: Yes, just an extension on this one. Thank you for your answer, Machiventa. An extension of that question is: How does it compare with the Spanish flu almost 100 years ago? This one took three years to settle itself *without* vaccination, are we looking at something completely different now?

MM: No, the situations are very similar. People 100 years ago during the Spanish Flu pandemic learned quickly to avoid those houses, those friends, those individuals where the flu had taken hold and had killed people. It was also a matter of it raging around the world where it killed approximately 50 million people at that time which decimated populations and, quite frankly, scared everyone else from traveling or from associating with other people. They too wore masks. They did not have the vaccination, as you said. This too will run its course and given the nature of this virus and the precautions and the processes that your virologists and national laboratories are taking, this infection will last far longer than the Spanish Flu did. Thank you.

Stéphane: Thank you, Machiventa. Thank you for your answers.

MM: You are most welcome.

Rick: Good afternoon Machiventa. how are you today?

MM: Muy bueno, thank you.

The new contentious dynamic

Rick: Okay. You mentioned during our last session that since our removal from [Planetary] quarantine in the mid-1980s, certain constraints were removed and are no longer in effect. One result has been the current dramatic and destructive polarization we are experiencing in politics, societal relationships, and families throughout our world. My question is: Would you please expound on how this new contentious dynamic will proceed in the near future?

MM: Yes, I will strive to comment on it though again, it will be incomplete. The past provides us with wisdom to assess the current situation—meaning that when nations are weakened, stronger nations will attack. [There was an interruption here due to noise.] To continue with the incredible divides among people, whether it is politics, nationality, or whether it is immigrants and immigration, these factors will continue and become heightened. The simple dynamic of the human is “me or you,” and, of course, the option is always for *me*, rather than *you*. And so, it is a matter of heightened awareness of the threats from the outside—whether it is ideological, moral, political, economic, financial, cultural, or personal. So, the increase in population of the Earth has not helped this situation. It brings out the animalistic side of humans to protect themselves and, according to the personal inclinations of individuals, that when they see others are weak, they will attack; they will be strong, they will be dominating, and seeking others to be in submission. This fracturing of societies goes to the local level, and even within families. It is not something that brings together union: of joining, of sharing, of being *we* rather than *they*, and so on. This is a cultural dynamic which has always been latent within cultures and can be expanded by those cultures and those associations which see the world as being hostile rather than being friendly. Thank you.

Recca: Thank you JT. Good morning, everyone. Good morning Machiventa.

MM: Good morning.

Role of elders in society

Recca: Maybe this is tied into the last question, and also to the fact that we have a number of our group members graduated to the transition world. As a person now, I am in my 60s and... (No, that's not true. In my 70s, I keep forgetting.) Is the attitude and the role of the elder in our society shifting because we are living (some of us, some cultures, some nations, some people) longer and are still getting around. Is there a shift because of continued aging of what the elder's function is in society? We are not sitting next to a fire spouting wisdom and knitting or babysitting. Is there a role for the 70 and 80-year-olds in an active, ongoing, developing, improving world society?

MM: When you expand it to the world, there are several answers for that. When you contract it to the national level or the national culture, let's say France for instance, the United States, or some other nation, the answers are different yet. In cultures that have a youthful orientation as does the United States as a whole, then there's little regard for the elders to volunteer or to be *asked* to volunteer, such that they are no longer part of the social equation of the young culture. This is most unfortunate as there are great sources of wisdom among the numbers of the elders that live.

The spread of what used to be called senility (now called Alzheimer's [Disease] and dementia) has made it such that the elders are suspect—addled, old fashioned, out of touch, historic but living relics of the past, and no longer a viable part of society. However, within expanded families of national and cultural origins, there is great room yet for the elders to share their wisdom. This is best done, of course, during childcare and from child activities ensuring work with the younger generations. The elders can teach cooperation, coordination, and many of the better values of humanity to them as they work for instance in gardening, in the house, or putting up fruit as the Mormons do to store it away for the winter during their canning and freezing seasons. It is a matter of decision-making on the part of the individual elder to dismiss that and make themselves valuable.

How would you do that? And where would you do that? That is the question that you need to answer for yourself, personally. Thank you.

Recca: Thank you. I'll think about this and have other questions for you at a different time. Thank you.

JT: That does it for us today Machiventa. Do you have a closing for us?

Be of good cheer—where you can develop it

MM: Yes, most definitely. This is Machiventa Melchizedek, your planetary manager. My first words are, be a good cheer! And you may say: “Well, Machiventa, there's not much to be cheerful about.” But we would say to you, be of good cheer where you find it, where you can develop it, and that is with your friends and with your family. Appreciate that which you have, not what you don't have and give value to what you have created in your life and be thankful that you do have things that occupy your mind to keep you busy. There is a purpose for you, and there's meaning in your purpose and in your living. It is a matter of discovering that as many people are now unemployed and choose to be—who choose to not go back to work and choose to do the easier life than being in high competition. Friendship is perhaps one of the most undervalued and magnificent assets of human social existence. Wherever you see individuals, smile, and say, “good morning”, or good afternoon, and be cheerful in your countenance. It is not necessary for you to bring up topics of woe and grief to have something to talk about. Rather be pleasant and be kind to each other, for sometimes, in times of need and difficulty as this, this is all the good cheer that you may receive so you want to expand that in your own personal life, your own personal thinking, and particularly in your own appreciation of yourself. You do not want to be miserable to yourself or to other people.

Christ Michael as Jesus gave you a good example of how to live life that way—it was humble, it was in deep appreciation for others, and recognizing those who he could be a good ear to and those he could not. It is a matter of discernment, and if you discern your life rightly, you will have things to give praise to, as we know you do.

You are in the company of angels

Remember too, that you are not alone. You are in the company of angels, and that you walk each day and live each day in the company of those who you do not see, those who have great comfort for you. And when you are grieving and in need, call out to your unseen friends for their accompaniment and their befriending. They are here, and this is a wonderful gift that they can give you. Good day.

JT: That is sound advice for sure. Thank you Machiventa and thank you Daniel.

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