

## 2021-01-10, New Era Transitions Planetary Manager's Group #22, Machiventa

### Planetary Manager's Group #22

Machiventa Melchizedek, Planetary Manager

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TR: Daniel Raphael, PhD

Invocation: JT

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#### Directed social change

**Machiventa:** Good morning, dear friends. This is Machiventa Melchizedek your planetary manager. It is a pleasure to be here with you today, and for us this is an auspicious day. Today we will commit the first act of directed social change that will affect the future. You will read about directed social change in the manuscript that This One sent out to you through the internet. It is important that you begin taking on the perspective of a planetary manager, which means that time becomes not only a valuable asset to mortals, but to us it is a developmental process. As you know, we do not have calendars, we do not have clocks. We do have schedules. Those are personal and those are part of our work routine and school routine, but we otherwise do not have schedules. And you may note too that we do not have days or nights. So, for us, it is a perpetuation of development.

## Seeds

I'm going to share with you an old parable that you know about, and then I'm going to explain a metaphor to you. The parable comes from the New Testament Book of Mark, and it relates to the process and development of seeds. Now, this passage in Mark does not talk about seeds [per se], but seeds are very important, and so it begins with this—it begins with the seed, then the blade, then the ear, and then the seeds that fill the ear eventually. So, it is a process of growth, and if you've ever gardened or have ever grown anything at all, you realize that you start with a seed, and then a seedling, and if you buy it at the store, then you would transplant the seedling at home. And so, through time you see it grow and it goes from the nurturing soil [and] sprouts up as a single blade of grass, wheat, or corn, then it eventually develops a long stem, then the head of the stem which looks like it comes out of the leaves, and then eventually it fills with seeds (corn kernels or wheat seeds for example) and then the plant withers and prepares for the seeds to be harvested—meaning that everything dries, everything cures, everything comes into its age. So it is that we nurture individuals.

You have each a seed of the Spirit, the presence of God within you. And so, you become the gardener of this presence in you, and you grow it. You grow your relationship with the divine within you. And we take note of that, even early in your life. We take note of your growth, the time that you grow, and how you commit yourself to this growth. In early years it is simply a process of rote learning of prayers, beseeching, requests, and so on. But as the person develops, we begin to see that eventually this could be a bountiful harvest of new seeds for the world. It's not that you grow many copies of the divine presence within you, but you become a seed among many seeds. And so, we follow this very early in your life and we nurture you as best we can. And of course, this is the primary chore and work of your guardian angel. Eventually, as you become more adept and more committed—more persevering in your faith—you go from having a group guardian angel to a personal guardian angel. And so, you grow and grow, and we nurture you and we assist you to find where you will be most purposeful and have a meaningful life and eventually be of service. So that is the seed. You are the seeds, and we watch you and we see you grow. It may take us anywhere from 20 years to 80 years or 100 years to see this growth occur and see how we could assist you to grow into service. We have been following a number of you through the years in this practice. You should take this to heart for yourselves as well as other people you've seen in the world.

## Construction metaphor

Now, let us go to the metaphor. You have an idea in mind that you want to build a four-story office building—not a large one, a small one, maybe 10,000 square feet total. You would hire a construction manager and the construction manager would meet with you and architects and engineers and you discuss the plans and how to proceed. You

provide the money to the contractor to get started and with additional payments in the future as work progresses. The opposite way of dealing with building a building like this is to call all the contractors, all the vendors, and say: "We're going to build a building here on February 1st, and so we need to have you show up with your materials and workmen, and we'll put this together. They would probably look at you with dismay and amazement and even disgust at the thought of everyone showing up on one day to build everything from the roofers, the electricians, the floor finishing people and all of those contractors.

You know, and we know that with a good construction manager you would start with the lot, excavate dirt for a foundation, and have the utilities come into the building and so on until it's finished in six months, nine months, maybe a year or two years later. Now, hold that in your thought when you consider what humanity does—what your societies do. You are living in time, and you are living with social structures—you call them families, communities, neighborhoods, societies, nations, and so on. Yet these things come into being without any thought of the other surroundings. You do not have any social engineers. If you were going to change or bring into existence a new organization or a new culture, how would you do that? Where would you start? That is the thing that we're doing now that is explained in the book that has been sent to you. These are the plans of social engineering. We are the architects of your new society. We are not creating a new culture, but we are going to transform your old cultures into renewed and transformed cultures with you. You might see this book as the social architecture and engineering plans for creating a healthy, socially sustainable, functional society that is in peace.

### Designer societies

Now, that would be remarkable, wouldn't it? We have never seen that done before in earthly civilizations. We have never seen anyone, any group of people, talk among themselves and say, "Let's go ahead and build a society, and let's ensure that we are socially sustainable, materially sustainable, and that in 30 years we have peace in the country among people, and that we have new generations of children growing into adulthood who will become our project managers—our social managers of various organizations, associations, and so on." So, when you look at this book, we want you to accept it as our plan for the future of your world. This has been directed and organized by Avalah Melchizedek working with This One to present these plans to the world. This is the work that we will be pursuing in the near and far future. You see, your civilization now is deconstructing itself. It is in many ways devolving, and the cultures that had great progress morally, ethically, and socially are now going backwards. It is important that during this reconstruction time—this recovery time—that there would be a plan in place for the societies, cultures, communities, and families of the future, so that they all work together. If you were to draw on a piece of paper from the bottom up to about midway—five or six (however lines you want) vertically, and then you just leave them there. Now, this represents your cultures, your social institutions, social sciences,

governments, corporations, everyone going their own direction. Everybody is moving ahead, and you call that progress. We don't. It is simply that each entity is doing its own business going in the direction that it says is positive and constructive for itself and for its dividend contributions to stockholders and so on.

Yet, if you were to see this as we see it, we see that there is tremendous independence, separation, and lack of cooperation and competent working relationships. The way your associations, corporations, governments, and all organizations work now is that they're all separate. The only time they work together is to avoid bumping into each other. You have the Federal Communications Commission, you have the Securities and Exchange Commission, and other organizations as that. Plus, you have the statutes and regulations that are inherent in society. Now these are rule-making organizations that try to keep you from bumping into each other and causing problems; yet there is no concerted effort for all of these organizations to work together—to multiply their effectiveness by working together.

This is going to cause you perhaps a great deal of cognitive dissonance. You're going to say: "Huh, how does this work? What's going on?" And the reason that you will have difficulty understanding this is because you were born into this chaos, into the separation. You have learned how to navigate in the maze of these organizations and society trying to maintain your own life without much cooperation from anyone else. Some families have their children and when the children turn eighteen they leave home and it's goodbye and we wish you good luck. And some families provide college education for their children, technical training, skill training, even help them with job placement if they are not of the inclination to take on academic pursuits, and so on. We are talking about expanding that concept to the whole of society, and we particularly are interested in assisting democratic societies, because democratic societies inherently have the capacity to become socially sustainable by engaging the innate values, ethics, and morality that are innate to humans. I'm trying to make this as simple as possible—concepts that you perhaps have never thought about before. In my address here, I am also speaking to an audience who may pick up this transcript for the very first time. How do we encourage individuals to work together? How do we encourage organizations to work together? And so there must be a basis for doing so.

## **Born into chaos**

Of course, to make a long story short, you always want to work with commonalities, and the basic commonality of all organizations, societies, governments, associations, corporations, and other organizations, is people. What is common to all people? Well, it is the seven values that we have discussed at numerous times in the past. Every individual is born with these seven values, and if you don't think the values are innate to you, then substitute the word "motivators." You have genetically-based motivations for making decisions and taking actions or not. It comes to a choice. Many decisions are made without thinking about them. Some decisions you *do* think about. And so, we

know that, and we've told you before that values always underly decision-making. So, the commonality of peace is for all people to be aware of and use the values that are common to all people.

### Directed vs. undirected social change

Now, when I first started my opening, I talked about directed social change. If you look at that, what is the opposite of that? The opposite of that is *undirected* social change, and that is what your civilization has experienced since the beginning of time—people making their own decisions, going their own way, and having very, very short-term goals that they want to achieve. Now, as a planetary manager, it is important to assist humans and the populations of the planet to work together to develop their decision-making so that they survive. As we've said before, planets inhabited by sentient beings such as yourselves and are inspirited (having Spirit within them) are incubators for new souls, and it is a planetary manager's job and his team's and guardian angel's [jobs] to assist the best results from the person's life, so that they are able to enter into their morontial career easily, capably, and well-prepared.

As we see that your planetary population has far exceeded its workable numbers, it is important that we use this time now before the coming collapse to make plans in preparation for the recovery. If you have studied and read papers and books on the coming collapse (there are dozens out there—some more horrific than others, and some are well thought out), even back in the 1970s of earth time the Massachusetts Institute of Technology made several predictions that this world would become unsustainable, unlivable, and enter into an era of collapse. Some projections have been revised over that time (from the early 1970s to the present). The collapse would occur from 2025, 2030, 2040, and certainly by 2050. Well, in times as this, that is only 30 years to the maximum date that your world could sustain itself as it exists right now. In other words, even thoughtful mortals who have projected these changes in developments and projected the collapse of your world would take place approximately 50 years ago. So, it is important that we think of this together and make those plans.

Where would we begin? Well, with unlimited resources, we would begin with transforming the family social institution to one that successfully produces children growing into adulthood who are socially competent, capable, and responsible. The next one would be a process to assist the governance of your citizens. The primary institution we would begin developing would be the Local Community Design and Validation Team. This would not take as long or use as many resources to develop as the family learning centers. The third part would be to improve the democratic process. All of these fundamental thoughts and concepts and recommendations are involved in the manuscript that you have received on your computer or printed out as a hard copy. And if you want a hard copy to have in your hand, you're welcome to write to This One, and compensate for the cost of the manuscript and shipping.

## We have a plan

In other words, we're telling you that we do have a plan, we have some specifics, and where to start to make the changes. These are intentional, conscious, and directed social changes, and [they] begin by having plans, making decisions, and beginning. We know that you will wait for the other shoe to drop, and, my friends, it will. Do not be concerned about that. As you can see, we, as agents of Christ Michael and the First Source and Center, are here to assist you to be successful. In doing that, we have devised these plans for you to read about, think about, and determine how you can participate if you choose to do so. All that will be needed for the recovery and for the development of peace have been and will be provided to you. We only ask you not sit on your hands until then waiting and waiting and waiting for something to happen because we know it is coming, just as this has been coming. At this point, we have revealed as much as we can to you without further revelations interfering with the future developments that come along. As time passes, you will become more and more aware of specifics. Right now, we are dealing with generalities, and as you think about these words that are provided to you today, we (and I mean many of us as we) are assessing your thinking, what you're thinking about, your doubts, your fears, your hopes, and your anxieties if you have any. We are assessing you, this team, and then the readers of this transcript to see how they react, how *you* react to these words. So, this part of *our* work is to amend and revise our plans, not these plans that we have spoken about—these civilizational, societal changes—but the plans of how we deliver this to you and the public. We would like you to thoughtfully think about these things, reflect on them, and not come to immediate judgment. Thank you.

So, you have this initial piece of work to do. Now I'm opening the floor to your questions, and hopefully we will have answers for you. Thank you.

**Rick:** Well, good afternoon, Machiventa. How are you today?

**MM:** I'm excellent, thank you. I finally have this off my chest. It is something I've been wanting to share with you for quite some time.

**Rick:** Yes, and thank you very much for that. Last session, you mentioned an unfamiliar term to me: *moral necrosis*. I looked it up and it appears to mean premature death. Is that accurate?

**MM:** No. Morality has to do with a life and death development or situation, and necrosis is the rotting of flesh. If you take moral necrosis and apply that to a society, you are seeing that occur from the highest levels in this nation to the very lowest levels. There is a degradation of morality and ethics that we would say is repulsive. Thank you.

**Rick:** Okay, thank you for the clarification. Do I understand that moral necrosis would be synonymous with degradation of moral conduct?

**MM:** Yes.

### **Moral necrosis and group psychosis**

**Rick:** Okay, thank you. My question is, during our last session, you stated (and I'm paraphrasing here) there is moral necrosis or degradation of moral conduct occurring in the world that is enabling the group psychosis you referred to. This is a downward spiral that will continue unless there is some outside influence. My question/request to you is please tell us more about the outside influence. Thank you.

**MM:** Thank you for your question. It was very thoughtful. The outside influence is these presentations that we have been making to you for the last 20 years. The major influence has been initiated by the COVID pandemic and the cataclysms that will continue. The outside agent is the agent of tremendous civilizational change, primarily because there is really no going back to the old normal as there has been a tremendous change of culture that has occurred in many industrial nations across the world. The major influence that I am speaking of directly is the provision of a plan of recovery and of peace, which has been discussed and is presented in the paper that has been sent to you. Thank you.

**Rick:** Thank you very much.

### **Plan of Christ Michael**

**MM:** You may be wondering about how this occurred, how it developed, and it is a part of the mandate of Christ Michael, that all that we do, all that we *will* do be co-creative. Therefore, we have worked co-creatively with millions of people across the world to develop plans for the future. It just happened that This One participated early on in our efforts to bring those plans to you. These plans did not originate from this individual as they were a surprise to him as well in this immediate previous four month. Those other concepts that were developed were separate and apart, and through the work of Avalah and others, the consciousness of This One has been influenced—colored—by spirit to think of all these concepts as part of the grand plan to assist your civilization to remain in existence. Thank you.

**Rick:** Thank you.

**Jeff:** Good morning Machiventa. I have not finished the latest book. I started at the summary towards the end in conclusions and was kind of immediately jerked back forward to say: “Okay, start at the beginning.” And I was struck by several things that were in the pages 25 through 35. And I have a couple of thoughts I'd like to bring to you. The first one is a curiosity question, and that is the “UNdirected social change” in the

manuscript has both letters “UN” capitalized. Is this in any reference to the United Nations or is just for emphasis versus the word directed?

**MM:** It is for emphasis. The author, This One, wanted to emphasize the difference between undirected and directed, and so those were capitalized, and that word was put into his software dictionary. It is intentional so that people would realize and think about the word rather than glossing over it. Thank you.

### **Mission and value statements**

**Jeff:** Thank you for that. As a compliment to Avalah, I have read Daniel's work for many years, but I think that this work is more cohesive and energetic. This is just a fabulous piece, and I have not yet finished it. So, I hat tips to Avalah for this. My main question here is that most businesses and almost all not-for-profit organizations have mission statements and vision statements, and sometimes they have other statements. Some have values statements, and I've looked at some of those and they're a mishmash of incohesive ideas. I have personally participated as a board member in drafting several mission statements over the years, and I found it an agonizing process. So, it seems to me if we were to place the values agreement at the top of the list as a definitive change in culture, we would attract more enthusiasm from board members, than asking them simply to revisit the mission statement, tack on a values agreement. Can you comment on that idea of putting the values agreement ahead of a mission statement for existing organizations?

**MM:** Certainly. Thank you for your question. I am not going to assume, but your question is directed to organizations and corporations that you've been a board member of?

**Jeff:** Yes.

**MM:** Okay, thank you. Yes, values are the premier motivators, and I use that consciously and intentionally because values are innate to people—to humans—and they act as motivators to guide thinking. It is the premier place to start, to begin—what are your values? Because when you are an organization that is involved in making a profit, then you must always be thinking in some way about the end user—the patient, the client, the individual who will receive the service of this company. You would be thinking in terms of how they would receive your business, your services, products, that would be agreeable to them, of course. You would want to have values across the board in your organization, from the production lines clear to the Board of Trustees and owners that would guide the integrity of the organization to produce services that are synonymous with the highest values of the individual user. It is the best place to start because you are innately embedded with these values, each one of you, and it puts that in the forefront of your thinking and is the primary impetus for developing sound visions, intentions, operational philosophy, and missions. So, you were exactly right. Thank you.



**Jeff:** So, if I may just jump a little bit ahead, the thought came to me that we could, as a group of small seeds, collect over a period of time, published in various places, including the 7corevalues.org website, things like: “Why every family, business, and organization should *have* a values agreement.” Or “Why every values agreement should be part of the seven core values outlined by these papers.” Is that a direction that you would encourage?

**MM:** Yes, I definitely would. Particularly in any group of individuals who come together with their own agendas. It is important to have values agreement, so that the operations, decision-making, and actions that are taken are not what you would call jangled; meaning that there is no disharmony, that there would be an immediate agreement upon what to do, how to do it, and why to do whatever that is that you have in mind doing. Values agreement is essential in the family. It is important that the grandparents and parents have agreement in the values that they have, which are then shared with the children. And as the children grow up, they are taught directly—not just by reference or inference—but directly what the values of the family are and that they are reminded of this as they conduct their lives in the family and as they grow up. This is perhaps one of the best ways of socializing and enculturating children into the larger society. By doing this, using the best values plus the ethics and morality, you are preparing these children to become effective, honest, abiding executives, managers, supervisors, team leaders, and participants in whatever they do in life. They then begin to set the standard of the work group that they're in at that time. Thank you.

**Jeff:** So, if we as a group were to try to stimulate people to develop their own values agreement and collect those in an anthology or collection, would that be a worthy project so that people could look up and see what other families have written as a values agreement or what other small businesses have. Is that a worthy use of our time?

**MM:** Most certainly, and I would go further than that to say that having an anthology such as that would be a product of an indigenous and literary search for family best practices. These have been written about by many people over the centuries, and that they exist in indigenous cultures and what would be needed to make the learning centers for sustainable families to be thoroughly effective would be to gather those from various cultures around the world to point to as the content necessary to develop children into socially capable, competent, and responsible adults. As you may think, there should be some commonalities across the social structures of all cultures, societies, and ethnic groups. This is one of the objects of doing this research. Your addendum would be the wonderful values agreement that is found within that research. That would make a good adjunct—a very meaningful adjunct to that research. Thank you.

**Jeff:** Thank you very much Machiventa.

**Craig:** Good morning, Machiventa, everybody.

**MM:** Good morning.

### 7 core values are foundational to social constructs

**Craig:** Going back to the analogy of building an office building, you don't try and do it all in a day, and that you start with the foundation. I was just wondering if you consider that the seven core values are the initial foundation that needs to be poured before anything else happened?

**MM:** Yes, you are correct, and this would be inherent in the presentation of social plans to build, revise, or restore a culture or society. This is why these have been put foremost in this document. All that is developed in that document is predicated upon the values, ethics, and morality that emanate from those values. This is the very beginning. Does that help? Do you have further questions?

**Craig:** Yes, that helps. So, we predicate the rest of the building on that foundation, and so then we have other parts to build, and I don't have an immediate, clear concept of which part comes next, but that was what I thought of must be the first part.

**MM:** Let me expand on that, please. Let us take, for example, the Social Sciences. And let's extend that to social institutions. It is not that they are one and the same; they certainly are not, but they are definitely related. If you took the social institution of education—let's start with education because it's so vulnerable. If you were going to build a new culture of education, where would you start? Well, you would start with the values, and you would start with the ethic and morality as a second step.

You would ask yourselves in your small design team that you're using to reinvent education as a social institution, you would ask them how they would apply this to education. And so, you would begin with the organizational development of thinking about what is the vision for education, public education, general education, the education that people need to adequately conduct their personal and commercial business in society. You would ask: What is the vision for education as a whole. Then you'd want to get into the intention. As you work through the vision and the intention, you would still hold in mind those values and ethic and morality. And so, as you proceed through each one of these phases of organizational development, you would be testing your statements that you've written down. Does this honor life? Does this empower life? How does it assist life in general.? Then you would go to equality. In education, in your vision statement and your intention, you would want to consider equality. Is this equality? Is education for everyone or is it just for a special group? And does it include the disabled—the people who are mentally competent and capable who may be put on the sidelines of education otherwise?

As you work through the organizational development steps, you would be testing each step with all seven values. This is the beginning of developing socially functional, capable, and responsible social institutions. Education is a means of multiplying the effectiveness of the inherent natural potential of each individual cognitively through the seven stages of human development—that is the mental, emotional, physical, intellectual, cultural, social, and spiritual. All those factors enter into your organizational development, but what is unique about this is that once you do it, it is applicable to all educational settings all over the world. Now, that's astounding. If you go to Princeton, or you go to Wellesley, or any college around the world, they will have their own organizational development and their own values. How would the University of Edinburgh's statements of vision, mission, philosophy, and intention differ from those of Harvard, for instance.

They may differ in some ways and may not in others, and so what we want to do as planetary managers is to create intentional social change that is progressive, constructive, and proactive. As you can see, stepping aside for a moment, the efforts of Christ Michael are proactive. He is not waiting for the happenstance development of your civilization to move forward. That is much like asking a million monkeys to write Hamlet or to write the Encyclopedia Britannica. It is impossible. It can't be done. It won't be done. And so rather than waiting for the inevitable demise and destruction and loss of this planet's civilization totally, He has taken proactive action according to these seven values, ethic and morality to assist your planet to grow a civilization that becomes self-sustaining and at peace. I consider him the most eminent, important boss that I've ever had. He is humane, thoughtful, caring, compassionate, and he doesn't sit on his hands. He is a worker of the first order and compassionately assisting the growth of individuals and whole civilizations to mature. Thank you.

**Craig:** Alright, thank you for a great expansion on my original thought. It's just marvelous. Of course, education is just one facet, and we would build in the same way in every social institution.

**MM:** Yes, there are approximately 5, 7, 10 basic social institutions that you could apply this to. And even the peripheral ones need to be reinvented and revised. And if I may go aside a bit more, media is as yet an unorganized, undisciplined social institution and has a tremendous loss of credibility across the board whether it is the *Wall Street Journal* or whether it is the *Daily Herald*. They all have succumbed to the commercialism of their product, which is deplorable. So, there is much work to be done in that field, and were we to encourage a professional journalist, student journalist, or college class of journalists to invent professional journalism, that would be a wonderful thing to see. Thank you.

**Craig:** It certainly would. Thank you.

## Social best practices

**Marthe:** Thank you very much. Thanks, Machiventa. It is the most wonderful privilege to sit here and listen today. Two questions came to me. The first one was when you mentioned in summary the three major ways forward in terms of the learning center for sustainable families, the local design and validation teams, and processes to re-design our democracy. I was thinking that from my perspective of working in an African women's organization for the last 18 years, there are two best practices, and I think one of them probably came to me through Daniel. The Swansea-Wales model, called localized digital democracy and participative budgeting, where they start teaching junior students to learn to make better decisions and to do so communally, and then finally they link, you know, the crowd source ideas, best practices in a community, and then they take those community priorities, decide who supports them, and then they link them to local budgets. And for me, it has been something that I've tried to interest other people in at ward level, at static level when I've been in meetings. I just wondered if you could say whether that and another model—the Poverty Stoplight—which is a model that focused on family self-diagnosis and family improvement—I was wondering if these two global practices can be considered best practices and is it worth our time to try and push these tools to help us behave better. Thank you.

**MM:** Thank you for your question. First, let me state that there are parenting best practices. These are what parents do—a father and mother, husband and wife—what they do in the family setting to raise their children. These are different from social best practices. Those projects and procedures you have mentioned would be social best practices. They are mechanisms by which you can examine the functionality or dysfunctionality of a community or whatever the body is that you're studying. There needs to be more of that, and if you take the oldest one that you may be aware of—the man-to-land ratio—this too is a best practice at the civilizational level. So best practices can be delineated at those different levels just as there is a personal morality, societal morality, national morality, cultural morality and ethics, of course, and even the international global morality. So, you're headed in the right direction. Thank you.

## Making Daniel's latest work more accessible

**Marthe:** Thank you. May I add one more question? You mentioned Hamlet for instance. My son, who's 12, has recently read a series of Shakespeare for children that takes about 30 minutes to read from start to finish, including Hamlet, King Lear, etcetera. And I was wondering if trying to simplify Daniel's amazing work that's just come out, whether that is something that's worth doing to try and do it in a format for children of different ages and young people and people from different cultures with pictures, so that it becomes more popular.

**MM:** Yes, we would definitely encourage that to be refined for the child level, whether it is in elementary school, secondary school or a college level. It can even be simplified to the point of pre-school for parents. Thank you.

**Geoff:** Hello, Machiventa. Thank you for an absolutely wonderful presentation. I did have a personal question relating to how an individual of moderate education that understands these concepts but [has] no academic qualifications or real access to government and academia can more effectively assist in bringing these values to people's attention in society in the areas that they move in. I think you've answered most of that question in your previous answers, but if you'd like to add a little something to that I'd appreciate it.

**MM:** Gladly. Thank you for your question, and yes, you're right. What we have striven to do through This One and Avalah is to write a comprehensive explanation in this book for recovery from.... [JT: the meeting was interrupted for me by a fire alarm in my hotel room.]

**MM:** Okay. You are correct. The delivery level of this work requires a certain level of intellectual capability, and it provides a manual that is in need of revision to be written to the delivery level of those who can understand just as the question before related to its delivery to elementary school, secondary, and collegiate levels, and also to pre-school levels through parental education. These are developments that others will need to take on as their work that they want to do with us, for us, for humanity, as This One is not engaged in that production. We have been limited by This One's capability to express in various levels, which he seems not capable of doing. He is much like a car on cruise control, operating basically at a one level of delivery for readers. This is unfortunate in that some people can understand it easily and other people will have great difficulty. On the other hand, it is a wonderful resource for those individuals who would like to re-write it at the level that they think should be written for the audience that they have in mind. Thank you.

**Geoff:** Well, thank you, thank you Machiventa. That was wonderful. I wonder if I could just follow that up. Some considerable time ago, I asked a question around the master Jesus and the Parable of the Sower, some various interpretations of that anyway, on the mission of adversity and the spiritual value of disappointment, and you asked me to go away and study that myself. There were voluminous references to that within *The Urantia Book*, so I did that. Could I come back with a quick response to that?

**MM:** Certainly.

### Expectations and disappointment

**Geoff:** Well, to sum it up, I think paper 154, Chapter 2, verse 5, in *The Urantia Book* which, and I quote states: "Universe difficulties must be met and planetary obstacles

must be encountered as a part of the experience training provided for the growth and development, the progressive perfection, of the evolving souls of mortal creatures.” It goes on quite extensively in a marvelous way, but that was the gist of it. And my conclusion on that would have been that disappointment arises from unfulfilled and unrealistic expectations of humans, which are often based on selfish pursuits, and that disappointment serves to re-educate the human mind and bring it more in alignment with realistic, should we say, cosmic expectations?

**MM:** You're exactly right. We appreciate your summation and your insight into that passage. Disappointment is necessary as it points to the need for growth. If a person is disappointed, that means they have erroneous expectations, and if you back that up further, you can take that into beliefs—that their expectations are based on erroneous beliefs and hidden assumptions. And if you back that up further, you will probably find that the individual holds some values interpretations that are erroneous. And so, when you back that up further, you get down to the seven basic values, ethics, and morality. And these always provide the final test for disappointment, unresolved problems, regrets, resentments, and so on. For the spiritually evolving individual, disappointment is an indicator that further growth is needed.

The standard that we suggest people hold is the standard of Jesus—Christ Michael as Jesus. Jesus understood humans thoroughly and completely, and he understood their disappointment as their need for growth. Was Jesus disappointed? No, he wasn't. He understood the situation that was before him, though he was sometimes regretful of the lack of growth of individuals whom he loved so much and that he wished and prayed for their growth and development so that they would be able to fulfill the potential that was in them. And of course, as you strive to become the master of your life, you're really striving in a way to become another Jesus in your patience, your tolerance, your forgiveness, through the growth of your personality and the growth of your inner spirit—the union of yourself with your Thought Adjuster. And so that is an awfully high standard, but it's one that is less than the request and command of *perfection* that the First Source and Center gave to you, and which was reiterated by Jesus in Christ Michael to you. Does this help?

**Geoff:** Yes, indeed. Thank you very, very much for that. That's really filled out my whole understanding, and as I say, there are many, many other chapters which refer to this, and I certainly commend the rest of the team and the readers of the transcripts to check that out as they are so inclined.

### Seeds for the future

If I may just make another comment, it would be that I think it's essential that that these studies, as you say, these studies of the social sciences that have to be reviewed in academia, I don't think we're going to make a lot of progress until these things are being taught to astute 21-year-olds in our universities. I don't see it infiltrating government until

it's already been studied extensively within academia. So, is it perhaps unrealistic of me to expect to see this within my lifetime? I'm now in my 70s. I've been already trying to infiltrate these things into society. I must say it was really heart-warming to hear Swansea mentioned once again in these transcripts—as you know, and the fact that you did tend to concentrate on seeds during your wonderful presentation. So, as you know, I'm working locally with community groups growing food, and I would commend all of the people that listen to these transcripts to look into saving open-pollinated seed and passing it on to future generations so that we can continue to feed ourselves going forward into the future. But that's a comment rather than a question, Machiventa.

**MM:** You had one word in your statement about academia. You said, If I can paraphrase it: Can I expect that I will be disappointed?

**Geoff:** Yeah, I know. I was actually joking. I'm hoping to be able to, through Vocalize [Vocalize.ai?] and other things, who are already working within academia, to actually introduce this *moral compass* as it were as a filter for all of this information flowing in through the internet, through these digital platforms, and so on and so forth. Without that moral and ethical filter, it seems to me that it's not really proving very useful.

**MM:** We have had, in our work, to approach the whole of humanity and all levels and occupations and so on with these materials. Yes, *The Urantia Book* limits its message to those who are literate and to those who have a high level of literacy and language skills, and so the message is limited to a small percentage of the human population. Nonetheless, you must begin somewhere, and so we begin somewhere in the same way by addressing this to anyone and everyone who may be concerned about issues of morality, education, family structure and dynamics, and so on. We will be making this more widely known in the not-too-distant future. And as the pandemic progresses, people will become more inquisitive extending their searches to esoteric sources and not the usual sources of information which may assist them in their plight. As humankind becomes more stressed by the cataclysms, the more they will become curious to know how else they might—they as the human race—might perform and behave. Eventually, people will realize that the walls are crumbling around them, and that the thought of rebuilding the social structures that they had will be a thing of the past and that they must reinvent their societies as a means to recover from the destruction around them. I'm using construction and buildings metaphorically in terms of social organization structures and architecture of societies. Thank you.

**Geoff:** Well, thank you, Machiventa for a very, very entertaining, enlightening, and memorable exchange. I think JT is back now so that's all the questions that I have this evening.

**JT:** Yes, I'm back. And we'll go to Rick.

**Rick:** Well, first of all, is it appropriate that I ask or make a statement about workable educational models at this meeting, or should I save that for a later time?

**MM:** A later time.

**Rick:** Okay, thank you.

### **The Continuing Fifth Epochal Revelation**

**JT:** I have a clarification from Walt on his questions last week on the “Continuing Fifth Epochal Revelation” and he has joined us today. I’ll read his amended question: He’s talking about the Cosmic Family in Arizona, and he said: “My amended question would be: “The Cosmic Family, volumes one through four presents itself as the Continuing Fifth Epochal Revelation picking up where *The Urantia Book* left off. It presents you, Machiventa, as the Planetary Prince and leader Urantia’s divine administration on earth. Would you like to further introduce this Urantia-based revelation to the group or comment on it?” And I’m going to open Walt’s microphone.

**Walt:** Well, thank you so very much for reading the question. I did have a question, but it was unrelated to the one that you just mentioned, and so I would wait for Machiventa to answer the question you just read before I proceed with the question I have for today.

**Daniel:** This is Daniel. Let me see if I can get that. And that you want a further explanation of *The Urantia Book* to this group in Arizona?

**Walt:** Okay, yes. I'm feeling within my spirit to drop the question; however, I will say it just briefly for clarity. The Cosmic Family volume is a series of alleged revelations that continues, it claims to continue, from where *The Urantia Book* left off. It also holds Machiventa as the Planetary Prince of the divine administration on the planet, and it also gives a full recognition to *The Urantia Book* as the premier source of reference. And also, the personalities and the cosmology are the same, *et cetera*. However, there are many new revelations and details I think are more related to modern times and what the divine administration is seeking to accomplish in these times. However, my question would have been whether or not it would have been something you, Machiventa, would want to comment on or introduce to the group.

**Daniel:** This is Daniel. Thank you. And now I finally understand it. So, these are a series of books, in other words that are additives or adjuncts to *The Urantia Book*. Correct?

**Walt:** Yes, it's four volumes. Two volumes are published currently.

**MM:** This is Machiventa. We present these volumes to you as additional thought for *The Urantia Book*, and as further explanation for the times that you live in. I will not comment



on their authenticity, you could make that assessment on your own after reading *The Urantia Book*, and to see if it is consistent, in your beliefs, from *The Urantia Book* as a carry over to these new volumes. These are food for thought, and we present it that way, because there are other adjuncts that have been written to *The Urantia Book* by various people over the last 60 years. Thank you.

### Dissemination of teachings

**Walt:** Thank you so very much too Machiventa. That is very helpful. And my question for today is: If you and your team in our physical shoes, so to speak, how would you engineer the tactical dissemination of your current teachings and messages—especially the democracy planning for recovery book?

**MM:** Thank you for your question. How do we further disseminate it? There are many methods now being used. It is this one's Google website—it has the latest version. It's also available via Academia.edu and LinkedIn.com. It is also on the BigMacspeaks.life. So, in this way, it will be disseminated through the internet all over the world. You are leading up to something that will be revealed to you, to everyone, in the not-too-distant future. We have dropped one shoe, and the second shoe will drop sometime in the near future, which will help fulfill the answer to your question. Thank you.

**Walt:** Thank you too, very much, Machiventa. My final question: (I don't know whether to address it to you or Daniel.) If any of us wanted to write a paper on approaches to specific problems or a specific community based on the [Daniel's] book, do we need special permission to do so, to make either a commentary or use it to apply for specific scenarios that we can then publish. What are your thoughts on this type of situation?

**MM:** Thank you for your question. And yes, you would want to relate your situation to Daniel, This One, who will assist you in how you proceed with that. We have given this manuscript to everyone. It is in PDF form, so that it can be disseminated worldwide, and whether people adapt it or not, is up to them. Hopefully, what is adapted is consistent with the contents of the manuscript. If you have further questions, please to address them to This One later on. Thank you.

**Walt:** Thank you very much. That's it for me. I really appreciate your help here. Thank you.

**JT:** Alright, well, that's all we have for day. Do you have a closing for us Machiventa?

### Survival of your first global civilization

**MM:** Yes. You are coming into some of the most challenging days, months, weeks and years, decades of your life and the lives of your children. It is always best to have a plan for yourselves, one on survival and one on continuing existence, and then continuing on

to your sustainable lives as you would want them. We are assisting you in the best way we can to assist your societies and your civilization to undergo the same process. The only difference is that no one has brought the survival of civilization to the conscious mind of 7.3 billion people on your planet. We in our way are addressing a small portion of the population to use the plans that we have made for the recovery and for the development of peace on your world. Civilizations do come and go. It's the first time that there has been a global civilization on this planet. You as a person and as a civilization do not want to repeat this process again, do you? Of course not. You would want to take the proactive stance of engaging your present situation constructively to develop plans that are permanent and put in place for your great-great-grandchildren that their living situation, social situation, and global situation would be conducive to their prospering success, their enlightenment, and the growth of their innate potential. This is our hope and this or plan for all of humanity. Thank you.

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

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