

2022-01-24, New Era Transitions Planetary Manager's Group #23, Machiventa

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TR: Daniel Raphael, PhD

Invocation: JT

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Human emotions and morontial advancement

Machiventa: Good morning. This is Machiventa Melchizedek, and welcome to our Planetary Manager's Group. We have begun a new year, and now we are in the second session of it. I wish to speak to you this morning about a topic which we have not covered for many years, and that is the emotions of mortals. You have been told, and we have mentioned before, that your basic "7 sins" are generated through your emotions—your feelings. And these are contrary to good moral, ethical, and social behavior, less greed-avarice and so on. The other sins of the seven which are famous throughout church history, are those gross behaviors, ways of thinking, and values that are contrary to your spiritual ascension. You have these as your chore to overcome in the early phase of your lifetimes. It is a project of spiritual and emotional maturity. As we've also said, your emotional energy is a reflection of your spiritual capability—as your emotional nature changes to become more angelic, then your spirituality becomes much more powerful and connected to the First Source and Center—the God presence within you—your Thought Adjuster.

You may think that when you die, you leave all of that behind. Well children, you do not. When you ascend, those of you who are still operating at that level, will need to overcome that, and you will be placed in remedial care where you will learn the lessons of overcoming those thoughts and those feelings. Once you're released from detention and you are entering into the early schools and classrooms of your morontial career, you'll then begin learning the more evolved emotions of your morontial self. Take the instance of humility. This is vitally important to your spiritual ascension program. If you cannot master humility, then you will remain at that level until you do. You see, it is

imperative that mature beings occupy the higher levels of the morontial realm, and that once you complete a class, you are certified to be able to go to the next class and so on. And as you progress from class to class, you leave behind those detrimental influences—those emotions of impatience for instance, intolerance for another, and so on. You outgrow those, and you realize that as you mature to become patient, tolerant, and forgiving that you become more powerful as a morontial being. You will accrue the benefits of your advancement by your status and the awakening of many, not hidden, but unactivated morontial potentials within you so that, as you progress, you become more powerful and more capable as a morontial being.

So, when you think about that now, you realize that taking on patience, tolerance, and forgiveness just to name a few (there are perhaps at least two dozen positive emotions that are connected to the morontial state of advancement) that you'll want to learn here in this realm. The more you learn here to, not control yourself, but to grow beyond those old habits. The process is one of letting the true nature of your being come through—[not that] you constrain those negative habits, thoughts, and feelings, but that you release the positive ones to develop and grow. In the meantime, you'll leave behind those negative ones. Those are detrimental to your progress.

So, you see, when you begin to look at your spiritual career here as a mortal, you begin to realize that there is a wide spread of activities that you can engage in to advance your morontial career even as a mortal. Many of you have, and many of you now are occupying the lower levels of the morontial state even as a mortal, and we congratulate you for your progress.

We see that the transcript from the last session two weeks ago was just distributed, and so it is available for you to read, and we suggest you do so. You will have many questions to ask once you read it, and by then we hope to have more answers for you to fulfill or flesh out the answers to your questions. We are beginning to move more rapidly on the material plane such that we can anticipate the next steps ahead very clearly. We are not revealing all of that now as it would be very confusing to you, but [it] will make a lot of good sense when we are able to make this process clear to you. It will be helpful to us and to me (particularly to me) to be able to speak to you in frank and candid terms rather than being nebulous and tenuous in what I'm saying. I'm not that way in my business life or in my personal life, as I wish to be very clear, open, and transparent to you. However, we do know that mortals have a proclivity to exacerbate startling news, and to even embellish it, and then to react to it where no reaction is wanted, needed, or desired.

So, we wait, we're tenuous, and we're tentative in what we say to you at this time. I'm open for questions if you have any.

Values agreements

Jeff: Good morning Machiventa. I have not read the transcript from two weeks ago, but I have been thinking a great deal about the values agreement and how to start one. I've been kind of stuck, and so I'm seeking some help here. Voltaire is reported to have said: "If you wish to converse with me, define your terms." And so, when I'm thinking about how to construct a values agreement, I'm running into a problem of defining the values such as "life" in universal terms that a widely diverse group can agree upon as a positive affirmation. Can you help me get started with this?

MM: Certainly. First of all, when we mention values agreement, it does not mean a document. In our terms it means that there's an agreement on how you live your life and how you deal with others. And that when there is a dissonance between values of one person and another, that they should recognize that and sit down and discuss that. And at that time, if they need to, they could write it down—what are your values concerning such and such. Okay? So, when there is values agreement and values disagreement, it is a matter for reconciliation of some sort so that everyone understands what they're talking about. David Bohm in his short book *On Dialogue* describes this process very clearly, and it is one in which you enter into a dialogue for the purposes of clarification of content. Guidance is much more general than just values, but it eventually does come down to just values. As far as the definitions of life, those are given to you very clearly in the manuscripts that Avahlah and This One have produced concerning the seven values. And the four primary values are described very clearly. If there are questions about that we'd be glad to answer them.

Avahlah had hoped that the definitions would be clear enough so that everyone and every culture would be able to understand what that means. Do you have further questions regarding this?

Jeff: Yes. It seems to me that the Ten Commandments have been used by many cultures as essentially a values agreement, but they are *negative* affirmations—thou shalt not. Are the value agreement understandings (either in writing or not) are they meant to be affirmative or positive affirmations? Is that going to help people to agree to disagree on certain technical points when they argue about when does life begin or such things? And maybe that's not relevant to what's necessary to get people to use the same concepts of how we're supposed to treat each other in a world headed for Light and Life.

MM: The 10 commandments, as you described, are proscriptive—they are "thou shall not", and "thou shalt not do this", and so on. The ones that are described by Avahlah, are proactive, and they are described very clearly in their manuscript entitled *Making sense of Ethics* and we suggest that you read that. And there are examples of moral, amoral, and immoral behavior to describe those values. This is very clear, and the intention was made to be very clear to readers of the text. When you read that you will see that we operate only in the proactive, and that holding people back from behavior is of almost no consequence, even as you know that highly punitive sanctions involved in

violations of the old morality have had no consequence in stemming human behavior from taking the lives of others, for example. Does this help?

Jeff: Yes, it does. I think I got confused with the idea of a document, and that's probably where I got hung up. Thank you for your answer, Machiventa.

MM: You are most welcome.

Welmek's *Lessons on Prayer*—the great communications network

Liz: Good morning Machiventa. I have a bad cold and I was reluctant to speak this morning because I'm likely to sneeze or cough in the middle of my question. I've been away, so I was not here at the last session, and I've not yet read the transcript, but I have been studying (and I really mean studying) Welmek's book on prayer. He speaks of the great communication network of the universe and how *effective* it is, and how *elegant* it is, and how *beautifully* it works. And I'm wondering (I know this is off topic) but I'm wondering how I could tap into this network. How can I speak to it? What would be the purpose of doing that except worship? And is there's anything that I can glean from the wisdom of tapping into this elegant network of communication in the universe?

MM: Certainly. This is Machiventa. Thank you for your question. You are already tapped into it to the extent that you are in peace and in harmony with the universe—with the perfection of God. As you strive to become more perfect, as you strive to remove those detrimental emotions and thoughts from your mind and your personal dialogue with yourself—your inner monologue—and you emphasize the positive emotions—energies—that you become more and more tapped into the universe communication community. You are wanting to become one with it, and when you think that your thoughts are recorded and known by that community. This is how answered prayer works, and that in many ways (as the Bible has said in some sections) that before you speak, your prayers are answered. And, so it is with this community. It's not that your needs are anticipated, but they're already known before they come to your conscious mind. In other words, you are in a pre-conscious contact with this community and that the community knows you as well as you know yourself and perhaps even better. It is not an intentional part of you to tap into it. It is a matter of, to use your phrases, your being of the same frequency as this communication community—that you are operating on the same frequencies. It is very much like you connecting your computer monitor to your computer—you use a special connector between your monitor and your computer, and this provides the agreement of communication between both pieces of equipment. And so, this is what you want to achieve in your prayer life and in your personal life. Prayer, as you've been told, is more of a silent nature than actually a wordy prayer. It is by your motivations of love, urges of love, and connectedness of union and oneness that you are able to connect with this community. Does this help clarify?

Praying for another

Liz: It does help clarify. So, I thank you for that. And another thing that he says in this book is that the greatest service that a mortal can provide is to pray for another. That seems to be almost too simple. Would you speak to that, please?

MM: Yes, this is Machiventa. No, it is not too simple. The simplicity is how the universe operates. Religions have made it far too complicated. They've added the mumbo jumbo that's not necessary. It is the oneness. The book says: "When you pray for another, this is the highest form of service." However, in my discussion here, I would put the word "pray" in quotes. "Pray" is just a form of communication that you would wish and want the very best and highest situation to develop for another person, and that you would "see that" within yourself for that other person. Words are truly not necessary. If you would practice at this emotive extension of your thinking, you would find greater success in your "prayers." Thank you.

Liz: Thank you very much for that. That clarifies many things for me. I appreciate it. That's all for me. Thank you.

Translation of Avahlah and Daniel's paper on Democracy

Jacques: Bonjour Machiventa. I am pleased to be again with the team today. I have a question about how to promote the works of Avahlah published by Daniel. The documents on such [topics] as the seven values, [garbled], the democracy recovery. As you are aware, we have already translated some documents into French, and we plan to translate *Democracy—Planning for Recovery BEFORE the Coming Collapse* soon, but what about other languages? I think about those most used on Urantia such as Spanish, Chinese, Russian, maybe others. Is there, in your view, any priority order to start the translation for you to promote throughout the world these documents?

MM: Yes, we have discussed that at length years ago, and the process we have chosen is the first language would be English as it seems to be becoming a more universally used language across industry and across nations. And that it has many facilities as a universal language though with many internal limitations. The priorities follow those of the most dominant and influential languages in the world. As you say there would be French and Spanish. These languages, mainly because of colonial conquest decades and centuries ago, have influence around the world, and they are still used in many parts of the world, even though they are no longer under the dominion of those nations. So, you are correct. The difficulty of a region such as Europe is that you can easily identify a dozen languages that are in use in that geographic area, but there are at least two or three languages which are dominant and have a universal nature among all of them. So, it is a matter of knowing how to market this information so that it becomes self-propagating. In other words, that the English speakers in Spain would know English speakers who are Spanish in South America and in the Philippines and so on. And that

these documents would be eventually translated into the dominant native language groups. Does this help?

Jacques: Yes, it helps. But [I was] thinking especially on the Chinese side because there is a huge community there. Is there a real need, or can we consider [that] just English would be enough because many Chinese started speaking English as well?

MM: Yes, that has been a conundrum—a puzzle—for our linguists. It is basically a pictographic language that has over 3000 characters whereas the English language has only approximately 26 plus some combination sounds. The use of these documents in English is dependent upon those individuals in the Asian continent who are learning and have learned to speak and read and write in English. As you can see, these are the early stages of cultural transformation, which is oftentimes very, very slow. Thank you.

Jacques: Okay, thank you very much.

JT: That is all we have today. Do you have a closing statement, Machiventa?

We are in transitional times

MM: Yes. This is Machiventa Melchizedek. You certainly must have the sense, the awareness, and conclusion that we are in transitional times, and this is true. That is why we are not conclusive in some of the answers we give to you. We're not wanting to evade answering your question thoroughly, but we must as we do not have a sound base for sharing all that we know with you at this time. With the development of the times, these things will become known to you, and we can discuss them openly. Transitions are always difficult simply because there are people in the know and people who want to know and need to know, but don't know. And so, the questions become asked and [the questioners] become frustrated and impatient. And we apologize for having caused that within you. It is our wish to be totally clear with you, and one thing we want you to know thoroughly and completely is that you are loved, you are not alone, you are being guided, and yes, there is someone in charge even though the times and difficulties outside of your life look very bleak and chaotic.

A harvest of confusion and chaos

You are seeing the harvest of the confusion and chaos of undirected will and undirected decision-making of past generations of your civilization. It is our intention to bring you into a totally and thoroughly guided, directed decision-making process so that you and we can achieve social goals for your families, communities, nations, and your Civilization 5 years in the future, 10 years into the future, 15 and so on. It is not so much an annual calendrical basis for making these estimations. What you really want is for your future children, grandchildren, and great grandchildren to live in a situation that is conducive to them for the unlocking and development of all their innate potential, and

that those decisions have been made intentionally 20 years beforehand—in other words *now*, so that the outcomes later on are fulfilling for your great-grandchildren. This is an important step in the development of humanity and the maturation of your civilization: to make intentional, directed decisions for a future outcome, and having done so with other social agencies, organizations, corporations, and governments with the united vision for the future. And that you have an understanding of the dynamism—the dynamics of social progress, evolution, and development, so that you can intentionally create those outcomes for them. And know always that you always want to live in love and in peace as well. Thank you, and good day.

JT: Thank you Machiventa and thank you Daniel.

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