

Elohim Cyclopea and Lord Maitreya

Beyond Individualism I

Since the sixth century B. C., and especially since the European Renaissance, this process [of becoming more individualism] has accelerated to such an extent that it has given rise to critical social and cultural tensions and conflicts, and to endless personal problems.

These social conflicts and psychological problems have to be faced with a holistic type of understanding; and I believe that such an understanding can best be gained when the elements of our present world-crisis are approached and evaluated in terms of the sequential four orders.

Functions of the Third Order

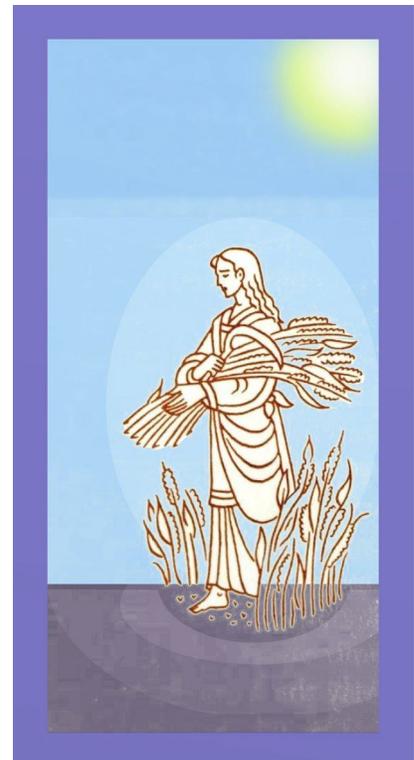
The appearance of the type of activity and consciousness which can be classified as a third order of function. (1) What must have outwardly taken place in small tribal societies. (2) From an 'esoteric' point of view, the appearance of the new type of consciousness and activity—thus of a new way of relating to existence is interpreted as the result of the impact of a particular type of spiritual energy and will upon an as yet quasi-animal mankind totally subservient to biological drives and unconscious compulsions.

This community or this city character gradually loses its strength when slaves become incorporated.

LORD MAITREYA: He is saying that you move from the tribal mentality to one spiritual. In this tribal mentality, it is doing what the king says to do. Those who came to become the staff of the Messengers felt they were the persecuted or the persecutors. They then find in this judgment, they do not desire to continue the Christ path as they could not express what they have learned as individualism.

CYCLOPEA: Leave off of the past as if it were a mistake. There is nothing that can change what has happened. What you can do now is of utmost importance to be starting this Christ Church made for future generations and establishing the foundational Church for the Golden Age.

September 16, 2013, Elohim Cyclopea and Lord Maitreya
Source: *Beyond Individualism*, Dane Rudhyar, 1979
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The Karmic Board said to some of you that this Church lost its dispensation. This is only true regarding the SPP (SPP (Suern Persecution Priests). It does not mean that the responsibility for re-opening Summit University and broadcasting the decrees, making the website available for those seeking the New Age teachings has changed the dispensation of the lineage. What is needed then is to re-evaluate the goals of the Church you remembered and of now.

In having this vision, you will see that there is no time left for indecision or self-pity. Having a tie to hierarchy then is what will perform the work, that is, you are not alone in this endeavor. It is more for you to see what it is that you are a part of, not that you are the sole generator of ideas and work effort. Individualism then works in a contrary manner to Christ community.

An interpersonal relationship takes form when inter-tribal contacts and exchanges become more frequent and more complex. As travel, trade, personal acquisition of wealth, and marriage to people of other cultural backgrounds extend the field of consciousness as well as the problems the tribe has to face, and above all as large cities are built, an increasing number of human activities lose some of their natural biological character; they become socialized and culturalized in an altogether new way.

LORD MAITREYA: What you remembered on staff of working as almost a slave then is not something to be feared. It ultimately weakness organizations. The new culture will resemble more the coaching environment.

Elsewhere he says that the goal of life is to "raise the focus of consciousness and as a result, the freeing of human activity from its bondage to physicality and biology by providing it with new channels of expression."

Thus one is not static to changes. One who does not move forward finds not meaning and lives an unfulfilling life. It is as those asked to broadcast the decrees. How can one live with such a prospect of not broadcasting, that one can do this creative work easily with but a few phone calls and hours of labor and yet not doing this?

One lives with purpose having in creativity harnessed ones abilities in accountability.

CYCLOPEA: What he describes is not as he says automatic and evolutionary. This change to spirituality from a biological existence is through balancing karma and consciously striving to become tethered to hierarchy that one will move forward.

In our Western society, especially since the European Renaissance, there has been the extraordinarily rapid growth of modern science and technology, and the spread of democratic institutions, at least, theoretically proclaiming the worth and dignity of the individual person and legalizing rights, in principle without and biological (sex, color , race) or cultural (class, caste, wealth-state) qualifications.

In order to actualize this potentiality, the diffuse consciousness characterizing the pre-human levels of evolution has to become structured and centralized. The process of structuring takes place through the development of culture, but culture centralizes the consciousness of a collectivity of human beings (a community).

Individuality develops in the midst of societies transformed by a new and dynamic kind of mind-activity attempting to deal with new problems of relationship between persons no longer entirely dominated by biological drives or their glorified projections in the media worldwide. This urge to be and act as an individual, intent on asserting his own at least relatively unique status as an 'I am,' develops both on the background of society, religion, and culture, and against the inertial power in the old tribal state, that in large centralized societies acquires an oppressive character.

The result of such a situation is the development of the ego.

CYCLOPEA: This 'community' lies beyond the staff or what is of the formal Church membership. It is of your divinity that you find a sense of belonging. He terms it as: humans evolving, but it is one of the soul evolving into Christ alignment. Where there is a block to a move forward, the ego is what must be understood.

Considered from the point of view of the evolution of mankind, two factors combine to produce the ego. On the one hand, the ego is the product of changing conditions and increasing complexities in the development of culture. There is also the activation of the potentiality of individual selfhood—a potentiality which, I repeat, tradition claims to have been imparted long ago to primitive, animal-like mankind. Yet, as far as our present humanity is concerned, it is only since about 600 B. C. that the development of an objective intellectual-analytical mind, at least theoretically detached from biology and culture, began to affect the collective life of human societies. The activity of this mind manifests in numerous ways, and I refer to them as functions of the third order [i.e. developing from a biological stance to one of spiritual living.]