

CHAPTER SIX

PASS ON THE POWER OF ONE

(Text 5)

The Authorised, Living Word

What about the sense of a "Living Authority" and the sense of a "Living Word?" People may doubt that such qualities exist as the expression of a living, spiritual entity - an entity with a life and self-determination of its own. Spiritual existence is elusive. It is difficult to prove its existence with material evidence given that the material realm is by definition different from the spiritual one. Even so, most people of all ages, in all cultures, believe in a spiritual dimension of some sort. Sometimes such belief is 'not the party line' as in Russia during its time as a materialistic, communist republic. Yet even while this country was officially non-believing it was said that if a real communist was to be found one had to look outside the country rather than in it.

Oddly enough as technology and communication advance ever further people become more conscious of the wide range of dimensions in which living beings can function.

For example, there is a corporate sense of existence when one feels the tension in a football stadium.

Such tension becomes greater than the sum of its parts. Or for example if one is out in front of a congregation playing the organ, (and one presumes the experience is the same with a band etc) one can pick up the vibes and mood swings of the corporate group - more so than if one is in the pews. Sometimes the congregation is in a good mood, or a peaceful mood or a depressed one etc. Sometimes they sing confidently. But if a wrong chord is struck then one can feel the confidence wane and the voices trail away. There are stories about group healings during or after group prayers or about telepathy. Someone gets an urge to ring a sibling. They respond. "How did you know I was thinking about you?" At times there are significant inventions and discoveries which take place at much the same time on opposite sides of the world. There seems to be a corporate consciousness beyond telecommunications. There are also stories from people brought back to life after being clinically dead. Again one wonders how the body of a murdered person is often found when there are such odds against this kind of discovery.

In terms of the texts being considered in this *Version One of Reality Search* a reader can move through a summary description of the first ancient text called here *Recognise Law and Order*. It makes sense to them. They can move through the second one, *Internalise the Law* and the third *Give Direction to Order*, and also the fourth text, *Launch the Society*. But when they come to the fifth and final text of *Pass on the Power of One* a deeper dimension of meaning is being presented. One needs to be open to the possibility of a live

consciousness and entity that can exist across the lives of large numbers of people in a 'cosmic' sense. It can also exist in particular within the one set of people.

Are there parallels here? Consider some of the 'life' forms people have become more familiar with in recent years. A couple of years ago for instance there was a bad virus going around and some people carried around its symptoms for the months to follow. They did not need faith to believe something with similarities to a living thing had attacked them. People with symptoms of the virus could list these off to others with the same complaint. - a heavy pneumonia like cold, great exhaustion for some days after the first attack and a fatigue that went on for weeks. Then there was the likelihood of a relapse in the smallest cold breeze etc. Medically speaking, viruses are not a life-form. But parallels with living parasites are still there. In the case of computer viruses and Trojans etc one has to deal with things that are also 'intelligent' and insidious. At another level people talk about a good or bad spirit amongst a group of people. Businesses even count goodwill as a key part of their capital value.

In the scientific arena people talk about 'spirit' and 'matter'. Yet electronic microscopes show that the heaviest types of material are in fact, largely empty. Scientists are still unsure about what holds it together. So the difference between the two are not as distinct as one may think.

Text 5 - *Pass on the Power of One* opens up with a

statement that echoes understandings of the beginnings and inner existence of the universe. There are statements about the co-existence of a Living Word and a Living Authority.

With this sort of opening Text 5 picks up from where the Text 4 left off. A quick review of Text 4 recalls how two differing groups of people had been welded into the one "flock". The positions of both these sub-groups of people appeared to be fused, at least to some extent, within the life of one individual person, whose adventures are related. But historically the question would continue as to whether or not the positions of most people in the two groups could be merged as they had been within the world view of the one individual. Even if the life-views of the two sub-groups were never to be fully merged could they at least be blended to the stage of getting along? The writer of *Pass on the Power of One* attempts to explore these questions as the new, hybrid society moves into future decades.

How could he do that? Look back over the preceding texts. Consider some of the origins of a sense of Authority being 'alive'. In a society based upon law (c/f a family and c/f the second text), there would, by definition, be a sense of authority being alive. After all the basic holder of authority, the parent, exercises his and her authority over their offspring. The connecting, living links of authority within a family can be seen by the similarity in people's looks and behaviour. This could extend further into the tribe and ethnic group. When some particular family emerged as the 'leader' of

the whole group there is a sense of sacredness about their role and their person.

The person who wrote both Text 3 and 4 shows that the traits of authority to be found within a 'social organism' of a family can also reach across boundaries such as race and culture. The writer of Text 5 picks up on this development of understanding and demonstrates that such authority can be traced back to the Original Cause of nature itself.

How involved is the Original Cause of the Universe in the exercise of true authority? If there is an Intelligence sustaining the universe, one can assume the universe exists for a purpose. The existence of creatures including people, is for a purpose as well. When true authority is exercised, therefore this Final Cause or Authority is likely to be a lot more interested in what is happening than one can imagine.

In a similar way, the Original Cause of the Universe is very close when something is said that has the hallmarks of the Living Word. To illustrate. When Martin Luther King gave his speech "I have a Dream" people recall that he put away his prepared lines when facing an assembly of thousands of African/American people. He then spoke in a way that lifted himself and his vast audience out of their own reality and into another sphere of reality altogether. What he was saying was in a sense "alive". In a similar way some people can be uplifted by music etc.

Heed Characteristics of Live Authority

Text 5 - *Pass on the Power of One* takes the sense of the "living authority" and the "living word", and attempts to define or describe these. Characteristics or qualities of Living Authority are listed. How is this done? Recall the previous texts. At the start of Text 1 - *Recognise Law and Order* there were eight locations mentioned in as many paragraphs. These were repeated a second time in further paragraphs so that a circular pattern of paragraphs was formed. Later there were nine locations in nine paragraphs repeated in reverse to form a second circular pattern. In Text 3 - *Find Direction for Order* thirteen places are listed in thirteen paragraphs. After that the same thirteen places are again listed in the same sequence. In both Text 1 and Text 3 there is a similar result because patterns of paired paragraphs are formed and points in common to each pair can be extracted in order to form a list of qualities or values on the same subject.

Perhaps some commentators on these texts may claim these "place hook" repetitions are a coincidence. Indeed a repetition of three or four places in the same sequence may be a coincidence. But it is hard to believe a repetition of thirteen places in as many paragraphs is a coincidence. Rather, it appears that the writer is deliberately setting up a structure with some specific purpose in mind!

Over Texts 1 to 5, it appears that one writer sets out a paragraph pattern. Then the next writer repeats the

pattern but with modifications to suit their own purpose etc.

In Section B of Text 5 - *Pass on the Power of One* paragraph pairs are presented. There is a list of places that act like "hooks" for each paragraph. Then the same places are again presented in the same sequence. Each paragraph 'pair' so formed has a point in common to each and these points present a quality of "living authority". In Text 5's Section C there are ten 'paired' paragraphs and these appear to present qualities of "the living word".

In Text 5 the writer is trying to weave extra levels of meaning into the paragraphs so they are more complex than in previous texts. Even so a pattern does stand out.

Consider the points about "living authority" to be found in Section B. Living authority:-

1. Represents the Originator of time and place.
2. Invites.
3. Uses power,
4. Relies on the household,
5. Works for the Originator of time and place,
6. Gives witness



Heed Characteristics of the Living Word

Consider points presented in Section C to describe "The Living Word:" The Living Word:-

1. Appeals to crowds,
2. Is sought after,
3. Achieves goals,
4. Brings life,
5. Is doubted and outlawed,
6. Is aware of death threats,
7. Has public witness,
8. Is conscious of timing,
9. Is a voice from beyond time and place,
10. Is a light of the world,
11. Speaks like a shepherd.

Text 5 argues that not only are the characteristics of the "authorised, living word" to be found (to some extent) across sections of society. The "Authorised, Living Word" of the Originator of the Universe could be found within the one human being.

Identify with the Authorised Living Word

Logically such a human being would want to pass on this kind existence into a living community of people. They would be challenged to become a 'social organism'. Hopefully they in turn would nourish and pass on the "authorised, living word".

Allow the Authorised, Living Word To set direction

Section E of *Pass on the Power of One* shows the Authorised Living Word setting direction into the future. This Authorised Living Word can be expressed from a range of quarters and at differing times in the emerging life of a new society. The resultant, new society which actually consists of people with two differing world views is a hybrid. It should therefore more secure and promising than either of the other two societies that comprise it.

Consider the new world order that emerges. .

1. All people have legal rights.
2. There is a policy and lifestyle of non-violence.
3. Witnesses are given credence.
4. There is a philosophical base.
5. The humanity of the person is recognised.
6. Scripture and the hopes of the ages are fulfilled.
7. Those within the State are treated as children (in the best sense of this).
8. People are encouraged to be "childlike".
9. The presence of the "authorised, living word" continues to be cared for by a nucleus of people.
10. Support is given to leadership.
11. Forgiveness prevails.
12. People believe the "authorised, living word" continues to exist.



A Water Circle

The writer of *Pass on the Power of One* has another technique to pull together the central, underlying argument of the five texts. He presents images connected with water in a concentric circle pattern. This pattern is formed with seven image pairs rather than with paragraphs. Thus the first water image, matches the last water image, the second image matches the second last image and so on. Then, at the centre of this "circle" there is the picture. It shows of a small, fearful group of people in a boat tossed by the storm waves around them. In an act of faith they take on board the personification of "the authorised, living word." Then, immediately they arrive at their destination. Time (c/f immediately) and place (c/f destination) are at one.

CHAPTER SEVEN

WHERE TO FROM HERE?

After moving through ideas that flow through the five texts considered, a few questions come to mind. What are the texts? Is a time/place focus really their major theme? How are the frameworks of these texts constructed in detail? What background references are there? What relevance do they have to issues of today anyway?

Consider the last question here.

In both Text 2 - *Internalise the Law* and in Text 3 - *Give Direction for Order* excesses in behaviour are listed and described. Pictures of contemporary society are also brought to mind here. Perhaps not all the items on the list appear to match present dramas. But this may be because present situations are only known through a cursory glance at newspaper articles or from the T.V. news etc. Even so, many present situations do appear to be in common with the lists. So the ancient texts continue to act as a mirror to current social dilemmas.

Take a society generally seen to be excessive in recent and present history such as the Taliban in Afghanistan. They claimed to be a society based upon law. So consider the warnings given in *Internalise the Law*. The list here condemns over-stress on external law. It contains 23 points. The first query that comes to mind here is what about the Taliban's treatment of women? The first point given in the Text 2's list condemns selfish use of the law. A closer look at this shows that what is being criticised is the ready use of the law to dismiss one's own wife. So poor treatment of women does get a mention. In Text 2's list the social position of women is insecure because of the selfish use of law.

Consider some of the other criticisms such as:

making demands (4), condemnation (5), controls (7) vestiges of greatness (8), money from religion (9), false appearances (10), reliance on rank (11), privilege (12), separatism (13), anthropomorphism (i.e. an understanding of God as being the same as people). (14), legalism (15), narrowness (16), hypocrisy (17), temple reliance (c/f a mosque or a church or a company) (18), false prophets (19), presumption (21), lack of development (22), lack of accountability (23).

On reflection the points left out here also apply. Consider the following: Children were belittled under the regime of the Taliban, especially female children who were banned from attending

school (2). Members of the Taliban were obviously ambitious (6). There was a lack of watchfulness (20) in relation to world opinion and the likelihood of reaction, for example when they refused to hand over Osama Bin Ladin. Perhaps many possessions (3) may not have appeared obvious here, as their country was so poor. But out of what was available, the Taliban had more than their share. There also appeared to be a lack of awareness of how little food people in general actually had. When the US attacked the Taliban the country was only weeks away from winter. Once winter had set in millions of people would have faced starvation and access to them would have been very restricted. Another irony here is that this country was producing vast amounts of heroin for the illegal international drug market (c/f 23).

Similar societies are also reflected to some extent in the 'warning list' of Text 2 for example the Victorian Age of the British Empire, or the Catholic Church before Vatican 11.

In a parallel way, perhaps a hard look also needs to be taken at companies that revolve around a class system of seniority or power. Of course one is not likely to find a 2nd Taliban here. But some of the characteristics may apply.

Before looking for parallels here, it might argued that a modern corporation fits an urbanised type of society rather than one that compares to an

extended family. But does it?

A society based upon law (and natural law) is primarily based upon law as in a family. The basic structure for a family also applies to any society of animals and birds. How so? Besides respect for parents there are three primary rules that underpin a society based directly upon nature. These relate to mutual respect for life amongst members of a family or species, respect for the ability of members to procreate and respect for ownership of resources (such as a nest!).

In the case of private enterprise the third of these, the right to ownership of resources, is pivotal. So also is the labour contract. The natural ownership that a worker has (or should have) over his or her labour is exchanged for the ownership that a company should have over its profits.

In terms of possible excesses to be found in a law-based society such as private enterprise consider: ---selfish use of (company) law, making demands, condemnation, ambition, controls, vestiges of greatness, false appearances, reliance on rank, privilege, separatism, legalism, narrowness, hypocrisy, false prophets (or forecasters), lack of watchfulness, lack of development and lack of accountability.

When one goes down the list in terms of one's

own work environment points can be found that may not be so far away from this critique after all. Of course there are many positive points about this kind of society and they are presented in another list provided in Text 2 - *Internalise the Law*. They are also likely to be found in a work environment. But it is well to be aware of possible negative points as well.

What about Text 3 - *Give Direction to Order*. In this text positive and negative points are also made about a society, usually an urban one, which is based upon place. An order-based society tends to down play the importance of time and tends to live in the "now". As with Text 2 there are more positive than negative points made about the society being described. Even so Text 3 points out faults in a society which has tended towards the extremes of over-rationalism and idealism.



Consider for example the Nazi regime of the mid C20th. In Text 3 a list of 20 points is given which relate to over-stress on idealism. In so many ways these can be seen to apply to the Nazis. They had:

1. The assumption that a leader is already "saved".
2. Rejection (c/f the retarded).
3. Hierarchy (c/f the SS guard of Hitler).
5. Elitism.
6. Ideological foundations.
7. Exclusion of difference (c/f gypsies and homosexuals).
8. Over-absorption into a system (c/f Hitler's youth).
9. Material obsession (c/f conquest).
10. Inflexibility.
11. Ingratitude.
12. Alienation of dignity (c/f Auschwitz).
13. Predictability.
14. Over formalised justice (c/f meticulous records of massacres).
15. Self-grandisement c/f *Mein Kemp*
17. Over-focus on material security.
18. Total self-reliance.
19. Focus on this life only.

The few points left out here could be seen to apply to Hitler's regime as well. Their persecution of the Jews was started property being taken for the State (c/f payment base No 4). The 16th criticism of the

exclusion of children may not appear to apply to Hitler given his stress on Hitler's youth etc. But he was exploiting their credulity.

A few further observations could be made here as well about the Hitler regime. It is extraordinary that so many people fell into line with his policies and war ventures. Films of his mass rallies in the early years show the enraptured faces of people listening to him talk.

One can also see, there are many parallels between this picture of idealism and the advance of communism through the C20th even though the two fought each other. Again it is extraordinary how so many people fell into line with communism. For example in terms of the list above, the communist party was an elite (c/f criticism 5), it was based on ideological foundations (6), with a 'this life only' focus (19) etc.

It is a sobering thought to reflect on how Hitler's regime, despite all its meticulous order, marched into oblivion. Pictures of the vast assemblies of troops marching in perfect order present the facade of a society excessively based upon place (or the fatherland). The soldiers here appeared in perfect Order. But where were they marching to?

In terms of the Hitler regime it is also interesting to note the vicious hatred that the Regime had for the Jews. Judaism, we recall is a religion heavily based upon time and law. Probably it is the 'definitive' society that is

based upon time - meant in the best sense of this . In the mid C20th Judaism presented an opposing world view to that of Hitler. It is not surprising therefore that it was Judaism that he tried to annihilate. It is said, that at the time the Jewish Rabbi of Berlin told his people "Our task is to exist."

While, hopefully, we will not be threatened by another Hitler or another curtain of communism, some of the characteristics of excessive idealism continue to occur.

Do they occur in the "world of industry"? On the one hand in small private enterprises like a family company, there is a fairly apparent structure of an extended family. According to the Australian Bureau of Statistics about 80% of companies in Australia are very small. But in the larger industrial systems, where power is exercised more remotely and ownership is less apparent, the characteristics of an 'order' system can be more obvious. It seems some industries reflect the characteristics of an 'order-based' society more than others. Idealism, or, in a new phrase to describe it "political correctness", occurs in more socially based industries like education, welfare and to some extent health and government.

Two experiences about "political correctness" come to mind here. When one education department was approached in the 1990's with material about phonics and with the aim of helping children to read, there was an adamant rejection of this. "We only teach reading in sentences." was the forceful response. There was even

objection about word lists coming from the Oxford Dictionary rather than an Australian dictionary. Some years before this in the 1980's, another education department was approached. This time it was with material about the teaching of values. The somewhat horrified response here was "We take a strictly open approach, a strictly open approach." (How open?)

Whatever about industry, what about general culture at the present time? It is easy to be influenced by the "loud voice" of fashionable thinking as expressed through the media. But is this voice always leading people towards a realistic future? Consider the voice that urges people to consume more and more - e.g. in the form of fatty, salty or sugary food. The ad will say 99% fat free. But how much sugar is there? Consider the tendency to steal from one's own future through accumulating debt. In fact, if one goes through the list of criticisms in Text 3, in terms of current, popular culture, one can see the possibility of slipping into a world of idealism just as surely as Hitler's youth did.

1. People can admire the "saved" leader who is a pop star.
2. They can reject those of another age group.
3. They can ape a hierarchy in terms of what suburb people live in.
4. They can expect payment for everything.
5. People with youth and beauty can be part of an elite.
6. People can base their life on ideological foundations e.g. the 'perfect' nose.

7. There can be exclusion of difference, even e.g. by avoiding a partner of the opposite sex.
8. People spending long hours at work can be over-absorbed into their work scene.
9. People can be obsessed with material goods or goals.
10. They can be inflexible in terms of refusing to forgive someone.
11. They can be ungrateful to people of their past.
12. They can use each other in such a way that the dignity of the other is alienated.
13. Their view can be predictable as they expect movie stars to be young and beautiful. Notice for instance how all TV presenters have hair!
14. Justice can be over-formalised e.g. when people travel 3 kmh over the speed limit.
15. There can be an orientation towards self-grandisement e.g. defining oneself c/f job status.
16. Children can be excluded. The actual wording of Text 3 text here says "babes"!
17. There can be over-focus on material security.
18. Total self-reliance can lead to a expectation that one has to have 'a partner'.
19. A 'this life only' stress can lead to an ignoring of the spiritual dignity of others e.g. caged hens.
20. 'Closure to the new' at the deep personal level can be a social symptom that causes depression.

In many ways the pressure of technological change moulds society and forces people to live in "the now" despite their efforts to plan for the future or be mindful of the past. Who could have predicted the change that

the internet for example is bringing into daily lives - or the mobile phone?

Living in an environment of flux can diminish the sense of one's own authenticity in choosing and committing oneself to a life direction. For instance it is hard for an individual to commit to someone else if the other person is unable to make a commitment themselves. It is hard to take on the commitment of having a child, let alone a large family, if one is unsure of the stability of the other parent.

A major problem with living in a society based upon place or the city state is that it is hard to separate oneself out from it. The list above, helps to present some sort of check, as to whether or not one is being absorbed into an ideological system. Even so the individual finds it hard to oppose a whole social system. Imagine how hard it must have been for someone living behind an iron or bamboo curtain when they objected to being used as property of the State. . Bob Santamaria, someone who fought against communism in the universities and Victorian Trade Unions in the 1950's gave a title to his biography of *Against the Tide*.

It seems even the writer of Text 3 felt the weight of going against public bias. After his list of criticisms about over-stress on idealism he states "Nobody understood anything of what was being said."

Undaunted however, after this statement he goes on to describe the efforts of some individuals who did in fact

speaking up and asserting their rights to own rights to ownership, health, access etc. .

A Paradigm

Overall the analysis presented in the *Reality Search* kit provides a paradigm through which a range of analyses of social situations can be made. That is, *Reality Search* makes the claim that the weaknesses and the clash of societies as presented in this analysis and the lists of values that are involved can be re-applied to other societies and situations elsewhere even the present.

There are further questions about the application of the paradigm here. For instance one wonders if people who engage in over-stress on external law within their workplace then go off into their private lives and there, they put an over-stress on idealism. Can someone thus belong to the extremes of both groups? Or, can someone claim to belong to the one group but in fact they apply the extremes of the other group instead. Consider people who make an ideology out of the law as in fundamentalism. Or, what about those who make and change laws in order to enforce their own ideology and in doing so they contradict natural law.

Or again, another question arises. What about people who deliberately take on a more radical stance in one or other 'life-view' in order to oppose what they see to be extremes in an opposing view. Consider for example the Pope John Paul II. His home town in Poland was

situated only about 15 kilometers from the death camp of Auschwitz. SS guards were trying to find him when he was hidden in the bishop's household. Not only did this Pope have first hand experience of the excesses of ideology under Hitler. He also had to function for decades under the ideology of Communism. It is little wonder therefore that in his life as Pope he presented a strong opposition to over-stress on ideology within the Church. Unfortunately some judged that his position was extreme so they in turn took a more extreme, opposing view in order to counter this.

Such positioning and counter-positioning goes on across any kind of community. In some ways it can be a sign of health as well as of friction. But a lot of energy can be lost through a lack of reconciliation. Perhaps it is for this reason that the value of "forgiveness" is presented as a key to the functioning of any society.

Text 5 - *Pass on the Power of One*, shows awareness of tension between a "law" based and an "order" based group. Text 5 presents a unifying force in the Authorised, Living Word. It indirectly warns people to be conscious of whom they may be insulting, - whose authority and whose voice it is that they attack. To loosely take a quote from the Hindu *Upanishads* "Whatever about what is heard, what about the Hearer."?

