

CHAPTER FIVE

LAUNCH THE SOCIETY

(Text 4)

The Combination of Rivals

It is generally accepted that the writer of the Text 3 - *Give Direction to Order*, also wrote Text 4, called here *Launch the Society*. At the end of the previous, third text the writer pulled together two weaknesses of the two societies being considered. The first society has a tendency to be narrow. The second society has a tendency to live in the "now" and therefore 'cave into' whoever has the loudest voice.

Introduction

As the writer moves into his next text with the story of people from both of these societies, he starts when they are at the point of forming some kind of 'hybrid' society. His Text 4 - *Launch the Society* doubles as both the description of an historical situation and also as a 'manual' for future generations, showing them how such a hybrid might be formed. The writer deals with the question of how these two, differing societies might forge a path beyond their limitations and into a co-existent, viable future. In order to deal with such a question the writer appears to confront the challenges

that are posed by the weaknesses to be found within each group. In fact, a confrontation with these two sets of weaknesses forms the underlying structure of Text 4.

In Section A of this text - *Launch the Society*, the writer gives an overview of how the two groups got to be linked together in the first place. As a reader goes through the opening paragraphs they find references which have parallels in the previous, third text. These references go backwards. Thus at the beginning of the fourth text there is an echo which occurs at the end of the previous, third text. Then a couple of sentences further on there is another echo. This has a parallel couple of sentence backwards into the previous text. And so it goes on. Thus while the early days of a hybrid group are being described, so also it is being shown that the roots of such a combination are to be found in the previous text.

Before long, in Text 4 - *Launch the Society* there is an introductory reference to the hybrid group. One subgroup of the community is criticising the other. It may appear here there is a slight deviation from the general pattern given throughout the five texts. That is, when there is a reference made directly or indirectly to the two groups, the time or law-based faction is mentioned first. When one thinks of it in common parlance these two things invariably follow this same sequence as well. People talk about law and order. They also talk about time and place. It would sound odd to reverse either phrase.

In this case, near the start of *Launch the Society* it is the place-or order-based faction that is complaining loudly. But this is because the first, law-based group, has been so narrow that they have been excluding members of the second group. So it was the so-called 'law' faction that has acted first by ostracising the newcomers.

Here the reader is introduced to the tendencies of both parties in the hybrid group and the likely source of friction between them.

(A note on the meaning of 'hybrid' is appropriate. This word could refer for example to a pup from two different breeds of dogs. They have the same genus but with two sets of differing qualities. Whether with plants or animals, it is generally found that hybrids are healthier because they are better equipped to deal with unexpected shifts in their environment.)

Recognise the Potential of Outsiders

In Section B of Text 4, the writer then gets down to an examination of how the early hybrid group had to deal with the weakness of its first sub-group, that is, the one that was based upon law. Thematically the writer starts with the question "How can the leadership of the combined group overcome a narrow mind set.?" The writer sets out to recall that the leadership deliberately made outreaches into the wider community to recognise the potential and authenticity of people hitherto considered to be outsiders. As each outreach was made

so also did the leadership increase their understanding of what kind of 'lines of authority' the overall group should have. Thus they realised:

1. Power is in the person (not a system).
2. Separation is needed between spiritual favour and money.
3. Authentic membership is inter-racial.
4. Power exists outside of priests.
5. Movement is to be promoted.
6. The group should be oriented towards re-birth.
7. The group can be inter-cultural.
8. Readiness to adjust is needed.
9. Needed, mutual financial support is to be encouraged.

With such a framework for authority, set out in Section B of Text 4, outsiders could be invited to share in the life and authority of the emerging, hybrid group. At the end of Section B, there is mention of an historical provision of financial aid from people who could have been considered 'outsiders'. They donated alms to those in the more law-based type of society who were in need. Such a contribution and the acceptance of it, helped to bring the two sub-groups closer together. Thus at the end of Section B, the one descriptive name is objectively applied to the combination of both groups.

Cope with Opposition to Outside Reach

The writer of *Launch the Society* shows awareness that recognition of authority in a range of places amongst different types of people is not be easy for a 'tribal' or law-based type of society. Partly this is because some people have vested interests in the retention of authority and power within a narrow circle even if they themselves are outside of it.

The writer proceeds with an historical account of how the first combined group tried to deal with such opposition.

Before looking more closely at what obstacles were put up to counter their efforts towards "moving out" and what counter action in turn was taken, it may be an idea to recall why the leadership was trying to combine the law-based and order-based types of society anyway.

As already pointed out, each sub-group had (and has) its own inherent weakness which ultimately threatens its existence. Also, as already pointed out, there is an underlying question facing every person about how their power of one can be reinforced. What sort of social framework can best protect and promote the ability of an individual to survive and exert their power of one? If time and place are actually all that the individual has to work with in this world, and if a friendly, secure social environment provides the best protection and potential for the individual and his or her

family, then surely at least some people would be drawn towards trying to put together two differing types of societies. The two could complement each other and over-ride the inherent weakness of the other. While a "social construction" of the two would be a daunting task it was surely a worthwhile one.

But what does a hybrid society result in? Is there a Society A and then a Society B merged together to form a Society C?. Or, is there rather a combination of A and B societies in some sort dialectical tension with each other. Thus $A + B = A + B$

One is reminded here of the act of procreation. Each of the two parents of a child contributes twenty-three chromosomes. But the chromosomes are not totally merged. Rather they co-exist as forty-six chromosomes in a new, created individual. Individually they can be later passed on to a next generation to follow, just as they have been inherited from the generations that have gone before.

As an illustration of the on-going separateness of Societies A and B, one hears of "time and place" or "law and order" as describing two things. One does not hear of a word (at least in Western society) that can combine the two.

What is the story in *Launch the Society*? Firstly the leadership has to overcome considerable and on-going opposition within their own ranks then deal with opposition from outside.

An outline of the range of opposition is recorded by the writer in his Section C of *Launch the Society*. In recording what happened the writer provides a list of ways in which outreach efforts were opposed. Likely motives for such opposition are also given or implied. The writer also shows how the opposition was dealt with. Thus:

1. Spiritual Power can out-maneuver politicians who oppose the establishment of authority frameworks beyond the family or tribal group.
2. Power is obtained through truth when those with monetary motives try to disguise this.
3. Material independence enables a group to resist focus on influence amongst the wealthy.
4. Perception to escape is advised when a crowd's mood gets out of hand.
5. Stress on humanness can defuse a situation of over-adulation.
6. Brotherly support can outlast crowd rage.
7. The internalisation of law also allows for its simplification and wider application.

At the end of Text 4's Section C the law is pared down by those of the group's leadership to three social essentials. These relate to the right to life and self-

determination, the right to an immediate social support group and the right to a means for living. (c/f Commandments 5, 6 and 7). It could be argued that these three rules are the nucleus of the 10 commandments that regulate interaction between people. (Commandment 8, 9 and 10 relate to the reputation, wife or goods of another and appear to echo Commandments 5,6 and 7). Thus the whole system of law, as put forward in *Internalise the Law* is summed up in Section C's concluding statement.

Heed Multiple Voices and the Living Word

In Section D, the writer of *Launch the Society* appears to turn his attention to deal with the weakness of the second sub-section of the hybrid group. Their approach was (and is) based upon 'place' and a mentality that relies heavily on rationalism and logic rather than on lines of moral authority. Universal concepts of order are reflected upon and applied to a localised situation.

Such a society has a weakness of living in the 'now' and of caving into the "loud voice." In Section D the writer (and the historical group) tries to demonstrate that there is a multitude of valid voices to be heard across any society. This is especially so in this second type of society which in its urbanised context can be multi-cultural.

Section D claims that when people utter a teaching or word about a way of life that balances time and place then the 'word' about such a lifestyle can take on a life

of its own.

To understand this, consider a fable about a woman who has a habit of gossiping about others. One day she goes to confession to confess this to a priest. For her penance she is told to tear up a coloured pad of paper and scatter it around her back paddock and then come back. She is then told to go out and collect all the coloured pieces of paper. She says that this is impossible as the wind has blown them away. The Confessor then tells her that so also is it impossible for her to retrieve the gossip that she has spreading about other people.

The "word" presented in Section D has similarities to these pieces of paper but in a positive sense. Indeed the writer suggests 'the word' is something even more alive - more like seeds spread around in the wind, or more like a living consciousness that moves from person to person. This "word" is far more alive and effective than a "loud voice". The paragraphs in Section D elaborate on what this "Word" actually is. The list of attributes of this Living Word is as follows:

1. The "word" is taught and preached by many.
2. The "word" continues to live on with those who "have" it.
3. Speaking the "word" is permitted by the Originator of time and place.

4. The "word" is spoken to those ready to believe.
5. The "word" is received by people who include the wealthy.
6. The "word" has opponents.
7. The "word" urges proclamation.
8. Teaching the "word" is commanded by the Ultimate "I Am" of the universe.
9. The "word" expects attention
10. The "word" is increased and strengthened by the Ultimate "I Am".
11. The "word" is linked in with "the way"
12. The "word" continues the work of the Ultimate "I Am" That is, it empowers a community to retain contact with reality - the realities of both time and place. In this way it helps the community to continue to exist.

By the end of this Section D the writer of *Launch the Society* has moved the place-based, sub-set of people away from their vulnerability to the "loud voice" and lack of direction in a shaky, on-going "now". Rather, they and the whole combined group, can rely on the Living voice or Word which spreads across the community and which shares in the life of Ultimate

Reality. This living "Word", can over- ride the "loud voice" and keep the community headed in a realistic direction towards the future.

Within the original text, at the end of Section D, with so many tensions between the two sub-groups now largely resolved, the whole group is fondly referred to as the "flock".



Recognise Authority in the Range of Figures

By this point in *Launch the Society* the writer has established the idea of authority with its own qualities which can be found within and across the diverse sectors of a range of social groupings. He has also put forward the idea of a Living "Word" which can cut across and come from the cross-section of societies. This "Word" reflects and leads towards a greater understanding of what Reality is about.

In Section E of Text 4 the writer then puts together

points made about abstract authority and a Living Word beside pictures of people. These people act from their own realm of authority and with their own 'living' voice. The writer then demonstrates how these people provide a range of 'helps' to an individual who is trying to deal with the range of opposition forces that life throws at him. With their help he manages to survive and continue on towards his own ultimate goal.

The authorised, living word of such people is as follows:

1. The individual is accompanied by followers including women, children and brothers. All express their concern and support for him.
2. Prophets (who are female) warn the individual of danger.
3. The leadership of the new, combined group requires a ritual purification of the individual to render him acceptable to all parties.
4. Law enforcers protect him from hostile crowds.
5. The people challenge him.
6. The State Law imposes respect for him as a citizen.
7. Religious leadership albeit hostile, provides a forum in which the individual can speak.

8. His own relatives provide secret information.
9. The governor gives him on-going protection.
10. The successor of the governor weighs up his case.
11. The Emperor provides a base for world outreach.
12. The monarch gives a sympathetic hearing.

By the end of all these helps, the writer shows that the individual is en route to the world stage. On the one hand he is under the control of outside, armed forces. But this in effect provides him with a framework of support and protection.

