

hahn panchayat 1

It seems to me that we have been talking about polity about every sixth temple session we have. You know, it keeps coming up in one way or another. As we talk about task forces, and we talked about global centrums, and anticipate september and all kinds of thinkgs like that. are going on. And this morning, we are going to be talking about polity again, ~~xxx~~ in a different way. Some things are beginning to emerge. as we transist to some kind of new polity experiences in our corporate life. If you pick up that paper that Marshall did ^{fax}, a speech he did three years ago last september, ~~On in~~ September, ~~xixx~~ 1970, Perhaps you received it at one time or another, The title of it is, Order ~~Rk~~ Rk Polity: The Panchayat, ~~Xxx~~ We probably ought to see that this gets distributed again. We have moved beyond this, in many ways. But as you recall, he talked about three ~~xx~~ broad arenas of our polity. One of those was the Community, and it was really here that the decisions and policy- the ~~policy~~ making got done. And by the community, there were three poles of that as he talked at that point. One was ^{councils} ~~xxxxxx~~..this was the most comprehensive of all, like in December ^{this is where} when you get the whole outfit together and we have a council, ^{centrums & we already have participations} look at hte past quarter and anticipate the next and we get a concensus of who we are and what we are doing in the next quarter, in the next year, in the next years. ^{the ones} And those councils that are the most crucial are these ~~xx~~ that come up in August and ^{the ones} ~~those~~ that come up

It's in this that we are creating a common mind, intellectual clarity, forging through
the edge polity arenas, getting clear on them. Well anyway the whole community
really
activity there where the decision making, polity making goes on. Then, we
have a bureaucracy. And the bureaucracy, I don't think its worth up to this
point, we've sort of bracketed this arena, as far as structural aspects of
that we have the senate, the session and the consistory - Like session dealing
with the mission, a senate dealing with the frame,, a consistory dealing with
the religious or interior life, I,m really clear about those for the moment ,
we have sort of bracketed that off to the side. And then there is the symbolic
of
aspecto our polity, which presently has been the panchayat. And I want to talk-
ing a little bit more about the panchayat in a moment. Apart from the Marshall
a picture of 1970, everybody ought to read it, and then we began to see how
we move from but not necessarily beyond what was laid out there. These aspects
of our policy are beginning to emerge . One aspect of it is local autonomy.
That is that in one sense every area in this world stands on its own bottom.

There is no quote directive that is sent out of here that means anything to anybody in a house unless its a part of the common consensus that we have built together and has been created with the autonomy out there. And we've symbolized that by standing symbols of the whole order and the total movement around the world, are those area priors. And tha's a great symbol of local autonomy. of the fact that out there everywhere is a power. Out there everywhere is a symbol of the movement.

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So that't one thing that't come into being since we first laid out this model
1 fo our opolity. And that's been an exciting thing . I don't know about
you but this summer how many of you finally made it, I guess all of us really,
that's th whole point there, about twenty guys from across the world stood
across th end of the great hall, or this room down there, you just saw
local autonomy, but we also saw the global movement, spread alla across,
a fantastic kind of thing, and presently as you know that kind of global
area priors council, to happen once a year. 1 I suppose on occasion when
we have some very crucial global arenas to launch we just fall all over 21
guys together or in a few years forty of them or maybe all full fifty-four
of them on down the line. I don't know but that symbolizes the local autonomy
and also the unity of the movement. I mean those bguys have to be ones
that you trust anywhere. o the face of the earth in any kind of situation
For the whole and ~~xxx~~ maintain the consensus: that we've all agreed on for what
f
we are doing. then in polity and there is this thing that we call the

Panchayat. I'll talk a little bit more about that. Then we have called in to being the last year or two the commissions going back years and years ago we have commissioned a earlier probably experiment where we had economic, political and cultural but we bracketed that word for a while and now we are bringing it it out again, dusting it off and seeing about reshaping it in a new direction. And there are four commissions. that are going to be impeaching in our polity. One of those the one probably the most I don't know yet it was the most effective. maybe less, I don't know about that but that's been most present has been the finance commissioner or fiscal commission and probably that commission has been seen more because everybody has to get little paper signed by members of finance commission before checks can be written or any P.O.'s made. The job has been to watchdog the whole arena of our financing, to watchdog both incoming as well as expenditure. both for the order and institute.. More for the institute than for

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for the order still there is a relationship to the order. Then the second commissions,

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that begins to emerge with a kind of real seriousness is the assignment commission.

And that commission is to watch dog the assignments, review them, uphold them, not to make the assignments but rather are made for comprehensiveness, over and against the care of the whole body and every body in it and recommend that these be the internal life commission, that has the job of amendments for a particular week or quarter or what ever the situation watchdogging the interior life of our body individual situations in congregations or centrums or what ever that need attention or care. Watchdogging the emerging generation, structures just anything that has to do with our own internal life. And there is an external relationship ~~commission~~ and its job is to oversee the broad vision, legal relationship, external relationship with the order and the movement. These commissions this quarter will come into greater use. the fiscal, by the way, one thing, these commissions are going to have a relationship with people who are not necessarily in the symbolic order for instance commission

the finance commission is related to a broader fiscal group or commission that is advisory and that group is made up of guardians, 5 guardians from across the continent, 5 what we would call extended order people, people that have been experimenting with what the extended order might be and then 5 people from symbolic order at centrum. They have gotten together to review our fiscal affairs to make recommendations about how the order invest monies we accumulated directly for education, future mission, a very careful use in later years and that sort of think. I assume in the month of February there will be a meeting of what is going to be called a legal commission which is another commission broad base, and more related to external relations commission but not simply limited to that and again five guardians 5 people from the extended order and five people from the order at centrum. will meet together and form that advisory commission. What comes out of those commissions is advisory to the symbolic order, then the symbolic Order takes that advice and takes it seriously I think and then decides what needs to be done. But the important aspect of our polity

for that we have the commission (By the way we need to spend a whole morning on

the commission, I'm just painting a few brush strokes on those at the moment)

I have to say- lets come back. It's just crucial to say how and still being

always the principle consensus
of the that the whole body makes the decisions. Now it makes a con-
ensus

ensus not simply when a report is finally made out in a group from a PSU 's or research

assembly or something - And everybody says , you know somebody says "I make a

consensus that this is going to be our operating pattern for the next

year *Everybody says this* That's not the consensus. The consensus is really

made in that Psu group, in that small force , in a Centrum, in a week-end, in

a summer Research Assembly, where you begin to shape all our arenas and begin

to get some insights into those, and to build and build and build the common

mind and the common picture of where we're going. And then when a large council

gets together and makes a nod, ah , it merely ritualizes the consensus that has *been*

constructed by by the body over a period of time. And to me it just burns me

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when somebody says "I don't have any voice in this outfit" YOU know the only way you don't have any voice ⁱⁿ this outfit is just to keep shut during every assigned to PSU your ⁱⁿ or every morning collegium where you're looking at the broad vision every Summer Research Assemble when you're in what seems to be ^{at} the moment might be some piddling little thing . It's there that the future is being created , and sometimes it's frightening and awesome to think of that . I usually don't think of that I usually think of how I disagree with the guy across the room who said something stupid , you know And not realize that ^{here} the whole future is-being welded out at that moment , and then while the broad policy is made by councils , and work-groups, PSU's, ~~these~~ these kinds of things. And then there is the symbol, of that consensus , and the symbol that holds the Order as a whole . And up until this year that has been totally the Panchayat. The Panchayat is not a policy making body, Its job is not to make policy . It's to see that the proper Comprehensive Global vision that the Body

has coalesced upon is held and is carried out . week by week, day by day as
we move along . And its for the symbol of the unity, ^{E of} the consensus that's been
made . And it's the guardian of the inclusive global vision that we have. Now
when I think of that ^{the} Marshall talk about ^{the} two and a-half years
ago ., and where ^{we} were just launching the Panchayat and the Panchayat ^{he} it said
had inclusive function , and he said there were three of them: One of them
was guarding the comprehensive- that it is just demanding of us that the compre-
hensive is held, that you're never allowed to be locked into the immediate, the
my particular little arena of work, but rather to hold ^{the comprehensive} what's demanded in the
whole mission
movement. And then he had a category ^{called} watching the election, well he
had a paragraph on that , ^{from a} and I could catch very little-
and then at the end of it he said, "I don't know much about this, but I'm sure
that there's a way, the more I remember going on over in England, we read that
about watching the election , and we talked about it you know, "what on earth

is watching the election- But lately that's become ^{very} more important to me because

what I've discovered is that you're watching what the Lord has decided to do

within our midst. Who is it that the Lord has decided to call out, to lead

forth or you know, whatever, And the Panchayat, that's one of the functions to

watch ^{the election} what's going on within the lives of the group, and I suppose symbolize

that symbolize ^{or} give nodes that election as it happens to take place- and it's

an amazing thing to watch happen go on. And then, the last thing he said was

defending the deeps, that is insisting that we hold ourselves over against the

mystery, that we never allow ourselves to be ⁱⁿ the practical, That

^{breathes} we always kind of be the sign of what the Lord is doing out there, and insist

that our bodies as a whole be given that way. Or lived in relationship to the

mystery. Let's talk about ^{practical} possibilities & go ^{very, very quickly} - we've already ^{done} ~~ambitious~~

one, it's not policy making, but it provides a contextual jug that enables a

total body to view the policy of a total body. Thus it symbolizes in word,

deed, and presence the crucial decisions of the body. Now, when we decided to go another direction, and that consensus has become clear, and we created that consensus among ourselves. There's got to be somebody who on behalf of the whole just says, "this is it!" YOU know, and then when that's done, on behalf of the whole, it like it drives down a stake, or gives permission for the Army to march. Now making the consensus that way, or symbolizing the crucial

decisions means that it's having to read the consensus of ~~CONSENSUS~~ of that's there

as well as of its the consensus, how is it created reminded me of an event yesterday

in consensus making that I thought was sort of a key one for her and I remember it but I had forgotten it until she brought it to consciousness again- In Summer 69 the first time we had a real congregation program for the children. We sent them off where was it, to Canada. There was great discussion over whether Kaye Hayes or Donna McClesky (the Permanent House Church), was Kaye Hayes or Donna McCleski was going to be going to be in charge of that. And so, I think Joe Mathews or someone else, Slicker

I think
was carrying the thing at that time. And so we said what indicates what we

in terms of voting on it
think about that ; So, we all went around you know went around ~~like sixteen~~

like
And it came out ~~that sixteen~~ thought that Kaye Hayes ought to do it and four-
teen

said
teen thought that Donna ought to do it, something like that, I forget which

way it was , but anyways, *make the consensus* then Slicker said "Well, I'd ~~like to say~~ that the

consensus of the body is that Sarah Buss is the one that ought to lead them,

and then he made some comment, and we got into a stew on it. And sure enough

the consensus was that Sarah Buss was the one, And she did, and it was a fan-

tastic Summer Program? *you know.* It was an illustration of con-

consensus making. That a consensus has nothing to do with ones consensus at all

No the consensus should be ~~that you know what I mean~~ , What is it

80 of us that 196 of us, say we ought to go one way and 4 say we ought to go

it may well be that
another way - And the consensus would be that we would go the way that the four

said, and that's what nobody outside this outfit can understand. You've got to

live with it for awhile to understand that 's how it is , how it operates

~~because - you know~~

Some of the decisions we make are very painful for us, and we don't want to do

them. Yet, the concensus is clear in a way that that's what we got to do, yet

if we took an election a vote on it, it wouldn't be that way. Panchayat sym-

~~bol~~

bolizes those crucial decisions of the body. It's concerned with the morale

of the whole body, and for each individual member in it. Not just the whole,

but each individual in it. We're capable of shifting to deal with care for

every human being, in an instant, and for the body as a whole in terms of main-

taining the morale^{and care} of the body. And then, it represents the whole body

The Panchayat does not make policy,

~~but~~ sees that what we decided as a group really is done and capried out. ~~in got~~

have to stop here ~~just in terms of time~~ because we've got

Make a mx quick comment about the selection of the Panchayat. I don't

know what Panchyat's going to be a few years from now, with the Area priors

playing a new kind of role relative to the global concensus, symbolizing that

They There'll be a Panchayat or the equivalent of it in 1980. What it'll

at this time
look like, I'm not sure, but it's an evolving kind of thing . And you notice

be with
this time , it goes on 4, 4 quarters rather than a quarter at a time.

a get-seriousness, or it takes itself

seriously, then somethings wrong , anything that's that serious you've got to

take with non-chalacee , and we count it a very serious thing i mean we've

decided these are going to be our symbols as human symbols of our unity , very

serious , and ~~kind of~~ ^{get you to} be non-chalant - Well what we do is take our Polity, take

those ballots or indications of your opinion , everybody does that, ^{everybody} gets his word

in, everybody that's walked in the door, last week to the person that's been around

here the longest. I think that person is really Fred Buss, but everybody

has that kind of invitation. And then, one person is designated to make a tally

of all that , and to take for each quarter ^{the} 5 people who received the largest kind

of nod from the group both for the member and the proxy. And then from that group

the existing Panchayat selects the Panchayat , and that becomes the concensus of

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of the group. Now, and there's usually alot of brooding, weighing up
of

of values as a whole movement across the world as well as here immediately

I want to declare just the names
(The naming of those elected for Qtr. II, III, IV of 73-74 and Qtr. I of 74-

75 -- all of these as well as the ones who have been selected int the qtr.
previous to this ,

And these people will serve as the Panchayat that is where you have a 5 qtr. pattern

where you have an effective Panchayat , But at any given time I suppose ,

those who would be elected for a particular quarter , or effective in a

particular quarter , i suppose would be symbolized as the more crucial one

even though all of them would serve as the Panchayat.

(Ceremony and commentary)

regular

One of the members and 3 of the proxies have served on the panchayat before,

and 4 have not . The members -----

HAHN

POLITY SHIFTS + PANCHAYAT
TEMPLE BREAKFAST

TEMPLE BRE 2/1/74

Two years ago Last September '70, we gave _____ about polity and it was here that the problem solving and the policy making got done. in the next quarter the next year in the next year one that would come up in September, or in four years, the kind of thing that we put out another four years. That is we are making the perceptions on who we are, and what we are going to be doing. Then the second sector, the community, was the collegium., and this was the job of maintaining just common vision. Of course, A collegium is not a workshop, in a way, but are intended to keep our vision out there and you know all the symbols that we have. y to enable vision and clarity. Then there is the Psu or research assembly. A kind of community actually, ITs built to help build our consensus. And then we are creating the common mind. and intellectual clarity, Working through the edge arenas and the clarity on that! = And then we have the sentence the religious dealing with the interior life I'm not really sure about those, at the moment we sort of bracketed them off to one side. And then there's the symbolicness of making our policies which presently has been the panchayat. And I want to talk to you about the panchayat of the moment. I'm talking about the modules of 1970. Everybody ought to read it and then see what we can feed