



Authority, Creativity and the Third Imperium: Why God's Knowing Himself, Outside Himself, Matters (The Rise of the Third Imperium)

(Volume 1)

Sean Joseph O'Reilly

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Authority, expressed in both dictatorship and civil governance, toils with and against various moral imperatives expressed in the impulse towards democracy or rule by the people. Adding further to this force, running like a river of discontent through most societies, are religious beliefs that compel legions of believers using the unspoken algorithms of fear and hope in the search for eternal life. What is the relationship between authority, creativity and politics? Is it simply a recognition of potential, and the power to persuade or coerce, or is it a testament to a relationship between the visible world of hard data and an invisible world of inspiration and power just beyond the edge of mind? The Greek word “kratos” means power. A series of “oughts” and “shoulds” bursting with kratos is often generated in human discourse, just beyond the calculations of physical cause and effect, when authority, creativity and politics meet. And where does “ought and “should” meet today? Unfortunately they don’t often meet at the usual institutional junctures of politics and society. People are often left scratching their heads at the mindless repetition of slogans by politicians, and even religious leaders, who clearly have no new solutions or creative ideas to offer for pressing institutional or social issues requiring immediate attention. Creativity is now, largely, a creature of individual and corporate enterprise and not something we attribute to politics. Politicians of all stripes tend to be mired in the accretions of legacy-driven politics and dog-whistle sloganeering. The notion of “ought,” despite the dismal political and judicial scene, seems hard-wired into human consciousness, even though its interpretations vary greatly. It is no stretch to say that how we conceive of “ought,” either politically, philosophically or scientifically and how it is prioritized is at the root of many creative decisions, both personal and political. Do we arouse our sense of creativity to engage the moral imperative of “ought”, or do we engage our appetites to suppress the notion of “ought”? There is a dark side, however, even beyond misuse of creativity: it is the non-use of creativity. As Carl Jung noted: “One of the most destructive forces is unused creative power. If a man out of laziness does not use his creative energy, his psychic energy turns to sheer poison.” Another way of understanding this is to look at what happens when the mind is not presented with or given the necessary facts about human transformation and growth. The physicist Edward Teller, one of the fathers of the atomic bomb, pointed to an idea that is seldom reflected on by either academia or the media: "The extinction of the human race will come from its inability to emotionally comprehend the exponential function." The various forms of governance over the centuries, including our own, are being shaped by a dynamic and hidden force that is constantly seeking renewal in the fountain of truth and life. A more perfect form of government that has the best features of the American system, with some of the power of old forms of governance, is now emerging. The Third Imperium will, likely, take a form that echoes the authority of the Old Roman Empire and the later Holy Roman Empire. The Third Imperium will represent a set of universal moral values and religious tolerances coupled with growth-oriented economic policies that puts people first. It will be a state that in terms of efficiency and effectiveness will be different than any system of governance that has ever existed. It will be, finally and hopefully, government of, by and for the people.

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