

## From Castes to Classes to Karmic Cooperation

### Reworking the Gita for a New Humanity

Avatar Krishna in the Bhagavad Gita gives certain teachings with respect to karma, dharma and social structure that if followed are said to keep society stable, peaceful and prosperous. This was no doubt tailored to the times as the Avatar's teachings always are, but there may be something foundational and enduring to it. With an eye to our times, let's be inspired to take it to the underlying organizations of one, three and seven and see what comes of it.

First off, the caste system has to go (and Meher Baba the current Avatar said so). Secondly, social class should be more of a description of the circumstances (economic and cultural) of one's birth family, and it should provide some understanding of the karma and dharma of those circumstances. In addition, any concept of social class (karmic circumstance) need not be rigid—all the classes are represented within each class and one may change classes during one's lifetime, maybe more than once. However, being born into certain circumstances means a karma to face and a dharma to do, which can be very different for different individuals.

But before we redefine classes, before we rework the Gita, let us redo some theosophy. The structure of society can be seen as arising from (being generated from) seven underlying needs/institutions creatively in relation with each other and karmically bound to each other with the energy of consciousness (of the experiencing Oversoul) held in group and collective sanskaric complexes. At every level it is God becoming God-Conscious through the experience of the illusory Creation. The seven needs/institutions are reflections or interpretations of the seven spiritual principles/rays and as such can be variously manifested including in multiple ways at the same time (in the same society), this being part of their creative expression and the soul's experience (individually as well as in group and collective organization, and primarily of course as/in the Oversoul). The table below gives rather traditional interpretations (with some adjustment of the associations for rays 4 and 7) and pairs them with the major keyword of the corresponding ray.

<b>Ray</b>	<b>Institution</b>	<b>Keyword/Keynote</b>
<b>1</b>	Government	Freedom
<b>2</b>	Education	Love and Union with God
<b>3</b>	Business/Commerce	Knowledge/Understanding
<b>4</b>	Healing	Harmony
<b>5</b>	Science	Truth
<b>6</b>	Religion	Goodness
<b>7</b>	Arts/Crafts	Beauty

Traditional interpretation isn't necessarily a limiting concept as many sub-terms can be associated (the 7 within the 7 at least) and included in a broad and familiar rubric, even as that rubric is redefined for the times. Furthermore, in our times we can understand any individual or group entity (and endeavor) as working with(in) more than one ray or institution, though nonetheless one should step up as primary, at the very least for each entity endeavor.

In the table above, Government carries a keynote of Freedom, which implies freedom of its people in individual, group and collective organization not to pursue their self-interest at any cost (which is quickly contradictory and immediately spiritually bankrupt) but to work out their karma, have ample opportunity to do their dharma (and improve the human condition) and otherwise play their part in the Divine Theme. This requires integration and cooperation of all the ray institutions.

Education, then, is first and foremost about keeping up with that Divine Theme as it unfolds (the destiny of everyone and each and every thing for Union with God) and placing all education and training within that context of *false self-less* Love. Yes, this is an ongoing challenge and exercise of compassion (and all other (sub)ray qualities), not a top down inculcation of a fixed way, not in these times.

Business/Commerce sorely needs not just Knowledge of the Theme and its ways/rays, but also a working Understanding of them. Indeed, it must develop and demonstrate this working understanding in all its affairs.

The institution of Healing spans all aspects of individual, group and collective physical, psychological and spiritual existence. Communication is key (and some of that comes from the connections provided by Business/Commerce, the languages developed through Education and the leadership (incentives and allowances) provided by Government); and Harmony is the keynote. Harmony means smooth functioning, which may require the release of pent-up energy (always the Lahar at its source) through dealing with conflicts or facing crises (healing crises)—the fourth ray having been called “harmony through conflict” for a reason.

Science needs to be concerned with Truth not appearances or power plays, and it needs to be in the service of this truth not some other ray keynote, necessarily a false and corrupting note if it is taking over where truth should rule. This truth is the truth of all Creation in relation to God, not the egoic materialist position of dominion read as domination over nature for its own suspect (even if unconscious and unknown) purposes, which is not possible because what we call nature is actually Maya (acting on and through prakriti) and we (our bodies and minds) are made of this Maya, which does imply we should be looking at real dominion over ourselves (our instruments/vehicles and bodies and, ultimately, our soul embodiments). Real Truth, then, within the Illusion is a relative truth, a truth that helps us progress along our plotlines in the current cultural story (to be history and herstory) given the Divine Theme; and relative truths come and go with the needs of the Theme/time.

Religion includes humanitarian service and all that is concerned with Goodness, its keynote. It is the cultural representation of an underlying and undeniable human need, a spiritual need to emotionally relate to something greater than our small selves, and it can't be replaced by education (comparative religion does not a religion make) or science (you can't really get emotionally involved with material or abstract truths, and either way that doesn't satisfy) or any other ray institution (what exactly would one be worshipping in such cases anyway?). Religion as an institution must stay tuned to its spiritual and mystical core (from Bad to Good to God for short) and not just be another socio-political entity, though it no doubt is one and can't deny that. It will somehow (paradoxically) need to include atheism and agnosticism as belief and value systems (with many subsystems) along the path of coming to terms with the human condition in the context of this underlying, fundamentally religious need to relate to self, others and the world in the context of God (or no God, which is still about God (one could say between giving up an old notion and having a new one revealed, maybe in another life)).

Arts/Crafts is the all-inclusive (ray 7) task of Beautifying life in all its aspects and rays. It's not just material or confined to self-expression. And Beauty here really means bringing out the divine within, celebrating it, offering it to God, offering one's best to God—God within, behind and beyond the Creation, including God immanent in all that lives and breathes, which does involve the Art of Living with one's fellow human beings.

Institutions are where in society you and your childhood family are involved—where work is done and time is spent. Karmic classes are more about what you are doing and how you are doing it, including how you earn your livelihood or are otherwise provided for and how you use those earnings/provisions. There are some natural affinities and apparent overlaps, and some terms are even repeated though they are contextually different; but theoretically every class can be present in each institution, though you'd have to stretch the definitions a bit and focus on the concerns and treat the class and actions as metaphoric types. As far as actually defining these karmic classes, we can take our cues from the Gita, with a dose of Meher Baba and a fair bit of liberal reinterpretation, and appreciate three within society, one at its periphery and another essentially removed from society (which can be divided into three levels to make seven total classes). These karmic classes (four through seven) have a natural affinity/need with respect to the yogas (dharmas, if you will, see [The Yin and Yang of the Yogas](#)), and all classes/levels have three plus one interpretations (the three resonant with levels five through seven and the one resonant with level four). Further, the four classes, levels and interpretations have an affinity with the Incarnating Soul and its Egoic Matrix as well as one of the three plus one final states for a God-Realized human being who retains the body. There is an attempt to clarify this in the tables below for karmic classes four to seven, the ones in or at the edge of society. Discussion will follow.

<b>Class</b>	<b>Concerns</b>	<b>Roles by Resonances</b>			<b>Yoga</b>
Advisor (Outsider)	Knowledge Guidance	Helper	Healer	Teacher	Jnana
Ruler (Government)	Power Control	Employee/ Official	Clergy/ Priest	Scientist/ Philosopher	Raja
Owner (Business)	Money Value	Small/Big Business	Volunteer/ Donor	Humanitarian/ Philanthropist	Karma
Worker (Labor)	Production Service	General/ Specialized	Craftsperson/ Artist	Host/ Caretaker	Bhakti
		Production Service	Money Value	Power Control	Knowledge Guidance
<b>Resonant Concerns</b>					

<b>Embodied Soul</b>	<b>Highest Affinity</b>	<b>Class</b>	<b>Keynotes by Resonance</b>			<b>Yoga</b>
Incarnating Soul	Sadguru	Advisor (Outsider)	Facilitate	Harmonize	Direct	Jnana
Higher Self	Jivanmukta	Ruler (Government)	Make decisions	Embody Truth	Stay focused	Raja
Inner Being	Paramhansa	Owner (Business)	Distribute goods/services	Do Good	Choose wisely	Karma
Outer Personality	Majzoob	Worker (Labor)	Do the work	Beautify the world	Take care	Bhakti
			Worker Service	Owner Value	Ruler Control	Advisor Guidance
<b>Resonant Classes/Concerns</b>						

## Definitions/Discussion:

Worker/Labor refers to physical and mental work as well as work with and through one's entire personality—its about the karma and relationship with others and the world that goes along with getting paid for what you do/produce. There is a direct connection along the lower row and left column of the inner 3 x 3 matrix (for Ruler/Owner/Worker) and a reflection/resonance with the Ruler row (consistent with all first and third or fifth and seventh terms), though that Ruler row is more about power and ruling than production and labor. Within the Worker/Labor row there can be a progression or integration proceeding from General/Specialized Labor (so-called unskilled and skilled as an example) to Craft/Artistry (including in and of that labor) to Host/Caretaker (using your general and specialized labor as well as craft and artistry).

Owner/Business speaks most directly to the small or big business owner and was traditionally concerned with farming. Being a shareholder in a publically traded company is not the class/karma we are talking about here. The Business Owner karma has to do with running the business and having one's compensation related to the success of that business. The main concerns are value and money, which should represent value but not entirely define it as there are values outside of and beyond what money can buy. Nonetheless, the creation of wealth (and the extra money and potential free time that goes along with it) allows volunteer and humanitarian service as well as donor and philanthropy activity to be focused on what one values. From Small/Big Business to Volunteer/Donor to Humanitarian/Philanthropist we can see a progression of concerns from goods and services production to time and money value to power and influence (of one's money, time and mind) with at least the hidden motive of control (even when ceding it).

Ruler/Government refers to leadership, order and organization at local to national levels and includes the development, implementation and enforcement of law. Its primary concerns are authority, power and control and how to deal with them. Government services and bureaucratic workers are more aligned with the Worker/Labor karma class but the issue of power/control is often salient. Those in military service, however, are more aligned here with Ruler and enforcer, with obvious concerns of power and control. With Ruler/Government karma one can be directly connected with the government at some level as an Employee or as an elected or appointed Official, or one can be involved with these ruler issues in any institution of society. At this level, the resonant concerns column points to serving (the population) and is about getting things done (production). The progression/integration of the row moves next to the value column, which is not so much about money representing value but morality using money (as a material representation of energy and proxy for some values). Here the listed terms are Clergy and Priests, which are meant to be general terms for all religions but beyond that meant to represent those who in whatever role by their words and deeds win the hearts of all concerned. The next progression/integration takes us to the power and control of power and control and is about money and morality investing in ideas, ideals and the research actions that implement them. It is about the power and control of those ideas, ideals and research actions through Scientists and Philosophers (who may be identified with other roles but who are nonetheless expounding and so providing a working philosophy).

Advisor/Outsider is a karmic class usually behind the scenes, but it is a karmic class and role that must be performed, even if contradictorily by an insider, who generally wouldn't have enough detachment and freedom and perhaps not even broad enough knowledge to

give guidance. Traditionally advisors were of the “priest class” but here we are taking it once removed, letting religion and moral concerns play their role within society not just at its periphery. Advisors by definition work with the three classes within society in all their variations and manifestations. The progression of terms given is Helper to Healer to Teacher. The Helper is concerned with production, service and getting it done, generally by guiding those in social roles to perform their duties, sometimes lending a hand and working besides them. The Healer is more concerned with guiding values and keeping or rebuilding wholeness under a coherent set of consistent values. And the Teacher is invested with the power to influence those who wield power and exercise control (most resonant with the ruler row and control column).

The keynotes speak directly to the actions of the inner 4 x 3 matrix whose rows x columns are Advisor | Ruler | Owner | Worker x Service | Value | Control. Including the Resonant Roles from the first table, the Advisor roles/keynotes apply to the entire associated column, namely Helper/Facilitate to all Worker/Service, Healer/Harmonize to all Owner/Value and Teacher/Direct to all Ruler/Control. No rigidity is implied in this organization as everything can and does relate to everything else. These are just resonances that may help one locate where one is and help one feel for the karmic issues and requirements.

Affinities are not the same as resonances and indeed affinity terms do not in general occupy their resonant locations. Affinities are about meeting the underlying need to work through the karma by making it part of one’s dharma and thereby yoking both to one’s destiny, the yoking implying a yoga. The yoga affinities for the karmic classes are the “best” way to deal with that karma, generally speaking, all else being equal, which it never is. So one needs to appreciate the ways of the associated yoga and take it as part of the class karma even as it is part of its dharma, then take this all to heart and to God (the God of one’s understanding) and proceed according to the response in one’s individual case. The Ruler/Control keynotes column as a progression of the other columns leads into the yogas. From the bottom row up, Worker/Labor karma takes one from work to beautifying that work (and the world) to overall taking care (of the world and all that is in one’s life), and that is aided all along even as it naturally leads into Bhakti yoga, the yoga of devotion. Owner/Business karma goes from distributing goods and services (profit should not be the main motive) to doing good to realizing the necessity and power of choosing wisely, and Karma yoga (the yoga of detached action) is its natural guide and resultant dharma. Ruler/Government karma requires one to be in a position where one has to make decisions that affect a lot of other people. It invites (should invite) the development of morality and an integrity where one embodies one’s truth (which should be consistent with a greater truth), and this leads to the need and ability to stay focused, which is consistent with the path of Raja yoga and its concern with vices and virtues, stability and flexibility of body and mind, and concentration and meditation. Advisor/Outsider karma takes the Helper/Healer/Teacher through facilitating to harmonizing then directing, which benefits from the knowledge of Jnana yoga (the yoga of knowledge) as well as its renunciation (the rejection of personal gain, selfish motives and self-interest in general). See [The Yin and Yang of the Yogas](#) for more on the yogas.

Affinities are also given for the Incarnating Soul and its Egoic Matrix as well as for the potential end states of a God-Realized human being in the body. The Embodied Soul affinities are the soul parts that need to be (most) active behind the tasks for each karmic class—the Outer Personality for doing service work, the Inner Being for perceiving and acting on value,

the Higher Self for ruling and taking control, and the Incarnating Soul itself for guiding, knowing and undergoing yoga. For the highest affinities, the God-Realized in a body states, it is more of an attraction and a reflection in Illusion (also an illusory reflection) of these states. The Worker through deep devotion (Bhakti) may get so absorbed in his/her work, artistry and caretaking as to resemble and reflect the God-merged Majzoob; the Owner while running the business, doing good and choosing wisely, and while following the detachment and action of Karma yoga, may seem to oscillate between inner absorption and outer involvement like the Paramhansa; the Ruler by exhibiting the concentration, power and ability of a Raja yogi through making decisions, embodying truth and staying all the while focused and free from corruption (freedom being a keynote for government) can even develop consummate control over the self (Egoic Matrix) and its vehicles and may become released from (feeling the pressure of) worldly responsibilities, thereby having a resemblance and attraction to the Jivanmukta (liberated incarnate); and the Advisor through knowledge attained (via Jnana yoga or its symbolic equivalent) may become a sort of (reluctant) guru while facilitating, harmonizing and directing others in the world and then be deeply attracted to the perfect knowledge and guidance of a Sadguru (Perfect Master), humbly knowing himself/herself to be not even a shadow of this (the Jnana yoga renouncing of the false self).

It should be emphasized that what has been stated is in relation to the underlying generative structure in consciousness for the institutions in society as well as the karmic classes therein. The actual manifest structure of society (karmic issues, structural problems and all) emerges organically within that society (in relation to other collectives as need be) through the interplay of visionaries, activists, practicalists and mostly participants, even though all this is guided by those really behind the scenes (on the planes) who have such duty (dharma) and is known by the God-Realized with Creation consciousness. And it is all part of the Divine Plan within the Divine Theme as administered and adjusted by God through the Avatar.

The Avatar is for everyone and represents everything, so there is an affinity with the Avatar everywhere. Particularly, though, the Avatar can function as a Perfect Master (Sadguru) for anyone. In the overall scheme of the Divine Theme, the Avatar adjusts the Plan as laid down by the Ancient One who is none other than Himself. Sadgurus carry out this Plan but do not make the pre-ordained adjustments. Some of these apparent adjustments involve individual paths and can be experienced personally as a life changing awakening, even “an alteration of destiny.” This is the Avatar as Sadguru and Guide. And how does He guide? Rearranging prior Advisor terms in the resonant order of aspects:

**God**  
as  
The Ancient One Avatar  
Himself or through a Sadguru  
**Saves**  
Teaches | Heals | Helps  
by  
Example | Attraction | Giving  
**Awakening**

Above the four karmic classes within and on the periphery of society are three karmic classes involved with the involutory process of crossing the planes (consciously, either as a mast or salik). They would be the karmic and dharmic crossing of the Subtle sphere (1<sup>st</sup> - 3<sup>rd</sup> planes), the direct negotiation with the Yogic Self and its Egoic Matrix (4<sup>th</sup> plane) and the final finishing it of the Mental sphere (5<sup>th</sup> and 6<sup>th</sup> planes), though the real final finishing it is reserved for the Bodhisattvic Being at the threshold and is not included here in the seven karmic classes as even if the Bodhisattvic Being stays in the body as a true Bodhisattva, it is not karma or dharma but destiny that is responsible. Do note that karma, dharma and destiny make classes 4-7 hierarchically related but not linear with respect to reincarnation—an Advisor may come back and be a Worker, for example, which is to say there are spiritually “experienced” people in all karmic classes and all classes have an entry way to the spiritual path, not just through the yogas or the timing (and spiritual experience) for so-called “old souls” but by way of destiny and God’s Grace, which is not dependent on what any unrealized consciousness conceives as merit. And the veiled path, freely given though no doubt recognized and taken as a matter of destiny, is especially available in Avataric times like ours.

While progress through the planes is linear in a way (and you pick up where you left off), there is no reason why one would have to continue with the same path or inner yoga in successive lives (and many reasons why one would eventually have to switch yogas and balance out), though Meher Baba at least strongly implies that once one becomes or switches over to the mast (God-intoxicated) path, one remains on that path (See God Speaks, especially the chart at the end). With the veiled path, while one is ostensibly in one of karmic classes 4-7 or possibly more ostensibly not really anywhere and even more *in the world but not of it*, inner work can bounce around amongst all the planes in a most non-linear fashion. Still, in a given lifetime the “Soul Consciousness” (and chaitanya\*) really is concentrated in one place/plane with the major push being to advance it to the next place/plane after clearing out whatever residue may be remaining, even though you do not “know this” (and it is not important as Love for God through an incarnation of God dissolves concerns of spiritual attainment in the self-effacement of its self-forgetting love as you let Him do with you whatever and put you wherever He wills, wishes or whims for reasons you don’t really need to know, and cannot fully understand).

\*See Maya I in [Gnosis and the Bodhisattvic Being](#) and Infinite Intelligence.

Number	Karmic Class	Planes	Concerns
1	Adept	5 <sup>th</sup> -6 <sup>th</sup>	Ananda/Vishnu
2	Mahatma	4 <sup>th</sup>	Sat/Mahesh
3	Wayfarer	1 <sup>st</sup> -3 <sup>rd</sup>	Chit/Brahma
4	Advisor	Gross or Veiled Cs	Knowledge/Guidance
5	Ruler		Power/Control
6	Owner		Money/Value
7	Worker		Production/Service