

WHEEL OF OCCUPATIONS

a Personnel Manual

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Thanks Immensely to all of you!

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Each person on this planet has a purpose. There are many corollaries to this statement. In this work, those corollaries are explored.

Think of a wheel moving gracefully in free space. It has four sections. Each section is colored according to your preference. When the wheel is in balance and turning smoothly, there is great happiness throughout the nation. When it is out of balance, misery increases to the exact degree of the wobble.

Most occupations in an ordinary human society can be placed into one or another section of this wheel. Therefore, this is a personnel manual. It is intended for students at all levels, human resource managers, and anyone else who has become concerned about occupations in any way.

Before or during the reading of this book, it is strongly suggested that you read the letters of 1 Corinthians and Ephesians by Paul, as included in the Christian Bible. This is not a religious or theological work. However, the concepts presented here have an origin in religious study.

It is fair that you should know the author is a Christian. All religions of the world have been studied. These studies continue. So far, nothing has altered the basic premise that the bestowal of Jesus on this planet has been the conduit for the complete truth of our Creator to the best of our ability to understand. All religions have good in them, and any religion is certainly better than none at all. Studies of history prove that. However, only Christianity offers a personal guiding relationship with an extension of the Creator of the universe into humanity.

That said, religious tolerance is an essential value. Think about how the Amish move about in their lives, completely surrounded by an entirely different culture. Even in their home area of Lancaster County Pennsylvania, where much of this book was written, they are a minority. Still they manage to keep their faith and life patterns intact without ever harming anyone who is so radically different from them. This is a good example for all of us.

Use this book wisely. Remember that the people around you who know everything, have never done anything wrong, and are the ultimate moral authority are most dangerous. Don't let them get to you, because some may want to use this material against you. Mainly, don't ever tell anyone where you think he or she is on the Wheel. That's a determination one can only make alone.

This is not about a hierarchy. Each section of the Wheel is equal. All people are to be treated with respect. Historically, tremendous damage has been caused by ranking everyone according to their occupations. Hopefully this material will help people give respect to everyone pursuing an occupation, and help you ask the right questions that will allow others to see a life purpose for themselves.

Rank may be necessary in the running of companies and countries, but it should never be an excuse for the mistreatment of anyone. According to the fundamental ideas of this book, leadership is an intense form of service. Jesus clearly told us this in Matthew 20:26.

2 FLOW

For maximum happiness in a society, both work and life support should flow. It is possible to have one without the other, but not for long. Work with no life support is slavery which destroys the body. Life support with no work is indolence which destroys the mind. Normally that's been seen among a few individuals in very wealthy families. Devastation due to disruption of natural flow is real either way. Whole societies have been known to collapse in either situation. Politicians need to remember that most people prefer to work, but they need life support. It really is that simple.

To see an example of a whole society going under due to work with no life support, look at Cambodia in the 1400s. A series of emperors enrolled most of the population in building huge civic projects. The motivation was religious. Portraits of these emperors, who were supposedly gods, are embedded in the stone work. Eventually the people could not meet simultaneous demands to work on these projects and keep themselves fed. The empire collapsed. Interestingly enough, most residents of that country today do not appear to feel particularly proud of these huge buildings.

Something similar seems to have happened with the Mayan culture somewhat earlier, as documented in books by Daniel Quinn. Sometimes religions have been misused in order to persuade people that working for no life support will give them celestial merit of some kind, but eventually that excuse always falls apart. Whenever a critical mass of people is required to produce and hand over more than possible given their resources, society quickly collapses. At this point nobody is sure what that critical mass is, expressed as a percentage of population.

Life support without work is a little more difficult to find in history. An important incident of this type had huge effects on today's world. Around 250 BC, a group known as the Hsiung-Nu was tormenting China. They lived near the border, in the desert, and were constantly raiding. They carried off whatever they could, and lived on that. Eventually an emperor came up with an unusual plan to get rid of them. Instead of sending out armies to chase these raiders all the time, which was eating up a significant portion of the national budget, he found it was easier and cheaper to simply send these raiders every material object they might want, for free. After a few years of this treatment, the society literally imploded. Sometime about 150 BC, they ran across Central Asia, pushed out a peaceful group of relatively anarchistic tribes living in a large forest, and settled there. We know these people as Russians, and the people they displaced as Germans.

More well-known is the "Bread and Circuses" policy of many Roman governments after about 100 A.D. This was well documented by Edward Gibbon in his monumental work Decline and Fall of the Roman Empire. It's recommended reading for all serious students, especially those who want to become teachers. This set of books has become the most respected source material for much research to this day.

Much workplace discussion takes place concerning the subject of "jerks". Note that the definition of the word "jerk" implies a disruption in flow. On a small scale anyone who is unhappy with work or lacking life support in exchange for work will tend to disrupt flow. On a larger scale, you will see slowdowns, strikes, insurrections, and revolutions. These are the polar opposite of healthy economic flow, to varying degrees.

3 PURPOSE

When we know that each person has a purpose as created, many aspects of life can make sense. The idea is that God creates every human with an ideal set of capabilities to accomplish something that is needed in this world and for helping others prepare for the next world. One way this is expressed in Scripture is the passage 1 Cor. 4-9.

Each person will usually express something about purpose at the ages of 2 and 3. This will often be indicated by favorite toys or repetitive speech patterns. In American society, we are taught to look on these expressions lightly. In some cases, children who express a strong purpose at that time are systematically invalidated. This fact alone creates many tragedies. It is always best if these expressions are encouraged and when possible cultivated. When this is done, we can call it "Early Childhood Education" and have a lot of fun with it.

Education should allow people to discover their own purposes, and provide the materials which allow them to accomplish those. At the Grammar level, meaning students usually between the ages of 6 and 12, memorization of general skills needed to survive in society is best. After that, Logic can be taught, leading ultimately to students engaging in actual Production according to each one's purpose as known at that time. Most educational systems worldwide have lost sight of this ideal. This has come about through rigidity of caste systems in many cases.

In Prussia a special case emerged. There, an ancient idea of caste arose and became dominant through a complicated series of events channelled toward military purposes. This led to the development of an educational system which has over the past 100 years been adopted in America. The system, known technically as "Dewey-Thorndike", was adopted due to an industrially oriented vision in which people would have purposes determined by authorities who presumably know what they are doing. Each student would then be channelled into learning an ideal set of skills which would fulfill that predetermined purpose. This system has never worked well. It has a number of glaring flaws, and no amount of tinkering has managed to overcome those flaws. Thus, it has become especially difficult for Americans to find their own purposes. For more information, look up the essay at <http://home.earthlink.net/~chylogos/DeweyThorndike.html>

Many individual teachers have recognized the importance of individual purpose and its determination. These are often the ones who students love the most. They may also have great difficulties working within the constraints of the American system. It appears that the system favors the promotion of psychotic people into administrative positions. Too many great teachers have ended up selling used cars, doing social work, or in menial jobs instead of fulfilling their own clear purposes.

That said, when someone discerns a strong purpose, you will find that person willing to put up with all sorts of privation and difficulty in its pursuit. This will continue until all resources are exhausted, or until suppression convinces someone to give up. Many dramatic stories in all cultures center around one theme or the other in this regard. It can happen that a purpose cannot be fulfilled through paid employment, but in those cases you may see people who manage to find satisfaction in volunteer activities or work at home during off

hours.

We know that salvation comes through grace, and not by works. Theological arguments on this point are endless. Here, the view is that each person who becomes saved will become guided in the discernment and pursuit of purpose in order to produce good works. This may involve many unexpected and even miraculous events.

4 RELIGION

We should all know the origin of this word. It comes from an ancient root, *ligare*. This literally means “rope”. Religion means that we are tying ourselves to something.

Most humans have a desire to improve themselves, and to be doing things right. A small minority doesn't have that desire, and this is the origin of most human trouble. Those who want to get better, find themselves falling back at times, often unwittingly by influence from the minority who don't think anyone can improve.

In order to guarantee the possibility of improvement, many have chosen to tie themselves to something they see as divine. Over the course of human history this has taken many forms. Sometimes religions have been based on something real, and sometimes they haven't. We can regard it as a general principle that when people lack information, they will make it up. That's how superstitions get started, and sometimes those have been translated into religions.

One religion that arose in the Indus Valley a long time ago included the principle of this Wheel. That particular religion also included a number of interesting physical practices which assisted in developing consistent health. We know these practices today as “Yoga”. Neither the Wheel nor Yoga needed to be part of a religion, as both are simply practical structures. Eventually, a series of invasions which have conflicting levels of documentation changed this religion. It was rolled into religions brought by the invaders. The result has been called Hinduism.

If you analyze Hinduism, you will find that it is a combination of about 20 different religions, each with its own origin point, doctrines, and mythology. Tolerance for diverse religious practices and organizations became a vital cultural value throughout India over time, as a means of reducing constant warfare. This can get very confusing. As this religion developed, it adopted as one of its primary social foundations the use of this Wheel. However, one thing about it was seriously corrupted. The Wheel became a rigid genetically based system, and attached to the concept of human colors.

Now, you will find that each section of the Wheel has become associated with part of a racial hierarchy. It even has a name, “*Varna*”, which means “color” and is related to the English word “varnish”. This is characteristic of several Aryan cultures. Generally the lighter-colored Aryans have continued today as Bhramins. It was long ago determined that being in that part of the Wheel was more pleasant than life in the other parts. So occupations in the Bhramin section were reserved genetically for all time to a racially dominant group. In this context, it should be noted that many Bhramins were big supporters of Adolf Hitler.

This racism permeated society and religious practice throughout much of India. When small groups were discovered living together as tribes, they were simply brought into this system. Endogamy, meaning the practice of marrying only within the group, was diligently and brutally enforced. This in turn created many social distortions. In some cases it also created physical distortions among the people, since the smaller groups ended up with limited gene pools which encouraged degeneracy in some regions.

Even new religions were absorbed into this caste system. Thus, Christians, Jains, Sikhs, and lesser known groups are separate castes of their own.

All these developments have given the Wheel a bad name. This is a great human tragedy. The document you are reading is an attempt to bring the teachings of the Wheel into a practical and largely secular use. In America, where this has been written, it has the potential to help workers and personnel managers more beneficially construct useful roles in employment. Possible effects of this work in other cultural regions are presently unknowable.

As you may see from scattered Scripture references in this work, Christians may find it useful. However the teachings are being put in a form that hopefully can be used by members of any religion.

5
SHUDRA

Often this term is translated as “slave”. This is not a good idea. We would do well to instead use the term “Day Laborer”. We also should assign a great deal of nobility to this group. They physically keep the world going, and everyone else is always indebted to them.

Many people obtain great joy in doing simple work that is laid out before them. It doesn't matter what that work is exactly. It can be cleaning up a building, or organizing workspace for others, or running some kind of utility system. The main criterion is, that the work in some way builds or enhances the living environment for everyone.

Being a Day Laborer is a good way to develop faith. Of course some people will find peace and steady employment with one organization for a long time. But there are also those who literally wake up each morning with a new job. These are among the most pure and noble of humans. They have a special gift from which we can all learn.

Intelligence, especially as measured on psychological tests, has nothing to do with this or any other part of the Wheel. Many Day Laborers are extremely intelligent, having the ability to read and understand complex works of philosophy and theology in their off duty hours. Even those who do not seem intelligent may have great love and compassion for others, thus being an inspiration for everyone in the vicinity. Some may also create great works of art, since that is really something beyond the scope of the Wheel.

All people, no matter what their position on the Wheel, should give respect to Day Laborers. Respect has many forms. Each form will enhance the life of a person. As the lives of Day Laborers are enhanced, they will tend to do better work. Pay is one good way to start. Equal access to all community facilities, which is currently the law in India, is another way to show respect. Housing projects for workers of course should be designed to impart a sense of dignity to the residents.

Some Day Laborers may invent devices that enhance their ability to perform their customary duties. This is one way in which human progress develops. Those who do this deserve to be rewarded with recognition and reasonable wealth.

The color traditionally associated with Shudras is black. In India this had serious racial connotations. Shudras are said to be more numerous in the south, where darker people tended to gravitate due to several historical factors. It is interesting to note that rulers in the south were extraordinarily wealthy. This was due to a fundamental disparity in respect. It was thought that Shudras could not acquire wealth. Therefore, any wealth available was channeled only to those racially pure members of the “upper” castes. That's one reason why this occupational spectrum has been depicted here as a wheel. All sections are of equal status, since all are necessary for a properly functioning society.

6
VAISHNA

Since on this planet we are residents of physical bodies, we need physical food. It must be fairly important. About one-fourth of all people are ideally suited for helping to produce food.

Vaishnas have to be good managers. They of course are managing natural resources, hopefully in the best interests of all society. People need to be managed as well. Often, day laborers of various kinds are needed temporarily. A good farmer knows how to manage these people so that their work makes the right contribution at the right time for a fair price.

From an American viewpoint, several occupations are included in this section of the Wheel. The list includes:

crop farmer
gardener
cowboy
grocer
vetrinarian
shepherd
agronomist
forester
marine biologist
ecologist
county extension agent
permaculturist

On this continent, in recent years only about 3% of the population has been directly involved in agriculture. This is a very bad situation. For one thing, it invites ecological disaster. Having a critical proportion of people looking after land and animals helps to ensure that there will be a sufficient number of voices advocating environmental balance.

Having such a minority doing agriculture also displaces a lot of people. Many interviews of homeless people have revealed a startling number who simply want to be farmers. There is no way they can work according to what they know is their purpose. So we find them wandering the streets.

Sometimes Vaishnas achieve their purpose in American society by getting some sort of meaningless bureaucratic job. These people are easy to find. They may do little in their jobs, but their homes are surrounded by lavish, beautiful gardens which are the real focus of their lives. Another way this purpose is expressed among young people is by a desire to become a vetrinarian or vetrinary assistant. Applicants for student positions in these fields typically outstrip the number of slots available. Students know without being told that there are few positions open as farmers, and no real means of entry into the field. Even if they do manage to become farmers, there is little chance they will make a living independent of a corporation.

During the 1950s, there was a general drive to make American society more "efficient". Partly this meant saving money through the use of cheaper processes and automation.

Another part was the centralization of distribution mechanisms. It was also noticed that many people don't like to do farming. According to the Wheel, that should be about 75% of the population. Since genetic inheritance of occupations has traditionally not been strictly enforced in America, people who were raised on farms but had different purposes could easily move away. That helped fuel the transition to automated corporate agriculture.

So in response to pressures both from the general population and corporations, the American government during the Eisenhower administration started facilitating this transition. Ironically, the original policies were administered by Ezra Taft Benson who later went on to become President of the Mormon Church. This means that during one period of his life, he helped to destroy farming families, and in another period, he headed an organization dedicated to preserving families.

One could say that Vaishnas bond with God through working land. That's the common point of their purpose, no matter how it might be expressed in a specific job. The point is, they are happy when doing these things every day. If too many people must do farming society falls into a distinctive type of distortion, called Feudalism. Once the population of farmers goes very much over 25%, you will find that many are unhappy and indeed incompetent with their occupation. This is another way in which the principles of social balance can be observed.

Organic farming is expanding at this time in America. Many resources are being developed, often by social entrepreneurs who don't make much or any income. Certain cities including Detroit and Philadelphia have active urban farming initiatives going. A recommended resource for all kinds of organic agriculture is:

ACRES USA phone 512-892-4400

7
KSHATRIYA

In order for everyone to get their own work done, they must be protected. Like the need for food, that's a condition of living as a human on this planet.

An older translation for this term is "warrior" but that's not completely accurate in context. We know that professional soldiers are part of this group, but many other occupations are in as well. In fact the diversity of Kshatriya occupations may seem baffling. Keep in mind that central theme of protection.

Therefore, the list obviously includes:

soldier
policeman
detective
security guard
politician

And by extension includes:

doctors
most lawyers
some teachers

Many manufacturing arts are part of this:

gunsmith
fletcher (arrow-maker)
building construction
refrigerators
cleaners

So are consultants in these areas:

computer security
Feng Shui
finance

And engineers in these fields:

transportation
water & wastewater treatment
safety

Small business owners are worth considering. No matter what the business, it is the job of the owner to make sure that everyone working is safe and consistently gets paid. These duties may actually eclipse anything associated with whatever is produced by the business, with employees taking care of production functions according to their own

purposes. This is what creates the classic situation of a boss who doesn't necessarily know exactly how things go in the production areas. This is normal, and should not be considered an adversarial situation. Protecting production workers often involves a completely different skill set and viewpoint than doing the actual production.

It is a worthwhile exercise to go over this list, and consider how each of these has something to do with protecting people. Often, you will see Kshatriyas managing day laborers in the accomplishment of protective activities. At times they may also manage people in the other 3 sections of the Wheel.

8
BHRAMIN

Everyone needs inspiration. There has to be a reason for going on with life. Almost everyone knows this in some way, although some have tried to ignore or obscure this fact. Many ways to create inspiration have been developed throughout human history. Some of these fall into the category of arts, while others have to do with science or religion.

When inspiration is not available, whole nations can disappear, as is said in the Bible, "Where there is no vision, the people perish" Pr.29:18. People may neglect to have children, or fail to nurture them. Drug and alcohol use can become widespread. Death rates may suddenly skyrocket. In extreme cases regimes that focus only on the material structure of life, such as Stalin's Russia, Hitler's Germany, and Pol Pot's Cambodia, have been marked by ghastly massacres of their own populations.

At the time of this writing, Russia is going through an especially difficult time. Birth rates have fallen, and so has life expectancy. During 70 years of Communist dictatorship one type of inspiration, that of religion, was systematically restricted with a goal of eventual elimination. Once the dictatorship collapsed the nation was left with a large number of amoral atheists along with a devastated economy. The result has been widespread crime and corruption. Many people are now living in deep despair. Even the current leaders of Russia have been known to express this recently. Meanwhile, the Russian Orthodox church has been pressuring leaders to restrict religious freedom which has had the effect of making it much more difficult for ordinary people to find inspiration. They don't necessarily understand remnants of the Orthodox church, and they can't easily turn to any other groups due to new laws which do not serve the inspirational needs of Russian people.

Many dictatorships throughout history have restricted religion, arts, or both. Only works that specifically expressed the philosophy of the rulers were allowed. Of course these governments have eventually collapsed, always leaving behind a shortage of people who can provide inspiration. It takes a long time to rebuild a culture after such devastation.

People find inspiration in:

priesthood
monasticism
spiritual counseling
hermitage

visual media (painting, drawing, video)
music
sculpture
poetry
dance
architecture
theater (comedy, drama, history)
fiction
astronomy

athletics
daredevil stunts
racing
coaching
fashion

quantum mechanics
cosmology
philosophy

cooking

Somebody goofed up. People who provide inspiration are supposed to be servants. The greatest among those know that. But since this area naturally draws attention, some people thought that it was the highest level of a hierarchy. They then combined this with racism, placing those of a certain skin color at this “level”. Centuries of social misery and economic devastation have been the result. That's why this book stresses the concept of an occupational wheel. All parts of this wheel are equal.

We should keep in mind that any and every human is capable of producing works of art. Bhramins are those who specialize in doing this, mostly to the exclusion of everything else. Anyone, no matter what their position on the wheel, should be encouraged to create. Much joy will result, which spreads all over a society.

Everyone should be paid for their work. However, overpaying some people can be just as bad as underpaying them. Excess wealth surrounded by extreme poverty has a way of creating sicknesses of the heart on both sides of the estate wall.

Food is meant to be more than simply nutrition. It can be the center of many joys, including courtship, marriage, family togetherness, religious meetings, business deals, and a host of other celebrations. This is one of many reasons why cooks are naturally in this section of the Wheel.

In America, cooking has largely been made into a menial labor occupation. This causes both physical and spiritual distortions. People who can't get good nutrition or inspiration from the food they eat may grow obese or mortally thin. On a spiritual level, a “happy meal” with no aesthetic value and little nutrition brings no joy at all.

A good cook knows that spirit goes into meals along with ingredients. Many techniques go into this, expressed in a number of cultural forms. Thus we find a great variety of ethnic meals worldwide. Some of these are customarily presented with beauty. Of course the contributions of Vaishnas are essential in the process of nutrition, but we should regard the inspirational qualities of food when actually served as equally important.

9
OFF THE WHEEL

Untouchables in India were an oxymoron. They were nominally outside the caste system, but formed castes themselves. Many occupations that should have been done by Shudras were made thoroughly demeaning and assigned to people who were being punished. Labor saving devices were not even considered.

Punishing someone by making him into an Untouchable was a political control mechanism. In times of turmoil, the ranks of these people always increased. Whole religions could draw this assignment, which has tended to exacerbate tensions on the subcontinent to a point where nuclear war is currently a constant threat.

Nobody should ever be punished this way, making them and all their descendants into subhumans. Mahatma Ghandi did the right thing in calling them blessed. This action was a vital step in setting up a way to fix up the social disaster that India had become. Maybe someday the original intention of the Wheel can be restored in that region.

As of this writing, we are in an era of intense changes worldwide. Right now we can only speculate about the eventual outcome. From Biblical prophecies, we know that a Messiah will eventually be bestowed upon this planet. Exactly how this will work out is the subject of immense amounts of speculation. Presumably many oppressive social systems will be dismantled worldwide. That said, anything we can do to reduce the impact of such customs beforehand will be good, since the timing of those events remains unknown.

Meanwhile, a few occupations are emerging which may be completely outside the Wheel. We should be open to this possibility, and be flexible enough to honor the people called to these occupations in the same way we honor everyone else.

One example of such an occupation would be Scientology auditors. The types of processes run are new and unique. There's no precedent for these in human history. Therefore, this particular occupation probably doesn't quite fit in anywhere on the Wheel, but it is still valid as it has been known to help many people.

Some architects are simultaneously exercising protective and aesthetic functions. They have an obligation to make sure buildings are safe, but at the same time make them look beautiful according to their visions. Certain types of Comprehensive Designers, as described by Buckminster Fuller, would also fit into this special category.

As human society changes radically during this era, we should be open to such possibilities. We don't want this Wheel to become a frozen set of dogmas, as so many things have been throughout history. It is a tool to allow many people a way to figure out their life purposes. As a tool it can also help leaders create ways for these occupations to flow within society toward universal uplifting.

While it might seem that disabled people are off the Wheel, that's open to question. Often someone's purpose is not readily apparent. Physical disabilities are simple limitations which have often been transcended. Those stories can be inspiring.

It could be said that there are no retarded or developmentally disabled people, but there certainly are some who are alternatively wired. Caring for these people, and in particular helping them express a purpose, is a noble protective profession. Sometimes those among us who seem most disabled have the ability to show us unexpected forms of love, beingness, compassion, and creativity, and are thus vital inspiring teachers.

There are some people who are off the Wheel for less favorable reasons. These are people who are criminals or insane. Two further classes among them can be found – ones who appear to have intentionally chosen to consistently harm others, and those who have been taught to do that. Either way they tend to prevent people from accomplishing work.

Altogether these people can do little or no useful work and constitute about 20% of the population on average at this time. This means that the average of 25% of the population being in each section of the wheel is not completely accurate. That's an ideal. In practice, as we account for this 20% who cannot contribute to society, the actual figures can be reduced by 5% for each section. Unfortunately, throughout history every attempt to find and eliminate these people from society has resulted in a witch hunt. We have to find ways to meet these people with compassion and effective rehabilitation. Actually, many teachings of Jesus were explicit about how we should deal with our enemies, and in practice they have been found to work. Following the teachings can be difficult but is rewarding.

During some periods of history, such as the decline of the Roman Empire, the population of criminals and insane appears to have increased significantly. When those types of people absolutely control a society they will have this effect on the general population. In fact much of their mischief is done by means of preventing people from working and creating works of art. When otherwise honest and goodhearted people are not allowed to work, some will inevitably go insane. When people are given sufficient life support and not allowed to work they tend to become criminals.

Everyone feels best when giving and receiving balanced exchange for work. Even though nobody is perfect, with few exceptions humans know what is good and in many ways strive toward that most of the time. Whenever society goes too far astray, usually due to corruption among leaders, it becomes more difficult to do good. Yet most people will still try to help others. Even under the most insane conditions you can see this. Many great works of literature show this, including novels by Dickens and Tolstoy. That's one of the reasons why those are so admired, and part of why the work of Brahmins is necessary.

10
TRANSITIONS

We have already seen that a strict genetic interpretation of the Wheel is destructive to human happiness. A Bhramin might be born into a Shudra family, or vice versa. It is useless for us to judge these cases. Each such case may have a great lesson within it for the people involved, which only they can find.

Earlier in this book it has been said that nobody should ever assign someone else to an occupation. There are a few master astrologers who might be able to find a person's ideal spot through careful reading of a chart. However, any mistake in such a reading could create huge disasters. That's why it's better to form an educational system that allows people to choose occupations for themselves based on cognitions developed as they gain knowledge.

It is possible that someone would prepare for one occupation, and later switch to another. This should be allowed, because we humans are normally not capable of having enough wisdom to see all the reasons behind somebody's choices. It could also be that instruction in one field could lead to great innovations in another field later on. The only limitations and discouragements on aspirations should concern criminal activity. Otherwise, whatever someone wants to do should be taken seriously and supported.

Some people will never seem to have a fixed place on the Wheel. They may change occupations completely at times. This movement around the Wheel could be rapid or slow. Provided these people are not committing crimes, the rest of us would do best to tolerate the inconvenience as best we can.

In some cases a person will want to radically change careers later in life. This is especially true when an early career has been inherently stressful in one way or another. Examples would include dentistry and concrete setting. We always should be ready to make allowances for this sort of change.

It might be that constantly transitioning people are lacking in focus or have no real sense that they have a purpose. But in any case it is always more merciful to give someone the benefit of the doubt. It could mean that someone exploring all parts of the Wheel is a great leader. Each experience of some occupation becomes a preparation for some eventual service as a counselor or political focus for many people. Therefore, we should not automatically condemn anyone for engaging in diverse occupations either simultaneously or over time. If their level of consciousness is or becomes relatively high, each experience will end up having a huge value to many people.

Some of the people who have a combination of eccentric personal characteristics and no clearly defined purpose end up being great executives or political leaders.

Sometimes a person will have one purpose for a while, which becomes a preparation for something that may seem unrelated later on.

Ultimately it comes down to two questions:

Are you happy to be here?

Are other people happy that you're here?

Certain people may have a strong drive to do something artistic, like painting or music. However, it may take a long time for the ability to develop to create works that are appreciated by sufficient numbers of people for the provision of life support. Other means of support must be found. This can create many difficulties, both for the person involved and for anyone who has to work with that person. Great compassion needs to be exercised in these situations.

Acts of violence such as school shootings or suicides may more readily manifest when someone has a blocked artistic purpose. The case history of Columbine in 1999 will help us see how such incidents can be avoided. The two shooters had attempted to form a theater group called "The Trench Coat Mafia". At first all they wanted to do was put on some avant-garde plays. However, this particular school had a long-standing tradition going back at least 16 years, where anyone with artistic ability was systematically invalidated by school staff members and fellow students. The two young men began to withdraw from society and collect weapons. They were able to do this because parental supervision was somewhat lacking. Their artistic production went to the Internet, where they had almost no contact with audiences. It is known that one of the shooters eventually took a prescription medication to deal with his inevitable depression and growing hostility. The drug involved was in the SSRI class, which is known to stimulate violent acts in a small proportion of users. This has especially been noted when the drug is suddenly withdrawn. In this case, the shooter had gone to a Marine recruiting office about a week before the incident. He was told that it would not be possible for him to join the Marines, partly because of his outstanding prescription for this medication. He suddenly stopped taking it. The gruesome results made national news.

When young people feel a sense of purpose toward some artistic activity that cannot be readily accomplished in a short time, it is best to provide ways for that to be expressed in a student context. Such arrangements should be easy to make. Providing ways for successful artists in the chosen field to act as mentors helps a lot.

Then, if a student eventually discovers that the chosen area of expression is not really suitable after all, there is no harm done. What has been learned in that area can be applied elsewhere.

Recently in America many high schools have done the exact opposite of this pattern. They have cut back school-sponsored means of artistic expression and also severely restricted possibilities for outsiders to form mentoring relationships. The result is students who are desperately unhappy with the educational system. In many cases, they are so unhappy that they deliberately sabotage their performance on standardized tests, which makes the schools look bad. Furthermore, whenever hopelessness is combined with availability, drugs will be used. And drugs, both legal and illegal, are widely available throughout most of America right now.

This situation has to change. Use of the concepts embodied on the Wheel can help. Ways to encourage students can be developed on a small scale in communities in many ways, both inside and outside of school systems. Ultimately it is possible for individuals to provide gentle encouragement to students at all levels by using these ideas.

11
ECONOMIC BALANCE

One way to define an economy is a network of alliances which create production flows. Such a network can be analyzed on many levels, radiating outward in spheres of influence among humans.

Few individuals can provide everything needed for physical and mental survival by themselves. Anyone who can is essentially outside this Wheel system. On a fundamental level we at least have to have families and other group associations in order to obtain all necessary elements for life. Perhaps a village would be sufficient. On average you could expect a random group of about 20 people to have 5 members from each section of the Wheel.

Of course in the genetic version of the Wheel, husband and wife always had to be from the same caste. If any great work is to be accomplished, having two people working that closely together with the same skill sets would be ridiculous at best. Imagine what could happen if one were a carpenter, and the other a bookkeeper. Or, one an artist, the other a promoter. It could even happen where one partner would be a Day Laborer, providing ample cash support for the family, and the other a great cook. The possibilities are infinite and could produce a lot of joy as well.

Much of world history has involved searching for a workable economic system. Progress has been slow. Some great ancient civilizations based their societies on rigid control by priesthoods. All of those eventually expired. Other civilizations, usually short-lived, attempted to create economies based on raiding more successful neighbors. Many groups apparently did fairly well without developing any civilization, but those are not well documented.

It took a long time for leaders to realize that there could be a lot of profit to be made by taking captives and turning them into slaves rather than simply killing all enemies. Later came a gradual realization that paid employees produce a lot more than slaves, thus increasing profits. This went along with methods to maximize profits by cheating employees. A natural reaction was the development of labor unions and then ideologies called Socialism and Communism, which have formed the background for many battles in recent history. Capitalism seems to have won for now, but economic ruin and individual lack of purpose are still worldwide plagues.

Somewhere along the line money was invented, which complicated everything. It was supposed to be a measurement that allowed people to make exchanges fairly. Too quickly money evolved into a commodity itself which could be gathered in great quantities by people with no ethics. It also became a means by which slavery could be extended into new dimensions.

Slavery can exist under capitalism. So can unemployment. One of the oddest phenomena connected with the system, is that capitalists, the ones who provide money, conventionally don't work. They probably should, but those who don't, like the "idle rich" of the 1920s, produce a serious drain on the general sanity level of society. That's an aspect of capitalism which hasn't been discussed enough.

Perhaps it would be useful to differentiate between ideal communism and politically practiced communism. It can work in small groups. As practiced so far in countries, it has mostly produced a form of slavery. Also, there have been unemployed people within communist states, which ends up being somewhat weird. People can get in a position where it's illegal to not work, but there are no jobs available. This has been documented in all communist nations, including Soviet Russia and China. Some Libertarian commentators have used the term 'state capitalism' to describe most so-called communist regimes, a term that may be more accurate. In China during the 1980s, the government put forth a myth saying everyone was employed, but in fact many of the jobs were 'showcase' positions, did not pay enough for personal survival, and involved tremendous amounts of humiliation. Similar things happened in Russia. These situations often drove people into underground economies, which were entrepreneurial. Idealistic communists may have preferred full and meaningful employment, but most of those were shot anyway.

Entrepreneurialism can co-exist with any other system. This is a good way for people to fulfill purposes. When unregulated or lightly regulated, a large middle class can be based on this alone. It might be underground, as in Soviet Russia, or coexisting with a capitalist system. In many countries, particularly much of South America, it is effectively prohibited; a little acknowledged factor that has stifled development in many places. This also happens in parts of the USA, where a person legally must obtain several licenses just to operate a simple business at home.

Certainly entrepreneurial activities can turn into capitalist businesses. Actually, communes can as well, although those evolutions are not so well known. A few exist here and there. One historical example is the Amana colonies which evolved into an appliance manufacturer.

One "capitalist commune" is Twin Oaks in Virginia, which is a special place for many reasons. It is a survivor of the commune movement of the 1970's. They are unique for having existed over 30 years with no strong leader and no spiritual doctrine to hold the community together. Many people see them as a model for a new type of society. When Twin Oaks started, its only doctrine was B.F. Skinner's behaviorism. Eventually, that was abandoned as unworkable. Their politics are now very much like the old Native American ways in that region of Virginia -- lots of long meetings, discussions of many things, and deciding important matters by consensus.

Manufacturing has been a primary emphasis all along. This is probably the secret of their success. They started out making high-quality hammocks. Over the years they have added chairs, sandals, tofu, and tempeh (a cultured soy food which can be made to taste like chicken). Money does not circulate within the community. Members accumulate labor credits, which can be used within the community for personal services as needed, or converted to cash for use outside the community. All buildings, furniture, cars, and recreational equipment such as canoes and VCRs are owned by the community as a whole. Cars and recreational equipment are signed out as needed. People make their choice of places to live among available rooms in several residence buildings. The residences vary in size, holding from 7 to 50 people. Several are very well-built, to some degree resembling apartment houses but with common kitchens and bathrooms. Several styles of buildings have been built, ranging from funky and chaotic to slick and modern.

Lunch and dinner are usually provided at a central building. The food was excellent.

People take rotations on kitchen duty. The way they paid attention to keeping the facilities clean and orderly was impressive.

Environmental concerns are a big part of Twin Oaks. They try to have a positive impact on the land in general. Large areas of the community are forest which remains largely untouched. Several alternative energy projects have been set up, including an excellent composting toilet, solar hot water systems, and some solar electric installations.

Education has shifted and changed many times. They used to have a special building just for schooling, and in the beginning were intending to have the children raised wholly by experts, as Skinner had advocated. The building is partly underground, and actually is the only badly done building in the whole place. Everyone gradually deserted it, along with Skinner's methods. As of 1998, some of the children went to public school, others to a Montessori school about 30 miles away, and a few were home-schooled.

While Twin Oaks looks like a "counterculture" institution, there are important values unique to the place which make it work. No evidence whatsoever of illegal drugs was seen. The emphasis on honest work is another important characteristic. Everyone is free to choose their own work hours within reason. Members work hard at all hours of the day and night. While consensus politics may seem unwieldy, it can work, as this community demonstrates. It has no trappings of a cult. People come and go freely. When someone leaves, they may have to settle up financial matters, especially if they had extensive health care or legal expenses paid for by the community, but other than that anyone is always free to leave. Joining the community involves visiting for a while, then a provisional membership, and finally a vote by everyone as to whether or not the member is accepted. Overall Twin Oaks stands as a good model of communal entrepreneurialism.

To an extent, what we are pointing toward in this discussion about entrepreneurialism is a process sometimes known as 'bootstrapping'. This would mean methods of starting businesses without any capital. Therefore, some purely entrepreneurial activities might fall completely outside any conventional definition of capitalism. Whether or not we can agree about political principles and aspects of systems, the discussion of specific, practical bootstrapping techniques could be valuable given the current constraints of most economic systems in this world. Some of those techniques could involve innovative marketing strategies. Other techniques involve "microcapitalization", where very small loans are given to start up entrepreneurial businesses. This has notably relieved a lot of misery in several countries, and was the focus of a recent Nobel Peace Prize.

Whenever it is not possible or desirable for someone to work in a purposeful way as an employee, entrepreneurialism becomes a reasonable alternative. That's why this discussion is included here. Political systems have too often failed in allowing space for economies to develop or for people to live purposeful lives. If a political entity can simply be persuaded to allow entrepreneurial activities to take place in relative freedom, many social problems associated with people who feel they have no purpose in life will disappear. This is a clear means of allowing people to find their place on the Wheel.

12 EDUCATION

To fulfill any purpose, or even survive, people have to know how to do things. Every society that has lasted any amount of time has developed some sort of educational system.

In the trenches where American teachers work, it's obvious something is wrong. Most don't have a clue what it could be, some think it's about morals or ethics, and a few indulge in bizarre theories. One need only read the 2005 study, "Teachers' Prescriptions and Students' Perceptions of School and Classroom Disciplinary Policies: A Study in Dissonance" by Judy Ann Porter to see evidence of the absolute failure of the American educational system.

The current American system is not native to our country. This is almost never mentioned in education courses. Our system, which when named is usually called "Dewey-Thorndike", was actually imported from Prussia. It was built up over many centuries, with accelerated developments coming after Wilhelm Wundt invented the discipline of psychology in 1879. The original purpose of psychology as applied to education was to train young men to kill upon orders without having any pangs of conscience.

The most distinctive feature of the Prussian system is rigid age grading. The military intention was to make soldiers have a common purpose of fighting hard for each other since they had been together from childhood. From an anthropological perspective, societies that take on this custom tend to fail. The most dramatic failure of this type is documented in a book called The Mountain People by Colin Turnbull. Every student of anthropology or education should read that book.

Another feature of the system is subtle encouragement of teasing and devaluing other students. Hazing rituals were built into the original system. Even though now educators are trying to prohibit the practice, it has proven difficult. That's because devaluing people was a fundamental paradigm of the Prussian culture, meaning that it was never questioned. It is still not often questioned within the framework of modern American education.

Prussians were originally a Baltic people, related to the Lithuanians. The word "Prussian" is related to ancient Sanskrit "Purusha" which means it's related to our word "person". In the 1100s, these people lost their language and culture through a combination of neglect and geographic factors. Germans started migrating into the area and took over all government and economic functions for a while. Natives were pushed off their own land and became desperately poor. So these persons learned that the only way they could survive was to become more German than the Germans. Many authoritarian aspects of German culture were refined and exaggerated in the process. The end result was a fanatical militaristic state that produced many of Germany's leaders from the 1800s through the two world wars. These leaders in turn fostered the development of educational psychology as we know it.

One personality involved in all this was Prussia's ruler, Fredrick the Great, who was deeply influenced by the ideals of the French Revolution. So that also became part of the mix, a stream of idealistic but non-religious thought.

Eventually this system was adopted by John D. Rockefeller, who singlehandedly provided the seed funding to develop educational schools that drove the spread of the Prussian system into America.

A fashion for gimmickry that has developed within the American public school system is a result of the fact that the system obviously doesn't work. The fundamental structure is never questioned by teachers and leaders, partly because they have no idea of its origins. Those were carefully concealed. Rockefeller ordered that the system be taught to teachers as if it were the only system that ever existed, so that's what most American teachers think.

There are many alternatives to this system. Most historically validated would be what is known either as "Classical" or "Trivium". That system evolved from ancient Greek philosophy. In it, there are only three general levels: Grammar, Logic, and Rhetoric. Interestingly enough these levels parallel modern results of brain development research.

This brings up the question of how much capacity a human has to store knowledge as an individual. Some theories would indicate that we have infinite capacity, but it is limited by the way we have used knowledge.

Certain basic abilities need to be acquired in order for a person to use knowledge properly. These would include reading, computation with numbers (math), problem analysis (algebra), ethics, moral discernment (history), and navigation (geography). These tools then allow a person to build comprehension of ever more complicated subjects, until a simplicity of action is attained.

Our current educational system in the USA has largely become deficient in all these areas. This mainly revolves around a pervasive laxity in enforcing standards for basic subjects. Many authorities, including our Federal government, are trying to force standards on us, but cannot do the job. Essentially it comes down to the hearts of individual teachers, many of whom have been taught that standards are irrelevant and that self-esteem is the most important result of education.

These teachers have everything backwards, and are thus leading students to barbarism. True self-esteem, even as defined by educators themselves, ultimately only evolves from achievement. False achievements, such as scoring well on a video game or passing an English class that contained no real work, eventually cause a false sense of self-esteem combined with an inability to pursue further education. Educational standards must therefore be cultivated within the heart of each individual teacher.

In the real world, a child can gain some sense of achievement by taking a long bicycle ride, being part of a winning softball team, building a birdhouse, playing with construction sets, etc. These are all things that put the child into active participation in a material environment. Chess and a few derivative strategy games definitely can build intellectual power, and can be played on computers.

With video games, the achievements are often ephemeral and transitory. Once a game is mastered, it's dead, and one has to move on to another game. Of course it's not possible to have all computer/video games banned -- that would be foolish and unnecessary. But at the same time, there are few games that manage to produce real learning or useful

achievements.

We all want the best for our children. When it's feasible, we will pamper them and let them have their way to the greatest extent possible. But look at America. It's now a nation of pampered children, and has been for a couple of generations. Didn't Jesus say clearly that it is hard for a rich person to get into Heaven? Look how unhappy most Americans are. Many of our worst off are still doing better than most people in the rest of the world. But reports coming back from those who travel to Third World countries are consistent -- there's often a lot of love and happiness under those difficult conditions.

Turning to history, we often find interesting patterns related to this. The first ruler in a dynasty is of course a great conqueror. The second ruler is usually not very good. You can see this most vividly in the history of China. It's often the third ruler who puts an indelible stamp on the succeeding generations. You can see this in the Han, T'ang, Yuan, Ming, and Ch'ing Dynasties.

What happens is that the second generation is pampered. Often, the third generation gets ignored. From there arises the wise ruler -- if conditions are right. Note how the Ch'in and Republican Dynasties were cut off -- there was no third generation available for various reasons.

Also look at the legends of King Arthur. In that situation a great ruler arose from the second generation -- Uther Pendragon was a conqueror. But he also arranged to have his son, Arthur, sent away from the glory of the court, and raised out in the wilderness by the wise and notable mining engineer Merlin Ambrosius. Even though Arthur was unable to continue the dynasty himself, he was so great that he created inspiration for every generation since.

Many other examples from European history are not so clear cut, but you can trace this phenomenon to some degree through the works of Shakespeare. Henry V, who made a point of associating with common people before he became king, shows the pattern in a way as well. So does Julius Caesar.

It's a delicate balance. Privation can be good for the soul, but at the same time it shouldn't be so bad as to make progress impossible. Rich people, and really by any standard most Americans are deliriously wealthy (at the time of this writing), have a responsibility to provide a tough but fair education for their children. Since most Americans have abdicated this responsibility, we now are stuck with a generation that can't accomplish much.

There is some hope in our current situation. Homeschoolers in particular are creating educational alternatives that work well, and they might break the pattern. As public schools decay and alternatives are built, we might yet be able to save our nation and make it worthy of future blessings. One of the greatest blessings we could have, would be a balanced Wheel of Occupations working throughout our society.