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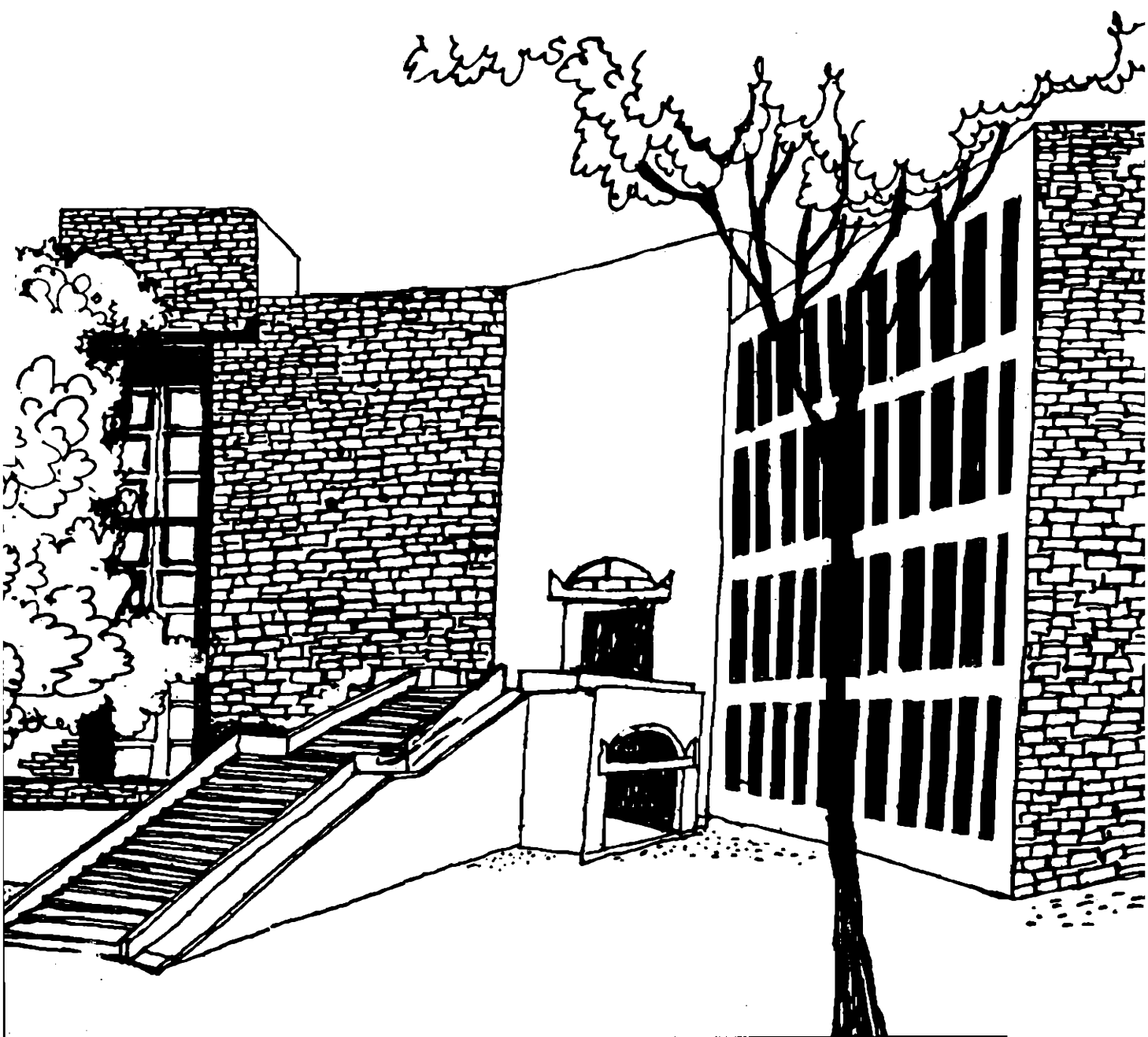

In Praise of Caste : A Tribute to Manu - The Law Giver An Enquiry Into the Philosophy of Work and Stratification

Part II

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In Praise of Caste: A Tribute to Manu - The Law Giver:

An Enquiry into the Philosophy of work and Stratification

Part II

Abstract

The Part-I of this paper (W.P. 928) analyses the question: 'How is one work different from the other?' and proposes seven basic and thirteen other supplementary/corollary propositions. According to these, each work has mental and manual components. Higher the mental component in a work, higher is the rating of the work, and accordingly the status of the worker. Secondly, greater the hurt caused to senses by the manual component in a work, lower is the rating of that work, and accordingly the status of worker. Thirdly, greater the difference between the inherent, rating associated status (ascribed status) and the status actually enjoyed (achieved or imposed), higher will be the tension in an organisation/society. These and other propositions indicate that as long as the Rating-Status Equity Law operates there is harmony.

This paper continues the analysis and brings out the following propositions:

1. The lower the rating of work, higher is the sacrifice of potential of human mind;

2. Greater the intervention of technology greater will be the reduction in the inequality in sacrifice.

3. Higher the rating of work, greater will be the intrinsic reward one can expect from the self to the self.

4. Greater the expectation of external reward for mental work, higher will be the disharmony.

5. Greater the indirect rewards evolved to compensate the sacrifice involved in manual work, greater will be the harmony in an organisation/society.

In Praise of Caste: A Tribute to Manu--The Law Giver

An Enquiry into the Philosophy of Work and Stratification

Part II

In Part I of this paper[a] we have discussed the Law of Rating-Status-Equity. This Law has been guiding Homo Sapiens in a very subtle way to work towards a continuous evolution of mental faculty. Under it influence humans are motivated and encouraged to tap their mental potential and add to it further so that they can survive under every possible environment--in hottest and coldest climates, in tropical forests and deserts, in plains and mountains, in deep ocean and space. At stake is not only the survival of the present generation, but also of future generations, in fact, of the human species itself. For in the evolution of life, continuous evolution of mental faculty is essential for the survival of the human species. Otherwise, like millions of other species in the past, it will also become extinct. Hence, the sense of ***Duty*** and obligation motivating the humans to act according to the Law.

The mental component in any work serves the purpose of this Law. Hence, its universally accepted higher rating. This does not however mean that the manual component in any work does not serve the purpose of this Law. To understand its role, we ask two related questions. First, can human species survive ***today*** without manual work? Second, under what conditions can the human species survive ***without*** any manual work?

The answer to the first quetion is, obviously, no. At the present stage of evolution, humans have to work for food and shelter, and to raise the next generation on which continuity of the species depend. Food has to be gathered and/or produced, transported, stored and cooked. All these processes, need support of other products which in turn need support of other products, and so on. At each stage human labour is involved. Same is the case with shelter. In addition, human beings have developed many more wants. To satisfy these, product and services have to be produced, again using manual labour. Those who do manual work need the support of others' manual work to survive. So also those who do mental work. Thus, today, under the current stage of evolution of the species, manual work is essential for the survival of human beings. And on today's survival depends the existence and survival of the future generation. And from this

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[a] See Note 1

perspective manual work serves the purpose of the Law.

One can also see the problem from other perspective. Work does not come into existence by itself. It is the human mind that initiates and creates work. It comes into existence the instant mind perceives an idea.[b] In perceiving the idea mental faculty is exercised and evolved further. After initiation, the work of creation may continue within the creator's mind, and/or may take (a) an abstract, invisible, audio form (e.g. a poem), and/or (b) a visible or physical form (a dance, sculpture, painting or writing). Both audio and physical forms are given to an idea by the sense organs as directed by the mind. In all audio and visual creations both mental and manual work is involved. However, in the creation of visible, relatively permanent, physical forms (products) relatively more manual energy is needed.[c] If most of the mental energy is spent in creation of audio and/or visual forms i.e. products, and if the work of production is merely repetitive or routine in nature, then, to that extent it does not contribute further to the evolution of the mental faculty.[d] Under such conditions potential of mind is blocked or under-utilised, and the mind gets stagnant. In other words, potential of mind is ***sacrificed*** to a certain extent in repetitive manual work to satisfy wants. Hence, to that extent the manual work evolved in such production does not serve the purpose of the Law.

Let us now take the second question. There are three discrete conditions under each of which human beings can survive without manual work. These are:

One, when they can survive without food (as we understand) and water. This, of course, is not a realistic proposition. The more realistic, though imperfect proposition will be, when the wants are minimum, so the manual and mental work involved in producing products to satisfy

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[b] See Note 2

[c] For further discussion see Appendix 1

[d] See Note 3

wants will be minimum. For example, a ***yogi*** who goes deep in the forest or to the Himalayas far away from other humans. His bare minimum wants of food and shelter are satisfied from the surrounding nature. Only manual work done is by himself and for himself alone. Since he does minimum manual work, his requirements of food are also minimum, and he can even live without food for days, i.e., without any manual work. Thus he can devote most of his time in meditation. In the normal life, the corollary closest to this proposition is 'simple living and high thinking'.

Two, when technology advances to such an extent that robots will not only do all the 'manual' work and produce products and services to satisfy all the wants of humans, but also have capabilities to design themselves to satisfy new wants, and to reproduce themselves. And also when new generations of humans are created without any human labour. Though this is not the situation today, with the advancement of science and technology, it is a possiblity in distant future as futurologists and science fiction writers tell us.[e] This proposition, however carries with it three dangers as perceived by many writers. ***One***, humans may spend their entire time and energy satisfying their material wants; ***Two***, their entire creativity may be devoted to creation of unending new wants; ***Three***, while satisfying the unending wants of humans, the robots themselves may develop superhuman designing capabilities and may produce bionic men who may then control or even destroy the human species. If Homo Sapiens of future will be wise enough to overcome these dangers, they will then have all the time to concentrate on development of mental faculty. The condition as described above presents the extreme situation. However, one can expect greater role of automation and robots in the not too distant a future. And to that extent humans will have more time to devote to mental work.

Three, when human species develops the power of mind (spiritual power) to such an extent that by such power it can directly control all the natural forces, and by mere wish produce products to satisfy all wants, and even other humans. This is the ultimate power of mind, the

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[e] See Note 4

highest evolution of mental faculty human species aspires for. With this power, it can then concentrate on solving the ultimate mystery--the origin of all the forces, including the life force.

This aspiration is present in all great religions and epics. In these we find numerous references to telepathy, telekinesis, human beings flying in air and space without machine, making path through the ocean, converting matter into living beings and vice-versa, walking on water, fertilising ova without physical contact, etc., all by spiritual power. For example, Indian mythologies are full of stories emphasising superiority of spiritual power over material strength. The classic story of ***Vishwamitra*** and ***Vasishtha*** (and his divine ***Kamdhenu***, the wish-fulfilling cow) brings out this most forcefully. The story is millenium old. However, this concept of power of mind continues to excite the imagination of human beings in all ages. For example, even the great science-fiction writer Isaac Asimov's[7] world famous saga, the epic story of ***Foundation***, in no uncertain way, reflects the same aspiration for evolution of mental power.[f] All this may look like flights of fancy. But the fact remains that aspiration for evolution of power of mind has dominated, and continues to dominate, the imagination of thinkers in all ages.

In the first and second condition there is a common underlying theme, namely, human mind must have freedom to evolve its mental faculty. However, the approach to achieve this freedom varies. Under the first condition, this freedom means freedom from want through greater control over desire and, consequently, over the senses by the self itself, thereby reducing the need for manual work to the minimum. Under the second condition, freedom means freedom from the manual work itself. This is achieved by technologies. Thus, these two approaches and the underlying common theme of "Freedom" are the necessary means to arrive at the third condition--the ultimate purpose--the highest evolution of mental faculty--the spiritual power.

[f] See Note 5

There are two common assumptions underlying these approaches: ***One***, manual work of any kind draws on the reservoir of mental energy, and it is to be considered wasteful (otherwise there is no need to control desire or develop technology). ***Two***, the more unpleasant the manual work, the more it draws on the mental energy. The two approaches, however, provide two different solutions to this problem. The first approach suggests minimum manual work so that there is minimum diversion of mental energy. The second suggests that some part of manual work can be reduced by the intervention of technology thereby reducing the diversion of mental energy. Secondly, since technology removes the unpleasant part of the work, to that extent the diversion of mental energy is less. If there is no choice and work has to be done, then it should be done in such a way that it pleases the senses. Both the approaches are unanimous on this point. Hence, importance to aesthetics in both the approaches. There is another aspect of technology that also needs to be considered. Development of technology being a mental exercise, it contributes to further evolution of mind. Every technology indicates some understanding of and control, at least in the short term, over some of the natural forces. And since ultimate objective of the evolution of mind is understanding and control over the natural forces, by evolving technologies human beings have already moved some distance towards the goal.

The question, however, is whether the mental energy expanded on development of technology and its use $\gtrless$ mental energy saved on (a) the manual work replaced by it, plus (b) unpleasantness removed by it? There is also a further related question: whether the contribution of technology to understanding of natural forces $\gtrless$ the contribution that could be made by the mind by direct application (abstract thought like mathematics) using the same quantity of mental energy. Is there gain or loss, or neither gain nor loss? And under what condition and due to what reason? If there is gain then through technology approach the human species will reach the ultimate goal of spiritual power faster. If there is no loss or no gain, it does not matter which approach is followed. And if there is loss then the achievement of ultimate goal will be faster

under the first approach. Our assumption, however, is that contribution of technology may be greater in the short run, and that of direct application of mind (pure or abstract thoughts) in the long run.

II

Ideally, each human should consider as his ***Duty*** to concentrate his entire mental energy on the evolution of mental faculty towards achievement of the ultimate goal. However, as we discussed earlier, at the present stage of evolution of human species, certain amount of mental energy has to be spent on manual work for the survival of the species. The mental energy used for this is, in a way, lost,[8] and to that extent further evolution of mind is adversely affected, and consequently achievement of the ultimate goal is delayed.

Since manual work delays the achievement of ultimate goal, it is a sacrifice of Duty, and hence immoral. However, since on such sacrifice of Duty depends the immediate and future survival of the species, manual work and associated sacrifice is also duty. In other words, mental energy spent on the manual component of a work (which otherwise would have been devoted to the evolution of mental faculty) is a necessary sacrifice of the potential of human mind on the part of a worker.

Since there is no choice and manual work has to be done, then the obvious question is, how the manual component in a work and associated sacrifice is to be rated.

The magnitude of sacrifice depends upon the nature of work performed by each mind i.e.,

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[8] See Note 6

member of the group. One would say that those performing high rated work, sacrifice less as compared to those who performed low rated work; i.e., where manual component in work is high. For example, minds of philosophers, saints, poets, writers, artists (painters, dancers, sculptors), scientists, administrators, teachers, and so on, are devoted more to mental work and less to manual work which is unpleasant to senses. On the other hand, mind of a human doing manual work is deprived of the use of its potential of doing mental work to the extent its energy is diverted to manual work. Thus, the mind and hence the person, sacrifices its/his fundamental, evolutionary right to do its/his duty (i.e. mental work) as a human mind/being. We thus arrived at our ***Twenty-First*** proposition: ***The lower the rating of work, higher is the sacrifice of potential of human mind***. Or, the higher the rating of work, lower is the sacrifice of potential of human mind. Since inequality in sacrifice leads to disharmony and since disharmony is dysfunctional and unnatural, the two approaches have different in-built ways to achieve harmony.

Under the first approach, ideally, every individual should do that bare minimum manual work that is needed for individual's survival and for bringing up the next generation. In essence, individuality and self-sufficiency. If, however, due to external reasons wants are more, and/or if specialization reduces the per unit requirement of manual input, then each should do minimum optimum work for others in a social group, and barter the products according to the manual and mental input gone in it so that there is ***equity*** in sacrifice in the group. Furthermore, each on his own accord should try to reduce the unpleasantness in the manual work, i.e., try to improve aesthetics so that there is less drain of mental energy in doing a particular work. In addition, each should contribute to the survival of the rest. All this in the short time span of individual's life, and hence seen from immediate or short-term perspective.

Under the second approach, the in-built mechanism is technological intervention, which reduces the manual component in a work, thereby improving the rating of work and reducing

inequality in sacrifice. As wants will continue to increase more mental energy of more minds will be expanded in designing new technologies, and less mental energy of fewer minds will be expanded on manual work. This process will result in reduction in inequality. Hence our ***Twenty-Second*** proposition: ***Greater the intervention of technology, greater will be the reduction in the inequality in sacrifice.***

Reduction in inequality does not, however, mean that more mental energy will be directly devoted to evolution of mind towards achievement of ultimate goal--the spiritual power. The three dangers accompanying technological development, mentioned earlier, also can not be ignored.

Under the first approach, equality in sacrifice can be achieved by controlling desire and consequent wants. Under the second approach it can be achieved through intervention of technology. Thus control over desire and intervention of technology, both have the same effect. Thus, so far as we are concerned with the equity in sacrifice from short-term perspective, control over desire can replace technology and vice-versa. In other words, these two are substitutable and not contradictory. From the long term perspective we then face three questions: ***one***, whether the mental energy required to control desire (senses, wants) $\gtrless$ the mental energy required to develop and use technology? ***Two***, since the two are substitutable, whether the synthesis of these two will help evolution of mind faster than when human species concentrates on only one of these two? ***Three***: If the answer is yes, then what should be the optimum mix to achieve the objective and the goal?

III

Each work has its own reward. Since mental and manual components in a work are rated differently, the nature and ratings of the rewards for their respective outputs as well as for doing the work itself also have to be different.

Mental work is an internal, invisible process determined by the self. Hence, reward for its ***output*** is also internal, invisible and self related. When mind finds a new idea, a new solution to an abstract problem, a new interpretation of an abstract phenomenon by purely thought process, then the pleasure or satisfaction it instantaneously gets is the highest reward for its effort. Enlightenment is the reward, turning Gautama into Buddha. The exulating experience of creation is the reward. The satisfaction with the creation by the self is the reward. Archimedes' ***Eureka*** ("I have (found) it") is a symbolic manifestation of this reward.

The pleasure, the satisfaction, the exulating experience is absolute and purely personal as it can not be shared with anybody else. It is the highest, though unmeasurable and uncomparable, reward among all the rewards. It is a biologically ingrained, genetically implanted and transferred reward. Next to survival instinct, it is the expectation of such reward and the reward itself that is the ultimate motivating factor in the evolution of mind. It is neither culturally inculcated nor socially sanctioned.

Every human mind instinctively strives for this reward. Since it is the reward from the self to the self, compared to it all external rewards are insignificant. It is this that determined Aristotle's reaction to Alexander's offer. It is this reward that comes with the creation of every new idea by the mind. Since it is unmeasurable we do not know how to rate it. Only by inference we can say that higher the rating of work higher will be the reward. Secondly, higher the rating of work, higher will be the chances of getting such reward.

Reward for creation remains within the self. Only the new idea may flow to other minds. Whether the idea gets appreciation or not from other minds is of no consequence to the creator. Appreciation is external reward and subjective. It is determined by the intellectual level of other minds. All external rewards are also socially sanctioned. Such sanctions can not always

determine the intrinsic value of the new idea, and can be controversial, otherwise, Socrates would not have been hanged, and Galileo punished, and many made unhappy with each Nobel Prize award. These also can not influence the evolution of mind. Only reward from the self to the self can influence the evolution of mind. Hence, our ***Twenty-Third*** proposition: ***Higher the rating of work, greater will be the intrinsic reward one can expect from the self to the self.*** And our ***Twenty-Fourth*** proposition: ***Greater the expectation of external reward for mental work, higher will be the disharmony.***

Reward for ***doing*** the mental work can be seen from various perspectives. Our Twenty-First proposition stated: "higher the rating of work, lower is the sacrifice of potential of human mind." We can say that this 'lower sacrifice' itself is a reward. Secondly, since reward for the output of mental work is internal and enjoyed only by the self, and can not be shared with others, no further reward is necessary, and any external reward will bring only disharmony.

Unlike manual work, mental work is a invisible process. It is also a continuous process, and not time bound. It continues even during sleep. Its output is abstract and uncertain. Since the process is continuous and output uncertain, the external reward for ***doing*** the work has to be continuous and not linked with time and results.

The external reward for doing the mental work depends upon the relative importance given to it by other minds at a particular time. It is the judgement of these minds, and hence subjective. Such external reward can be in the form of monetary reward (cash and kind including physical facilities), and non-monetary reward. All monetary rewards are product of mental and manual work of other members of society. Since it is subjective, it may not have relationship with the value of mental work and/or the value of the output of mental work.

The non-monetary reward for doing mental work is ***freedom***, i.e., freedom of thought, freedom to be left alone, even freedom from social norms pertaining to social behaviour, work discipline, personal conduct, etc.

Let us now look at the reward for the manual component in a work. Manual work involves use of sense organs. Process of doing a manual work is visible. Its output is also visible. Process as well as output of a manual work are time and space bound, and as such are measurable. Hence, reward for manual work has to be external, visible, measurable (i.e. in relation to prescribed standards), and, directly or indirectly, satisfying to senses. The reward is also subject to the rating of work, and governed by our two basic propositions: 'Greater the hurt caused to the senses by the manual component in a work, lower is the rating of that work in the hierarchy of work'; and Greater the contribution of work, whether mental or manual, to the survival of members of the society and society at large, higher will be the rating of that work.[h]

The reward could be direct and/or indirect. Direct reward will be in the form of monetary reward (cash and kind) in relation to prescribed standards and norms for behaviour. Non-monetary reward for doing a work well is in the form of appreciation. Such appreciation motivates the worker for further manual work. Indirect reward is in the form of facilities and other amenities such as for transport, housing, sports, recreation, development of fine and performing arts, libraries, social gatherings, etc. This is applicable to both individual organisations as well as to society.

The indirect reward for manual work is associated with the sacrifice. Our Twenty-First proposition stated: "Lower the rating of work, higher is the sacrifice of potential of human mind".

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[h] See Note 7

This 'higher sacrifice' is compensated by the indirect reward. The principle underlying indirect reward takes into account this compensation for sacrifice. It means that once the manual work is over, for the rest of the time there should be (a) minimum erosion of potential of human mind; (b) no further deprivation of pleasure to sense organs, (c) greater opportunities for doing mental work, and (d) greater opportunities for development of aesthetics through sports, and fine and performing arts. From this follows our ***Twenty-Fifth*** proposition: ***Greater the indirect rewards evolved to compensate the sacrifice involved in manual work, greater will be the harmony in an organisation or society.***

If the direct reward is not in relation to the rating of work and output then there will be disharmony. If the indirect reward is not in relation to sacrifice, then also there will be disharmony. If either or both of these rewards are insufficient, then the manual work demands another kind of indirect reward, namely, licence for free behaviour i.e. licence to break the social norms, and for even anti-social behaviour. In other words, freedom for action; an anti-thesis of freedom for thought.

Appendix 1

Role of Senses in Communication

Work does not come into existence by itself. It is the human mind that initiates and creates work. It comes into existence the instant mind perceives an idea. In perceiving the idea mental faculty is exercised and evolved further. After initiation, the work of creation may continue within the creator's mind, and/or may take (a) an abstract, invisible, audio form, (e.g., a poem), and/or (b) a visible or physical form (a dance, sculpture, painting, writing). Both audio and visual forms are given to the idea by the sense organs as directed by the mind. In all audio and visual creations both mental and manual work is involved in varying degrees. However, in the creation of visual, relatively permanent, physical forms (products) relatively more manual energy is needed as discussed below.

The abstract or conceptual form may remain within the creator's mind and continue to evolve, and contribute further to the evolution of mental faculty. It is internal, silent process. It is communication within oneself. Hence, emphasis on concentration of mind and deep thinking i.e., meditation, and universal respect for such mental exercise. To avoid any disturbances to this process from the environment (brought in by the senses) physical seclusion and silence is sought by all thinkers.

The idea may be conveyed to other humans and living beings, and received by them, only by the use of sense organs. And in directing the sense organs to convey and receive, mental energy of both is used. The magnitude and intensity of energy and its form (mental or manual) depends upon the mode of communication, i.e., verbal, visual, physical and combination of these. In different modes different sense organs are involved.

For example, an idea in the form of poetry or music is constructed by the mind and

conveyed through symbols (codes) by the sound created by the speech organ. Since the life of sound is infinitesimally small, the poetry has to be constructed and delivered very carefully. In this process high mental energy is involved. The intensity with which it is used is also high. At the receiver end it is received by hearing organ and communicated to the mind. Since sound lasts for infinitesmally short period, the receiver has to concentrate to receive it, remember it and interpret it fast. In this process also high mental energy is involved. In the entire communication the only manual work involved is the use of speech organ used by the initiator, and this is extremely small (i.e. less tiring) compared to mental energy expanded in the creation of poem or music. Sound itself has some unique characteristics. It is extremely fluid or plastic. This fluidity provides greater flexibility for expression of idea. It can go round the physical obstacles and can be carried far and wide in all directions, and can be conveyed and received even by a blind or disabled person. All these determine the effectiveness and efficiency of work done with the help of sound.

The same idea could be conveyed through the medium of dance, sculpture, and painting (also writing). Each has its unique characteristics and the nature of work involved is different in each case. Unlike poetry, dance, sculpture and painting have physical form, and hence manual component is more in these works.

The dance form is also fluid but not as much as the form created by the sound. In the dance form the creator's own physical energy is used. There is also certain use of mental energy in designing the dance, i.e. in evolving the technique of dancing. Here sense organs and limbs, in fact whole body, are used to convey the idea. The idea in the form of symbols (conveyed through movements) is received by the recipient through sense organs of sight and hearing (if sound symbols also accompany dance). The manual labour involved in this process is very marginal compared to the energy expanded by the dancer. The mental energy involved in

decoding the symbols would, however, be high, and hence would need concentration.

The idea could also be conveyed in the form of a painting. This form is less fluid than the dance form. Here external material objects (like medium (paper, stone, pencil, colour, tools, etc.) are needed to express the idea. Mental energy is expanded in both designing the symbols as well as in evolving techniques and tools of painting. Physical energy is used in drawing and painting. Here, primarily sense of touch and sight are involved (though use of sense of sight is not always necessary as even a blind man can draw or paint as he can create and recite poetry). Viewer needs less manual energy to see the idea as compared to the manual energy expanded by the painter. The mental energy expanded in decoding the picture however would depend upon the complexity involved in understanding the message. Compared to poem or dance, painting has greater permanancy, and hence can be seen again and again to get the message. It can also be seen by those not present during the time of creation.

Sculpture form is the least fluid of all the other forms. Like painting, sculpture needs external material objects (medium and tools) for expressing the idea. The effect is three-dimensional. In this mode more manual energy is required. The object of art has greater permanancy than poem, dance or painting. There is also greater limitation in expressing the idea due to limitation of the medium itself. Since object is permanent it can be seen often and even by those not present during creation. In the creation of sculpture, sense of touch is involved and from the viewer's side sense of sight and also touch is involved.

Thus we see that mental and manual energy needed to communicate the idea and receive the idea varies according to the mode, medium and technology involved in the process.

Notes

1. ***See*** V.R. Gaikwad, "In Praise of Caste: A Tribute to Manu-The Law Giver: An Enquiry into the Philosophy of Work and Stratification", Indian Institute of Management, Working Paper No. 928, April 1991.

2. In the evolution of mental faculty, even of homo sapiens, it is the sense organs that transfer the information picked up from the environment to the mind which analyses it, relates it to earlier experiences and come out with a directive or message to senses to act and/or seek additional information, and give feedback. This process of back and forth transfer of information and message continues. In addition, there is another process that goes on in the mind, namely, integration of various experiences and conceptualisation based on such integration. With the help of such conceptualisation (that can go on without any further information flow from the senses on the subject) the mind can perceive other possible situations (which the sense organs have not experienced and transferred to the mind). This perception about the new situtions not yet sensed is imagination. The process of imagination contributes to evolution of mind. Thus, while manual work contributes to evolution of mind, the evolution of mind can afterwards take place without additional information from the environment. Hence, the importance of meditation. The process is like a chain reaction leading to fusion when along with evolution of mind additional mental energy is released. The reaction continues till it reaches its natural platue, i.e., entropy sets in whence mind in itself can not further imagine. However, this entropy can be overcome by either of the two ways: ***one*** by additional information or message from other human mind; and/or additional information from one's own senses.

3. If the mind directs the sense organs to do the same kind of work again and again, it indicates one or more of the following: (1) when for the first time information reaches the mind, it does not excite it; hence no development of imagination, and hence no new messasge to the sense organs; (2) Even when excited initially and thereafter, mind is not able to relate it with earlier experiences, and hence unable to come out with new message; (3) During the period work is repeated, mind does not get any additional information from the senses, hence, no new message; (4) Even when mind has a message, it remains dormant i.e., it is deliberately not passed on to the senses if it may endanger survival (indicating feeling of insecurity). These indicators are also applicable to a society which has remain stagnant for long.

4. There are many S.F. writers presenting such scenario. For example, see Issac Asimov's (who almost single-handedly invented 'robotics'), ***I, Robot***, and ***The Rest of the Robots***, paperbacks, published by Panther Books Ltd., in 1967 and 1969 respectively.

5. In his Five-Volume ***Foundation*** Series Asimov presented the following: His first ***Foundation*** - the nucleus of a new empire - is dedicated to art, science and technology. It becomes subservient to the ***Second Foundation*** which has little technological development but has evolved unique mental powers - the power of entering the minds of others and controlling them by controlling their emotions. And finally, there is ***Gaia*** - a super-organisation of all living beings and matter, encompassing the entire environment on a world, sharing consciousness through telepathic powers--a true embodiment of Indian concept of ***Vasudhaiva Kutumbakam*** meaning entire world is a family.

6. It is by intuition we say that in manual work mental energy is 'lost'. Whether it is so, and under what condition and to what extent, needs to be explored.

7. See the Third and the Thirteenth propositions in Part I of the paper mentioned above in Note 1.