

one free agent in Nature.' The challenges outside are our creation, because we divide ourselves into nations, groups, categories of various kinds and identify ourselves only with one group. We feel that the problems are not of our making - that the rest of the world has created the difficulties. But if we take a closer look we may find that basically our nature is not different from that of the rest of the world. The Mahatma continues: 'it is neither Nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*. Think well over these few words.' That was his admonishment: think well over these few words.

Should not the T. S. be deeply concerned with a permanent solution - a solution which will transform human society, not merely a little bit, not only in a particular area and for a time, but one which will give it a new direction? Until now, in spite of various revolutions and political changes - from capitalism to socialism, changes in economic structure, new ideologies and theories - in spite of all these attempts to remodel society and improve it, the condition of the world has been more or less the same. We have of course many comforts - central heating etc.; and people can go to the moon. I am not talking about that; but the basic condition of humanity, that is the struggles, the competition, the stress, war - called the 'ultimate folly' - all this is going on. There is exploitation of people by people - slavery, oppression of women, use of child labour - this is all still going on and may yet go on for ages. Concentration camps in Europe or slavery in Mauritania are the same thing. Basically the world has not changed, obviously because we have not gone to the root of the problem and have not met the human challenge fully. We have only looked outside and not seen that the outside has come from the inside.

It is the condition of the mind which is the source of the problem, and this is true for the individual as well as for all of humanity. Each one of us probably has difficulties of some kind to face in life. In the family and profession, there are tussles, disappointments, desire to have and frustration because of not having. All kinds of disturbances arise in each individual, but he attributes his personal problems more to the environment than to his own mind. Therefore he is always trying to change circumstances, or escape from particular situations, or put responsibility or blame on others. He does not get down to dealing with his own internal condition.

What is true of humanity is true in a small way of the individual and