

his life. Therefore we have to see that there is no difference between the individual and the society in which he lives, or human society as a whole. What we do with our own small lives is what humanity in the mass is doing. We are a reflection of humanity and humanity is what we are. Mr. Krishnamurti repeatedly pointed out this fact, that the world is not different from ourselves: 'As all human beings are basically the same, one can with reason say that the world is oneself, and one is the world. That is an absolute fact as one can see when one goes into it very deeply.' But perhaps that is just what we do not do, we do not go into it far enough, and therefore we do not see the need for regeneration to take place.

Society cannot be dealt with separately from the individual; the individual can never find himself in happy circumstances if he depends upon society to change. So they have to be dealt with together. The world today faces the challenge of unity or disunity, cooperation or confrontation and conflict. Is it only the world which faces that or does each one of us have to see whether the elements of that situation are not in his own mind? If there is division in the world today, which makes it so very difficult to find solutions to such questions as we described - poverty, war and disarmament - is it not because we refuse to deal with the divisiveness in our own minds?

I would like to quote one more passage, and this is from H. P. B.

She says: 'Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract - after due investigation and proof of its irrational nature - bigotry in every form, religious, scientific or social, and 'cant' above all, whether as religious sectarianism, or as a belief in miracles or anything supernatural. What we have to do is to seek to obtain knowledge of all the laws of nature and to diffuse it.'

Here H. P. B. touches upon the fact that if there is bigotry, fanaticism, sectarianism, the tendency to compartmentalize in the minds of people, humanity cannot manage to be in a state of cooperation and peace. Solutions have always failed, because we have been dealing only with society, not with ourselves. To me it is clear that the main work of the T. S. is to point to the internal challenge and to help the world to deal radically with its problems. We must not become a group of people who are only interested in altering structures, systems and methods. I am not saying that we should not