

participate in bringing about changes externally. But that cannot be the fundamental work of the Society, the core of its activities, central to its very existence.

Also, the T. S. stands for bringing about a solution which is for the whole of humanity, not for a section of humanity. Everywhere, people have their own angle to problems, whether it is war or poverty. They are unable to get away from their particular point of view, based on their own interests. The solution is therefore never right. If it is an environmental problem, India might want a solution which suits it, and Europe or Holland or whatever the nation is, may want the solution that is to its advantage. We look at all problems sectionally, directed by some form of self-interest. But the theosophical point of view must be universal, because no problem can be resolved piecemeal, especially in the modern world, where all the nations and peoples of the world are interlocked together. You know the 'Spaceship Earth' idea; if the ship sinks, all of us will sink; if it sails well all of us will be safe. There is no separate solution for anything. Although this seems rather obvious, there are millions of people who cannot bring themselves even to look at this question in its true light. The T. S. has to lead the way by pioneering the global outlook and not the nationalistic or the piecemeal outlook.

For members of the Society it should be clear that the fragmented mind cannot deal with the problems of today; in fact it never could. Today we are in a world where technological changes have interrelated everything. No part of the earth can enjoy security and prosperity without sharing with the rest of the earth. No fragmentary effort can succeed, no solution brought by such effort can last, because the fragmented mind is the author of the problems. If we did not have broken-up minds, we would not face these enormous difficulties and challenges. If we look carefully we will find that the short-sighted view and limited perspectives are at the base of difficulties.

Therefore the T. S. has the duty and the responsibility of pointing to the need for self-understanding. We do not know what is our own good, because our view is short-sighted. There are people who know that the destruction of vegetation will do great harm. Yet they destroy, for they want immediate profit. Such action exists in many fields. The immediate advantage is sought, for it is far more attractive than a long-term solution. This happens because we have a wrong idea of ourselves, a lack of perspective in respect of