

our own lives. Theosophy provides the needed perspective. Unless man knows what he is, what his future must be, in what direction he must move, how can he do the right thing?

So it is vital for the human being to be aware of himself, of his true nature, and discern his inner potential. This is not a theoretical question. Even when we do deal with this matter we often tend to make it seem abstract, having little to do with daily life. Some thinkers have said that society is shaped by the image man has of himself. No doubt that is true. We create our particular society according to the concept we have of ourselves.

What do we know of ourselves? Is the image we have of ourselves completely wrong - the image of a small, struggling creature, insecure, grasping? Is this what the human being is meant to be? The theosophical understanding of man is very important from a practical point of view, because if we truly understand what we are, all our relationships will change. If I think of myself as a petty creature, who must grasp at everything that is possible, then my attitude is greedy, utilitarian, competitive. But if I understand what I really am, all that is automatically shed and my relationships are of a totally different order. This has immense practical value, of which perhaps we are not quite aware.

Our whole idea of what is practical may be wrong, just as our idea of progress is wrong. And as members of the T. S., responsible for carrying out its objects, we need to make clear what progress is. What is truly practical? Surely it is very impractical to know so little of ourselves and yet try to bring about our own happiness and fulfilment, to believe that we are creating something good for ourselves when we do not know what is that good.

To summarize, in the context of the world as it is at present, the T. S. should point out certain things. It must make clear that dealing with external challenges is not enough. The external challenge is a product of the internal one, which arises within the mind, in the psyche. Human society cannot change unless individuals change, and the change must be in the direction of universality of outlook. Solutions have so far failed because they are all fragmentary, arising from a fragmented mind. They are solutions for a time, for a particular people, meant to benefit a certain area. But problems today demand a universal outlook. A limited view of the human being and of human destiny can only lead to further difficulties. A much wider perspective is