

you feel when you do not find in others the perfection that you would like to realise in yourself.

You stop short at the perfection that others should realise and you are seldom conscious of the goal you should be pursuing yourself. If you are conscious of it, well then, begin with the work which is given to *you*, that is to say, realise what you have to do and do not concern yourself with what others do, because, after all, it is not your business. And the best way to the true attitude is simply to say, “All those around me, all the circumstances of my life, all the people near me, are a mirror held up to me by the Divine Consciousness to show me the progress I must make. Everything that shocks me in others means a work I have to do in myself.”

And perhaps if one carried true perfection in oneself, one would discover it more often in others.

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**9 – What the soul sees and has experienced, that it knows;  
the rest is appearance, prejudice and opinion.**

This amounts to saying that all knowledge which is not the result of the soul’s vision or experience is without true value.

But the question immediately arises — it was, in fact, put to me — “How do we know what the soul sees?”

Obviously there is only one solution: to become conscious of one’s soul. And this completes the aphorism: unless one is conscious of one’s soul one does not have true knowledge. Therefore the first effort must be to find the soul within, to unite with it and allow it to govern one’s life.

Some people ask, “How do we know whether this is the soul?” I have already answered this question several times. Those who ask this question, by the very fact of asking it, prove that they are not conscious of their souls, because as soon as you are conscious of your soul and identified with it, you have a