

sary part of efficiency and perfection and makes the instrument fit for whatever work is given to it.

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There can be no physical life without an order and rhythm. When this order is changed, it must be in obedience to an inner growth and not for the sake of external novelty. It is only a certain part of the surface lower vital nature which seeks always external change and novelty for its own sake.

It is by a constant inner growth that one can find a constant newness and unfailing interest in life. There is no other satisfying way.

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The impatience of things going wrong is the defect of a quality — an insistence on accuracy and order. The thing is to keep the quality and get rid of the defect.

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In the most physical things you have to fix a programme in order to deal with them, otherwise all becomes a sea of confusion and haphazard. Fixed rules have also to be made for the management of material things so long as people are not sufficiently developed to deal with them in the right way without rules. But in matters of the inner development and the sadhana it is impossible to map out a plan fixed in every detail and say, "Every time you shall stop here, there, in this way, on that line and no other." Things would become so tied up and rigid that nothing could be done; there could be no true and effective movement.

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In work there must be a rule and discipline and as much punctuality as possible in regard to time.

What is good work and what is bad or less good work?