

despondencies and revolts of the vital when the insistence is not satisfied. The Divine knows best and one has to have trust in His wisdom and attune oneself with His will. Length of time is no proof of an ultimate incapacity to arrive — it is only a sign that there is something in oneself which has to be overcome and if there is the will to reach the Divine it can be overcome.

Suicide solves nothing — it only brings one back to life with the same difficulties to be faced in worse conditions. If one wishes to escape from life altogether, it can only be by the way of complete inner renunciation and merging oneself in the Silence of the Absolute or by a bhakti that becomes absolute or by a karmayoga that gives up one's own will and desires to the will of the Divine.

I have said also that the Grace *can* at any moment act suddenly, but over that one has no control, because it comes by an incalculable Will which sees things that the mind cannot see. It is precisely the reason why one should never despair, — that and also because no sincere aspiration to the Divine can fail in the end.

### Trust in the Divine Grace

Face all these things [*inner disturbances*] quietly and firmly with perseverance in the endeavour of the sadhana. Trust firmly in the Divine Grace and the Divine Grace will not fail you.

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The best possible way [*to “repay” the Divine Grace*] is to allow the Divine Grace to work in you, never to oppose it, never to be ungrateful and turn against it — but to follow it always to the goal of Light and Peace and unity and Ananda.

### Withdrawal of Grace

As for withdrawal of Grace, it might be said that few are those from whom the Grace withdraws, but many are those who withdraw from the Grace.

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