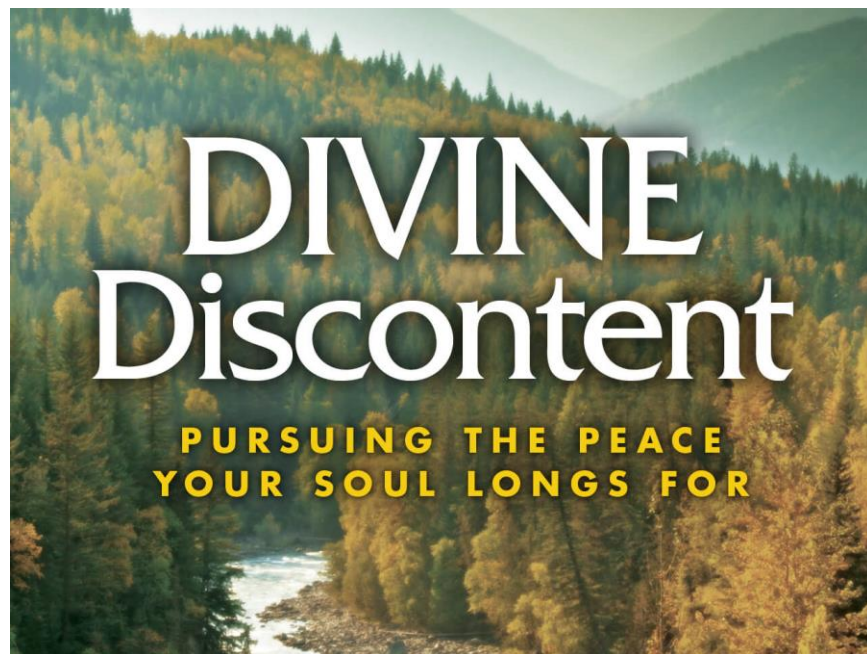


# The Divine Discontent

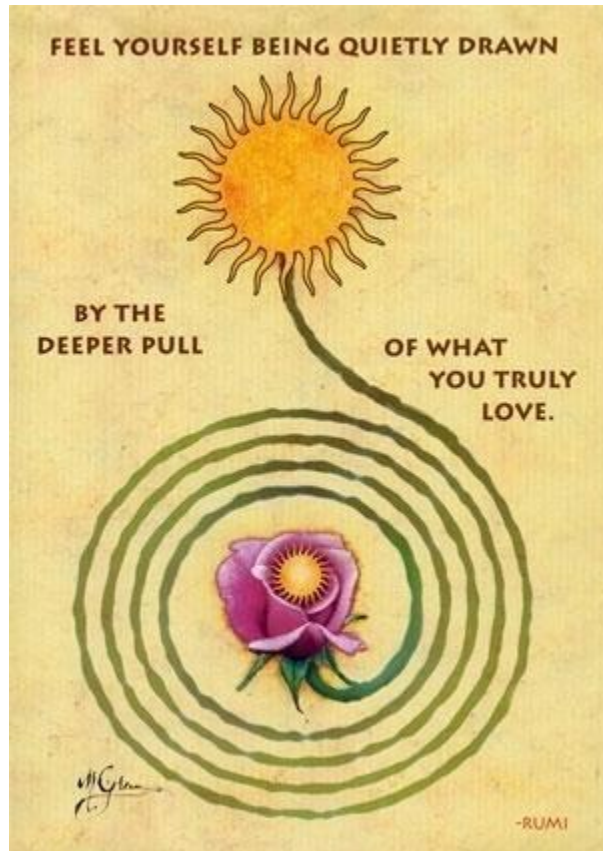
You can never get enough of what you don't really want.



Thou hast made us for Thyself  
and our hearts can find no rest except in Thee.  
(Saint Augustine)



People are looking for something and cannot seem to find it.  
They say they want more but cannot describe what that more is.  
This essentially is a spiritual quest.  
(James w. Jones)



We have all to return to the Source.  
Every human being is seeking its Source and must one day come to it.  
We must come from the Within; we have gone outward;  
now we must return inward.  
(Ramana Maharshi)



The longing to go back to the source is present in each being from the very time that it is separated from the source by the veil of ignorance.  
(Meher Baba)

The feeling, "this can't be it", is a very powerful form of prayer. It's the agony of the separated self longing for reunion with wholeness. It's the call of your soul urging you to return to your own path and purpose. It's the force of evolution driving you home. Do not try to deny or override your divine discontent. Heed its call. Knowing "this can't be it" implies that somewhere inside you, you DO know what IS it.

Alan Cohen

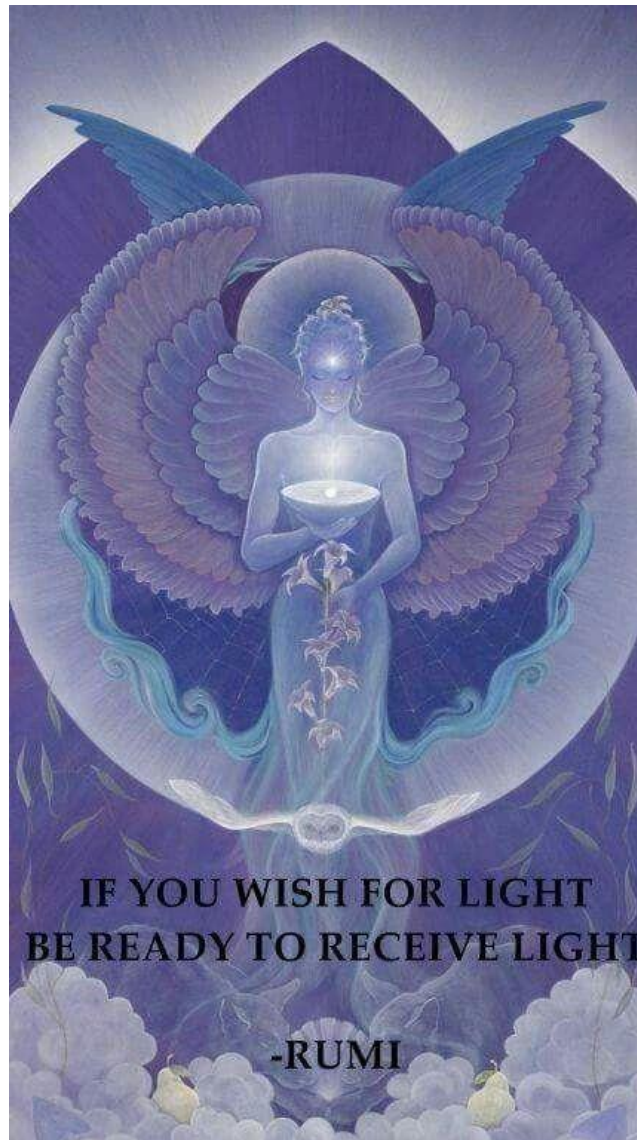
QuoteAddicts.com

There is a void in your soul, ready to be filled. You feel it, don't you?  
You feel the separation from the Beloved. Invite Him to fill you up;  
Embrace the fire.

(Rumi)



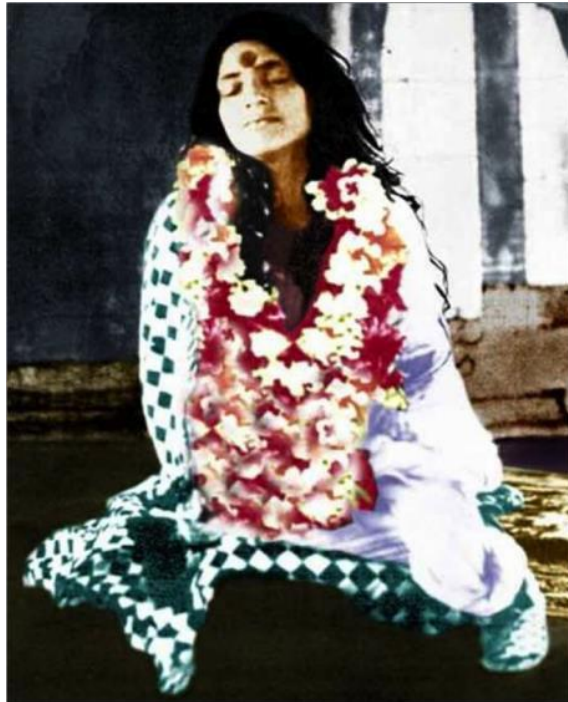
A part is always in search of the whole. We are so constituted that we cannot rest until we rest in Him. The flame of a lighted candle even if turned upside down would still rise upwards. A clod of earth if thrown upward is sure to come down. This is the law of gravitation. Everything tends to move towards its source. A conscious entity cannot but seek the Ocean of All-Consciousness. So the search for God is something natural in man. (Sant Kirpal Singh, [ruhanisatsangusa.org/search4truth.htm](http://ruhanisatsangusa.org/search4truth.htm))



The soul is made of love and must ever strive to return to love. Therefore, it can never find rest nor happiness in other things. It must lose itself in love. By its very nature it must seek God, who is love. (Mechthild of Magdeburg)



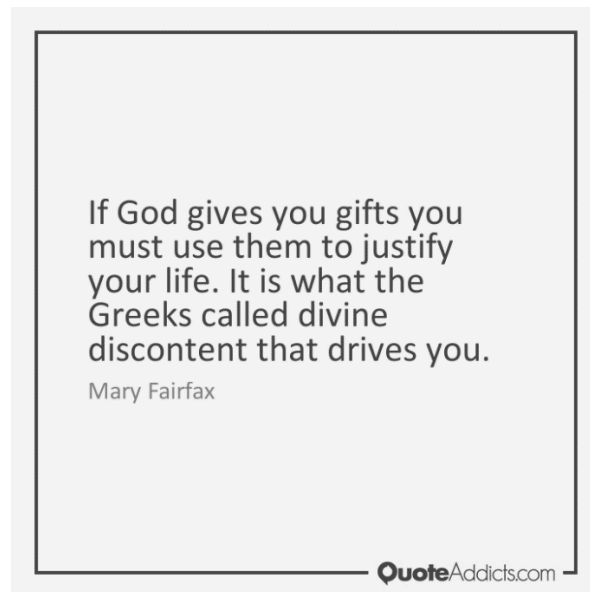
To know the sweetness of the Infinite within us,  
that is the cause, the reason, the purpose,  
the only purpose of our being.  
(Nicholas of Cusa)



In God alone is there primordial and true delight,  
and in all our delights it is this delight that we are seeking.  
(Saint Bonaventure)



Even if all these needs are satisfied, we may still often, if not always, expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. Musicians must make music, artists must paint, poets must write if they are to be ultimately at peace with themselves. What human beings can be, they must be. They must be true to their own nature. This need we may call self-actualization...It refers to man's desire for self-fulfillment, namely to the tendency for him to become actually in what he is potentially; to become everything one is capable of becoming. (Abraham Maslow)



If you deliberately plan on being less than you are capable of being, then I warn you that you'll be unhappy for the rest of your life.  
(Abraham Maslow)



Your task?

To work with all the passion of your being to acquire an Inner Light,  
so you escape and are safe from the fires of madness, illusion, and confusion  
that are, and always will be, the world.

(Rumi)



The spiritually enlightened  
choose freely to devote themselves to the work of the next world;  
the foolish choose freely the work of this.

(Rumi)



## Your Ancient Home

Rumi

You may have lived many years in a city,  
But as soon as you fall asleep,  
Another city rears in your mind  
Full of its own good and evil  
And your own city – the one you lived in for years –  
Vanishes completely from your memory.  
You do not say, “I am a stranger here; this is not my city.”  
You think you have always lived there,  
You think you were born and bred there.  
Are you amazed, then, that your soul  
Does not remember its ancient home?  
How could she remember?  
She is wrapped in the sleep of this world  
Like a star shrouded by clouds,  
And she has tramped through so many cities,  
And the dust that darkens her vision  
Has not yet been swept away.





We are at our very best, and we are happiest, when we are fully engaged in work we enjoy on the journey toward the goal we've established for ourselves. It gives meaning to our time off and comfort to our sleep. It makes everything else in life so wonderful, so worthwhile. (Earl Nightingale)



CLOSE YOUR EYES AND SEE

Seek out that particular mental attribute which makes you feel most deeply and vitally alive, along with which comes the inner voice which says, "This is the real me," and when you have found that attitude, follow it. (William James)



Despite the materialism of our modern century and the infernal noise of its mechanical, industrial, nuclear, and military power, there still exist a few representatives of that superior type of humanity who in silence inquire, meditate, and pray. (Khaled Bentounes)

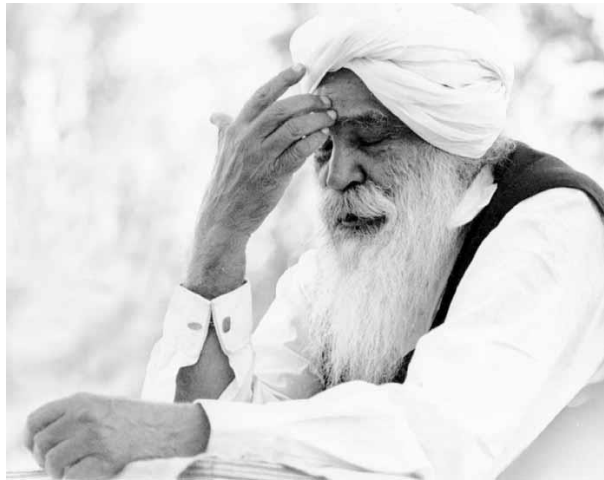


We are sick with fascination for the useful tools of names and numbers, of symbols, signs, conceptions and ideas. Meditation is therefore the art of suspending verbal and symbolic thinking for a time, somewhat as a courteous audience will stop talking when a concert is about to begin. (Alan Watts)



If, during lifetime, entry has been made into the eye center and the sound current has been grasped, life has been usefully spent. If this has not been done, even though all else has been done - and most successfully – then life has been wasted.

(Baba Sawan Singh)



Sant Kirpal Singh Ji Maharaj

The greatest purpose of human life is that one should know one's Self and know God, and all the rest is mere dissipation.

(Sant Kirpal Singh, [ruhanisatsangusa.org/vegdiet.htm](http://ruhanisatsangusa.org/vegdiet.htm))



Discontent with this world gives such a painful longing to quit it that, if the heart finds comfort, it is solely from the thought that God wishes it to remain here in banishment. (Saint Teresa of Avila)

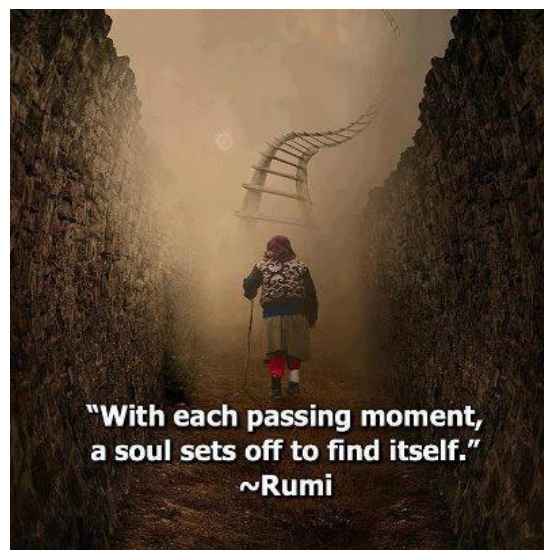
Discover your own discontent, and  
be grateful, for without divine  
discontent there would be no  
creative force.

— *Deepak Chopra* —

If you follow your bliss you put yourself on a kind of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you are living. When you can see that, you begin to meet people who are in the field of your bliss, and they open the doors to you. I say follow your bliss and don't be afraid and doors will open where you didn't know they were going to be. (Joseph Campbell)



God has planted in your heart the desire to search for Him. Do not look at your weaknesses but focus on the Search. Every seeker is worthy of this Search. Strive to redouble your efforts, so that your soul may escape from this material prison.  
(Rumi)



**"With each passing moment,  
a soul sets off to find itself."  
~Rumi**

Our desire for God is fanned by His love: it is His attraction that draws all wayfarers along the path. Does dust rise up without a wind? Does a ship float without the sea? (Rumi)



from *Love is a Fire:*  
*The Sufi's Mystical Journey Home*  
by Llewellyn Vaughn-Lee

We all come from God, but when we are born into this world we forget. We forget from where we have come and that we are children of Light. We take on the clothing of this world, leaving behind the “clouds of glory” of our true home.

The Sufi calls this the “journey from God,” a journey of forgetfulness in which we leave Paradise behind.

But there are those who never quite forget, who keep a distant memory buried deep within them. As a result this world never seems like home; there is often a sense of not quite belonging, not fitting in. Mystics are strangers in this world, just because they remember their real home.

The spiritual journey begins when this latent memory is awakened. For some people this is a gradual awakening that brings with it a sense of dissatisfaction.

Your job, your friends, your relationship are no longer quite enough, and yet you don't know where to turn. For some unknown reason life no longer answers your needs, but you don't know why. Maybe you take a vacation, try a new career, decide it is a “mid-life crisis.” But the dissatisfaction remains.

Then possibly something prompts you to begin to look for a spiritual path, find a deeper meaning to life, search for a teacher. The ancient journey of the soul has begun, a stage that the Sufis call *tauba*, the turning of the heart. This is when the journey from God becomes the journey to God...

The moment of *tauba* is the awakening of divine remembrance. Sometimes people brush it aside; the last thing they want is to be distracted from their outer goals, their achievements, and to be taken into the vulnerability and need that are within them.

But if the soul wants to go home it will awaken you to its need, and however much you resist or try to distract yourself, this need will remain, never again allowing outer life to satisfy you. And under the surface is this longing, this pain of separation, because the heart has been awakened to the knowledge that somewhere, before the beginning of time, you were one with your Beloved. This is the poison that the Sufis often refer to, the poison of love-longing. You can try to push it aside, but the heart carries the power of love, the potency of our own connection to God.

Sometimes this moment of *tauba* will come in a dream, haunting, beautiful, mysterious; sometimes it will come straightforwardly and directly, as when a friend who was involved in politics heard a voice saying, “When are you going to stop playing around and do what you came here to do?” Listening to her dream, she turned her attention towards spiritual life.

But this invisible thread is not always so easy to follow, because it is so different from the values of our outer life. Our material culture has so little understanding of the ways of the soul, and often the soul's dissatisfaction can be misinterpreted as a depression.

In this extrovert Western culture we can feel a pressure to look in the outer world for a remedy, a new relationship or a new car, not recognizing the cry of the soul, a cry muffled by the noise of the world, hidden underneath our personality and our ego, deeper than our psychological problems...

The moment of *tauba* is the turning of the heart that awakens the lover to her Beloved. Longing brings into consciousness our need for His touch, for His embrace. Longing draws us from separation back to union. And the practices of the path are to keep us attuned with the energy of love, to help us to live this longing and come closer to our awakened heart, while it is the job of the teacher to keep this fire burning within the heart.

The Sufi also says that the greatest teacher is life. Sufis believe that we attract to ourself the circumstances we need to learn from. One of the differences between the ordinary, worldly person and the seeker is that the seeker is not so interested in outer success or failure, but looks to see what a situation has to teach him. He asks himself, "Why did I attract this situation and what do I have to learn from it?"

It is not easy to be involved in the outer life and yet remain true to our inner goal. There are so many distractions, particularly in our very materialistic Western culture. Naqshbandis [a Sufi sect] try to practice the principle of "solitude in the crowd": "In all your outer activities remain inwardly detached, learn not to identify with anything whatsoever."

We engage in the outer world, following our everyday life as a nurse, or lawyer, or car-park attendant, but do not identify with our external role or activity. For the Sufi external roles are of small, relative importance. What matters is that within the heart we look towards our Beloved. In this world we are His servant, playing the role that has been given to us, but for the lover all that matters is his Beloved. Sufis are known as slaves of the One and servants of the many. In our daily life we help in the world, but within the heart we remain His slave.

So often we look for the key of our life, for what will give us meaning, outside of ourself. We look with the harsh light of rational consciousness. But the Sufis have always known the secret that the key is within our own heart. The path of love gives us access to this key, which opens the door of the heart, the door that separates us from our Beloved.

Once we step through this doorway into the arena of His love for us, love takes us. Love seduces us, leading us along the most ancient pathways of the soul. We are drawn into the intoxicating states of nearness and then seemingly abandoned in the state of separation. The completeness of this love overwhelms us and our need increases. We are caught in love's trap, awakened to the depth of our longing.

Working on ourself, practicing remembrance and meditation, we clear an inner space for our meeting. Then He draws us to Him. Silently, unexpectedly, our Beloved comes to us and dissolves the veils of separation. The experiences of the soul are so intimate they can hardly be spoken, but we come to know that we are loved completely and absolutely. We have come back to the place where we belong, to the dwelling place of our desire.

The call of the heart awakens us. We are drawn onto the path, drawn into the circle of love, into the mystery of our innermost nature. But what are the qualities we need to make this journey, to travel from the world of separation into the oneness that is found within the heart? For the lover the whole path is contained within love: the path is love. The journey of our soul is to live this love, the deepest love that exists, the connection between the Creator and His creation. This is our primal purpose as mystics, as wayfarers. In the words of Rumi, this is the “one thing in the world which you must never forget”:

## The One Thing Which You Must Never Forget

There is one thing in the world which you must never forget. If you were to forget everything else and remember this, then you would have nothing at all to worry about; but if you were to remember everything else and then forget this, you would have done nothing with your life.

It is as if a king sent you to a country to carry out a particular mission. You go to that country, you do a hundred different things; but if you do not perform the mission assigned to you, it is as if you have done nothing. All human beings come into the world for a particular mission, and that mission is our singular purpose. If we do not enact it, we have done nothing.

Now if you were to say, “Look, even if I have not performed this mission I have, after all, performed a hundred others,” that would mean nothing. You were not created for those other missions.

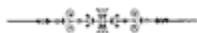
It is as if you were to buy a sword of priceless Indian steel such as one usually finds only in the treasuries of emperors, and were to turn it into a butcher’s knife for cutting up rotten meat, saying, “Look, I’m not letting this sword stay unused, I am putting it to a thousand highly useful purposes.”

Or it is as though you were to take a golden bowl and cook turnips in it, while for just one grain of that gold you could purchase hundreds of pots.

Or it is as though you were to take a dagger of the most finely-wrought and tempered steel and use it as a nail to hang a broken pitcher on, saying, “I’m making excellent use of my dagger. I’m hanging a broken pitcher on it, after all.” When you can hang a picture on a nail that costs only a few cents, what sense does it make to use a dagger worth a fortune?

Remember the deep root of your being, the presence of your Lord. Give your life to the one who already owns your breath and your moments. If you don’t, you will be exactly like the man who takes his precious dagger and hammers it into his kitchen wall for a peg to hold his broken pitcher.

You are more valuable than both heaven and earth. What else can I say? You don’t know your own worth. Do not sell yourself at a ridiculous price - you who are so valuable in God’s eyes.





We come into this world in order to love Him. For the Sufi this is our deepest destiny which is stamped within the heart in fire. We bring this purpose with us into the world, and when our heart is awakened we feel this need of the heart, this call of the soul. If we give ourselves to the heart's need, then we are fulfilling ourselves as human beings; we are doing "the one thing needful." Everything else is secondary. Only this inner-most destiny has real purpose.

Yet, as Rumi says, it is so easy to forget this "singular purpose," to do a hundred different things and avoid this call of the soul. We so easily get distracted, caught up in inessentials. We think of all the things we have to do and avoid the one thing we *need* to do, the one thing that we came here to do.

It is as if you go into a supermarket to buy a loaf of bread, but end up looking at the shelves and putting into your basket many different items, and only when you get to the check-out do you realize that you have forgotten the bread.

Our world is like a supermarket, full of so many distractions, some of which seem very meaningful, but which do not carry the primal purpose of the remembrance of God.

So easily we busy ourselves, engage ourselves in activities, and overlook the "one thing needful." We forget.

Love's journey home is the greatest adventure, the supreme test, and is also the ultimate aim of creation. Every atom longs to return home; every atom sings the song of separation.

And when a human being turns inward and is prepared to sacrifice herself on love's altar, then creation turns towards her. There are hidden lights that guide us, that come to meet us. So often it seems that we are left with our aloneness, but we are given so much help, so much grace. "If you walk towards Him, He comes to you running."

The moment you step upon the path, life works differently. The forces that govern your life begin to change. In the West we are very identified with the outer laws of cause and effect, with the importance of individual will and the hubris that has given human beings an all-powerful image. We have forgotten the simple fact that the world belongs to God. Turning towards Him, we align ourselves with His power, and with the forces within creation that help the needy traveler.

Knowing or unknowingly the wayfarer needs the help of the inner world to cross the mountains and deserts he encounters. It is not necessary to see or feel the forces that come to our aid, but we soon come to realize that we cannot make this journey alone. We have to be inwardly supported, to be guided through the maze of our self.

In the Sufi tradition the teacher is the guide, and his presence is always with us. Bhai Sahib once humorously remarked, "What a trouble it is to be a guru. You have to be with all of the disciples all of the time."

This help that carries us is given on the level of the soul, which does not know the limitations of time and space. Moreover, a great soul can be present in two or more places at the same time, in the same way that the rays of the sun fall on different places.

We are nourished by the grace that comes through our sheikh. In our moments of despair we are contained by the energy of the path and “the line of our spiritual superiors” to whom we are connected. Yet because most of this help happens on the inner planes beyond our consciousness we cannot attach to it our patterns of dependence or bargaining. Like the sunshine it is given freely.

On this path we have to make every effort, more effort than we ever believed possible, and yet everything is given. This is one of the most bewildering realizations: the paradox of the effortless path. You cannot reach the goal without effort, and yet your own effort will not take you even to the first way-station. Here lies the mystery of surrender: we make every effort but finally we can only surrender. Only His arms can carry us over the threshold.

The consciousness of our contemporary world is dominated by rationalism and materialism. As a result we lack even the language to describe the qualities of the spiritual. Our language has developed to describe a rational view of a tangible outer reality, and the poverty of language to articulate feelings is an example of our difficulty in describing a fluid, irrational, inner experience.

The inner world and its experiences lack the clear divisions which characterize the outer world. Making the spiritual conscious confronts the wayfarer with a collective culture, its language and thought-forms, that have for centuries rejected the sacred in favor of the rational and the material. The limitations of consciousness have never been more evident.

It is said that a human being incarnates with two primal desires: the will to survive and the will to worship. All other desires are added afterwards, a product of our parents, environment, and other conditioning. The will to survive is our instinctual orientation to life, to the horizontal dimension of our existence. Survival drives us to find food and shelter, to satisfy our physical and emotional needs.

The will to worship is the vertical dimension of our existence, the way the soul instinctively looks towards God. In many previous cultures the will to survive and the will to worship formed an integrated tapestry of work and ritual that was the basis of life.

In our Western culture the dominance of science has emphasized the horizontal dimension to such a degree that we have become unbalanced. We may be surrounded by the physical benefits of science that have taken our ability to survive to new levels of comfort and complexity. But we have sadly lost touch with our natural need to worship, with our instinctual orientation towards prayer. We live in a culture in which the secular and sacred are kept separate. As a society we no longer honor the sacred, and many people feel this inner poverty without knowing its cause.

Not everyone has the strength and determination to painfully struggle through the barriers of the collective. To sing the song of our soul demands a sacrifice of many accepted values, and also requires that you become free from one of the most potent forces of our culture, the drive towards ego-gratification. The journey to the source takes us away from the surface and the many artificial stimulæ that dominate contemporary life. But if we are able to break free of the grip of the collective we discover something so natural and pure within us.

Because our culture only values what is tangible and rational, we have forgotten the greatest mystery of being human. We have forgotten the secret hidden within our own heart. As a civilization we have lost touch with our natural way of being with God. The mystic is drawn to rediscover this secret, to free himself from outer attachments and conditioning so that the way of the heart can be lived without restriction. The simple intensity of this purpose is stamped into the consciousness of the soul, and it pulls us into the fire of love, the fire that purifies and transforms us. Love's fire awakens the heart, drawing us back to what we had forgotten, our natural state of belonging to God.



Masters have come in all ages to offer this Natural Science to man. Only those who are discontented with this world rush to them. Others, to whom worldly attractions, pleasures and luxuries are dear, turn their backs. (Sant Kirpal Singh, [ruhanisatsangusa.org/indian/sant.../mastership\\_continues.htm](http://ruhanisatsangusa.org/indian/sant.../mastership_continues.htm))

Today there is a great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one's life, for once it is born it does not succumb until it is satisfied. (Sant Kirpal Singh, *The Teachings of Kirpal Singh*, New Life in the World, p. 83)

**Question:** For instance, you think that so many have been searching most of their lives, and studying and searching, trying to understand spiritual realization, and then all of a sudden, are led to a great Being to have that realization awakened within them; but they have spent perhaps half their life just searching and searching.

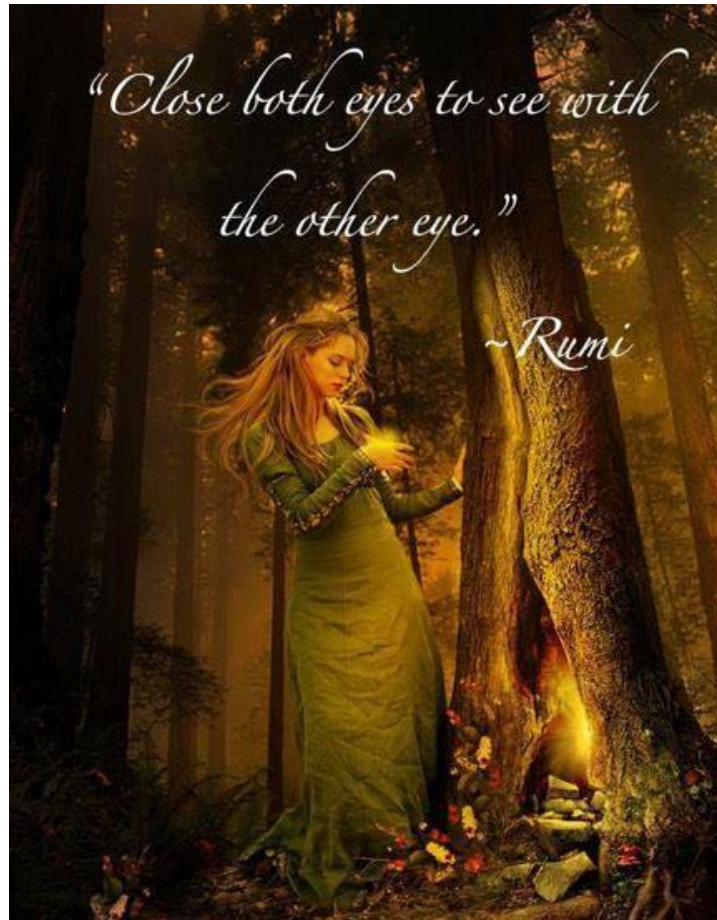
**Sant Kirpal Singh:** The time spent in searching is counted. Our Master always used to say: "Let your whole life be spent in searching; don't be afraid of it." Whoever is really in search of a true Master, he gets a true Master...

The time spent in searching is good: because those who have entered the field of intellect must be satisfied about the whys and wherefores of things. Otherwise, even if they take up the way, they won't progress; because the questions will keep rising up within them. First, search. And when you sit at the feet of Someone, stop all searching; stop all your mind's ramifications; stop everything else. Go on with what he wants you to do. Do it! He never wants you to leave your homes or anything; he wants you to lead a certain way of life, that's all.

([ruhanisatsangusa.org/living-up2it.htm](http://ruhanisatsangusa.org/living-up2it.htm))



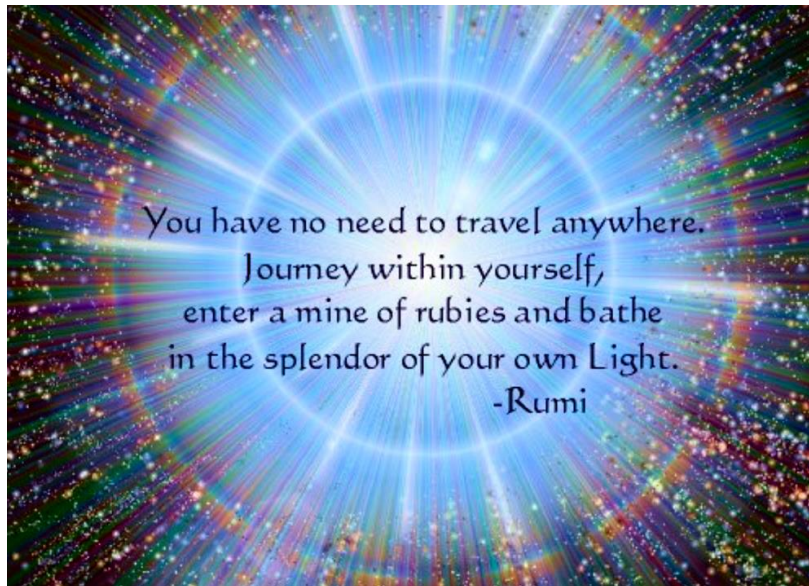
The desire to change the direction of your life is one of the surest signs of grace. For a while you may not know the direction in which to go. But you will know without doubt that the direction you have been going in is wrong. (Eknath Easwaran)



There is within the all-comprehending ambit of animal instincts, some secret urge which drives the chosen few, called the elect, toward the transcending of animal impulses, leading to complete disinterestedness by total disregard of the animal-ego on the one hand and willing submission to a self-sought death on the other, in spite of the strong opposition of instincts, impulses and ego arrayed against an inspired soul. (Sant Kirpal Singh, *Naam or Word, To the Honest Seeker*)



Whether you are fast or slow, eventually you will find what you are seeking. Always devote yourself wholeheartedly to your Search. Even though you may limp or be bent double, do not abandon your Search, but drag yourself ever toward Him. (Rumi)



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For more booklets go to: [kirpalsingh.org](http://kirpalsingh.org)  
(Spiritual Quotations for Lovers of God)

