

We spend most of our time looking outside. We look at what is happening in politics, in sport, in Bollywood, in the lives of others, in distant places. We ask others 'How are you?' We look at our work, our relationships, our finances, our future, our past.

We often miss looking at one thing: the looker, namely ourselves. It is within us that all of these outside things have an effect. What is happening there? We also sometimes miss asking ourselves fundamental questions such as 'What is going on in our mind?', 'what do we really want?', 'where can we find peace?' We are going through life often with the fear of death. We do not often pause to ask what death really is and what does it teach us about how to live. We try and avoid facing this issue clearly. Connected to this question is also the one about what the purpose of our life is : why are we here?. And the most fundamental question 'Who am I?

Saints from the past spent their lives addressing these questions and they had some glimpses of the truth. They would share these glimpses in Satsang. Sat is truth and sang is company. Often they would write their wisdom in simple poetry and would sing them to the others. Music became often an integral part of Satsang. Music by itself is a powerful healing agent – it helps focusing the mind and developing concentration. Ragas already exist as energy patterns. When we plug into them, we can lose ourselves and merge in to a large energy field. Rhythm is also a part of the Music or sangeet. Rhythm too is an energy pattern that is already within us. When the inner drummer and the outer rhythm align, there is also the sense of becoming the rhythm itself, thus producing an amazing sense of harmony.

Satsangeet is a word that combines satsang and sangeet. Geet also means poetry. Saints like Kabir, had the wonderful knack of bringing together poetry, music and the truth. So immersed were they in the experience of the truth, the words seemed to flow out of them and compose itself into music. Their words and song give us a glimpse of our larger identity and put us in touch with our true awareness and bliss. These songs take us on a journey inward and show us what should be our true priorities in life.

Two of the five songs that will be sung today are from Kabir: namely Moko kahan doonde bandhe and Tu to raam sumir. The three remaining songs were penned by Dr Rajan Sankaran, inspired by the wisdom of all the gurus like Ramana Maharshi, Ramkrishna Paramhans and others. He believes that they came through him and not from him. The poems seemed to choose their own Raga, any other Raga would not stay steady when singing these poems. Even the composition seems to spontaneously fit in the appropriate raga.

Let us now embark on a journey into ourselves. A journey into awareness. Let us leave the world and even our mind aside for the moment and with our heart and spirit and just flow with the words and music. Let us see ourselves not as this limited and temporary body-mind entity, but see ourselves as being one with all creation.

Sequence:

- Sa ga sa ga
- Akhiyan khud ko kab
- Moko kahan dhunde
- Tu to ram sumir
- Maut ki seekh
- Tu hi tu hai

SONG 1:

| PARAGRAPH 1: | PARAGRAPH 2: | PARAGRAPH 3: |
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| Sa Ga Sa Ga Ma Ga Re Sa | Sa Ni Da Pa Ma Ga Ma Pa Da Ni | Ga Ga Ma Ga Re Ga Ma Ma Ma |
| Ni Re Ni Re Ga Re Sa Ni | Sa Ni Da Pa Ma Ga Ma Ga Ma Re -- Sa Ni Da Pa Ma | Ga Ga Ma Ga Re Sa Re Re Re Pa Pa Da Pa Ma Ga Ma Ma pa Ma Ga Re |
| Sa Ga Sa Ga Sa Re Ga Ma Pa ... | Ga Ma Pa – Ma Ga Re Sa Ga Re Sa NI | Ga Ga Ma Ga Re Sa Ni Re Sa |
| Ma Ga Re Sa Ga Re Sa Ni Sa Sa Sa -- | Sa Sa Sa -- | Sa - Ni Da Pa Ni - Da Pa Ma Da - Pa Ma Ga Pa - Ma Ga Re Ma - Ga Re Sa Ga - Re Sa Ni |

SONG 2: Ankhiyan Khud ko Kab Dekhoge, Raag Bhairav, Teen Taal

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| अखियां खुद को कब देखोगे भटक भटक तू यहाँ वहाँ खुद में कब समाओगे कौन हो तुम , कहाँ से आये, कहाँ रे तुम जाओगे मन के तीन दशाओं से बहार कब रे आओगे नाम काम के माया से खुद को कब हटाओगे वही हो जो चाहते हो इस सच को कब जानोगे | Akhiyaan Khud ko kab dekhoge Bhatak bhatak tu yahan wahan Khud me kab samaoge Kaun ho tum , kahan se aaye Kahan re tum jaoge Man ke teen dashaon se Bahar kab re aaoge Naam kaam ke maya se Khud ko kab hataoge Wahi ho jo chahte ho Is sach ko kab janoge | Oh Eyes! When will you look at yourself? You wander from here to there, when will you merge in yourself? Who are you? Whence have you come? Where will you be going? When will you come out of the 3 states of the mind? Your name, your work, your role. When will you free yourself from this delusion? You are that which you desire. When will you realize this? |
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| <p>इस पल में सब राज़ छुपा है इस पल को कब जीयोगे</p> <p>दुःख सुख दोनों एक सामान तुम कब रे अपनाओगे</p> <p>चंचल मन के चाल चलन में तुम साक्षी कैसे बनोगे</p> <p>एक एक पल को पूरे जीकर हर पल से कैसे दूर रहोगे</p> <p>न जीने की लालच, न मौत की खौफ, जो भी मिला, कैसे स्विक्करोगे</p> <p>खुद ने जो पहचान बनाई उस कैद को कब तोड़ोगे</p> <p>तुम वो नहीं जो नश्वर है अकाल सच से कब जुड़ोगे</p> | <p>Is pal mein sab raaz chupa hai Is pal ko kab jiyoge</p> <p>Dukh sukh dono ek samaan Tum kab re apnaoge</p> <p>Chanchal man ke chaal chalan me Tum Sakshi kaise banoge</p> <p>Ek ek pal ko poore jikar Har pal se kaise door rahoge</p> <p>Na jeene ki lalach , na maut ki khauf, Jo bhi mila, kaise sweekaroge.</p> <p>Khud ne jo pehchaan banai Us seema ko kab todoge</p> <p>Tum wo nahi jo nashwar hai Akal sach se kab judoge</p> | <p>The whole secret lies in this moment. When will you fully live it?</p> <p>When will you accept pleasure and pain equally?</p> <p>When will you become a witness in the midst of a restless mind?</p> <p>when will you fully live the moment and yet be detached from it?</p> <p>Neither the greed to live, nor the fear of death; when will you accept whatever you get?</p> <p>The identity you have created for yourself. When will you break those barriers?</p> <p>That you are not that is impermanent, when will you join with the timeless truth?</p> |
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| <p>मैं मैं की सोच हटाकर उसके दास कब रे बनोगे</p> <p>जो भी देखो वो तुम्ही हो इसको कब अहसास करोगे</p> <p>न कल की याद , न आगे की सोच अब मैं रब को कब पाओगे</p> <p>धरती , सूरज , हवा और पानी माँ के गोद कब लौटोगे</p> <p>रब सब में है , और सब रब में कहाँ कहाँ तुम ढूँढोगे</p> <p>सुर भी वही , ताल भी वही हम तो सिर्फ एक साज़ हैं</p> <p>वहीं से आना , वहीं को जाना वहीं अपना सच को पाना</p> | <p>Mai mai ki ratan hatakar Uske das Kab re banoge</p> <p>Jo bhi dekho wo tumhi ho Isko kab ahsaas karoge</p> <p>Na kal ki soch, na aage ki fikar, Ab mein rab Ko kab paoge</p> <p>Dharti, suraj , hawaa aur pani Ma ke godh kab laotoge</p> <p>Rab sab mein hai, aur sab rab mein Kahan kahan tum doondoge</p> <p>Sur bhi wohi, Taal be wohi Hum to sirf ek saaz hain</p> <p>Wahin se aanaa , whahin ko jaanaa Wahin hamaara sach ko paanaa</p> | <p>When will you stop saying 'me, me' and become His servant?</p> <p>When will you experience that everything you see is you.?</p> <p>No thoughts of the past, no worry of the future, when will you find God in this now?</p> <p>When will you return to the lap of your mother in the form of the earth , the sun, water, and air?</p> <p>God is in all and all is God, where are you searching for Him?</p> <p>He is the melody, he is the rhythm, you are merely the instrument</p> <p>You come from there and will go back there, you will find the truth there.</p> |
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जिसको तुम कहते हो भगवान्
वही तुम्हारी पहचान है

खुद में झाँक देखिये भाई
शांति खुद में पाओगे

**Jisko tum kehte ho Bhagwan
Wahi tumhari pehchaan hai**

**Khud main jhankhdekiye bhai
Shanti khud me paoge.**

The one who you call God, is your real identity

When you look deep within, you will find that peace resides in you.

Explanation: Akhiyan khud ko kab dekhoge

The first step in the spiritual process is awareness. We spend our whole lives looking outward. Can you spend a few moments looking inside? Why is this important? Because really speaking everything is happening inside us. Everything is happening to us. Who is this to whom everything is happening? We will need to become a witness of our own self. A witness is one who simply observes what is happening in great detail, but without any judgment or opinion or theory. This involves being fully in the moment and not using your logical or reasoning mind, but just living in the experience of the now and watching it closely. You can also call this meditation. Oh eyes! When will you look at yourself? You wander from here to there, when will you merge in yourself? Who are you? Whence have you come? Where will you be going? The fundamental question is who is the I. Everything happens to the I. All thoughts and emotions happen to I. Who is the I? We will need to examine this carefully. When will you come out of the 3 states of the mind? The 3 states are waking state, dream state and deep sleep state. But you are beyond all these states. You identify yourself with your name, your work, your role. When will you free yourself from this delusion? You identify yourself with all these, but these are self-created. Who is the I behind this? You are that which you desire. when will you realize this? You desire peace, happiness. You are already that. The whole secret lies in this moment. When will you fully live it? When will you accept pleasure and pain equally? When will you become a witness in the midst of a restless mind? When will you fully live the moment and yet be detached from it? Neither the greed to live, nor the fear of death; when will you accept whatever you get? The identity you have created for yourself are your barriers. when will you break those barriers? That you are not that which is impermanent, when will you join with the timeless truth? When will you stop saying 'me, me' and become His instrument? When will you experience that everything you see is you? Without thoughts of the past, nor worry of the future, when will you find God in this now? When will you return to the lap of your mother in the form of the earth, the sun, water, and air? God is in all and all is God, where are you searching for Him? He is the melody, he is the rhythm, you are merely the instrument. The one who you call God, is your real identity. When you look deep within, you will find that peace resides in you.

SONG 3: Moko Kahan Dhunde Bande, Raag Des, Taal Kehrva

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| मोको कहाँ ढूँढे बंदे, मैं तो तेरे पास मैं। | Moko Kahan Dhundhe Bande, Mein To Tere Paas Mein. | O friend, where dost you seek Me? I am beside you. |
| ना मैं देवल ना मैं मस्जिद,ना काबे कैलास मैं। | Na Mein Deval Na Mein Masjid, Na Kabe ke Paas Mein | I am not in temples, idols, deity or ashram pilgrimages,or some guru or granth like Geeta kuran. |
| ना तो क्रिया करम मैं नाहिं जोग बैराग मैं। | Na To Kaun Kriya-Karam Mein, Nahi Jog Bairag Mein. | I am not in penance or austerities, nor in yog or renunciation |
| मोको खोजो तो मिलोगे, पल भर की तालास मैं। | Moko khojo to miloge , Pal Bhar Ki Talas Mein. | If you look for me, you can get me in a fraction of a moment. |
| कहै कबीर सुनो भई साधो, सब साँसों की साँस मैं। | Kahai Kabir Suno Bhai Sadho, Sab Sanso Ki Sans Mein. | Kabir shares the secret, I am in the breath of every breath. |

Explanation: Moko Kahan dhunde bande

Where do you search for me, you devotee. The bhakt or devotee is always looking for God. Kabir, speaking in the voice of God tells the devotee that he is not found in temples or mosques nor in places of pilgrimage. God is not to be found in action, nor in inaction or detachment. If you look for him you can find him in the fraction of a moment. Because in reality there is no separation between God and the devotee. God is to be found in each breath that is fully experienced and witnessed. In that witnessing one becomes the witness and not the doer. One just dissolves ones' identity and becomes the breath itself. In that moment of dissolution of the small self, one's true identity as God is realized.

SONG 4: Tu To Raam Sumir, Raag Chayanat ,Teen taal

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| तू तो राम सुमिर जग लढवा दे लढवा दे लढवा दे | Tu to Raam sumir jag ladwa de | Let your mind be attuned to the higher truth While the world engages in quarrels |
| कोरा कागज़ करी स्याही लिखत पढ़तवा को पढ़वा दे | Kora Kagaz kari syahi likhata padhtwa ko padhwa de | Plain paper, black ink, let the person engaged in reading and writing do so. |
| हाथी चालत अपने गत मो कुकुर भुक्त वा को भूकवा दे | Hathi Chaalat apne gat main kukara bhukatwa ko bhukawa de | The elephant walks at its own pace, not bothered about the dogs that bark. |
| कहत कबीर सुनो भई साधो नरक पचतवा को पचवा दे | Kahat Kabir, suno bhai sadho narak pachatwa ko pachwa de | Kabir says, listen o friends, let hell be digested by the one who can. |

Explanation: Tu to Raam Sumir

I had originated some new ideas in homeopathy some 20 years ago. I was aware of the opposition to my ideas from some colleagues but I was not prepared for the intensity of the attacks from those homeopaths who had been interviewed by our editors. Page after page I was berated, criticized and accused by colleagues who claimed that I had, with my new ideas and research, actually done irreparable harm to the profession.

When I read the interviews, I became very agitated. Many feelings crossed my mind. I felt panic. Was this the end of my career? Such influential people had expressed such virulent criticism – would I be excommunicated? Self-doubt came up strongly. Was I guilty of harming my precious homeopathy so grievously? There was also anger. I felt this was character assassination. Should I sue the journal for slander? Isolation gripped me and then there was a feeling of injustice. I could not sleep. My mind was churning with ideas of what to do in the face of what seemed like a calamity. In that moment, I stood alone for the first time in my life.

I was still very agitated and waited for Wednesday to come when I could share the events with Roheetbhai. Roheetbhai was my senior colleague. He brought one or two patients each Wednesday morning to consult with me. We became quite close and he became my friend and guide. That Wednesday when he walked in, immediately sensed that something was wrong, and that I was disturbed. I briefly told him what had happened but we had a couple of patients to see. After the appointments were completed we sat for some moments in silence with the journal between us. He looked at me intensely with those sharp eyes and then very unexpectedly he broke into a song.

In a sonorous voice, he sang the lines of the sixteenth century Indian saint Kabir. The words in Hindi can be roughly translated as:

“Let your mind be attuned to the higher truth while the world engages in petty quarrels.

The elephant walks at its own pace, not bothered about the dogs that bark.”

When he finished singing these lines he came over to me, gently caressed my back and left. I realized he had just conveyed to me the very essence of his life. One had to do what one felt was right, unconcerned with what others feel or comment. I re-examined all the work that I had done until then, decided it was right and was the way to go. I needed to work more along these lines and try to perfect the system I had initiated.

But what would be my response to the journal? They were asking me to respond after all. So instead of attacking them or defending myself, I wrote that I was choosing not to respond. Instead I invited the leaders of the profession to come to India to see the cases where my methods had been proven to be successful where the traditional methods had failed. I wanted to have an open-minded dialogue with them concerning our research and the overwhelming response in terms of patient outcomes.

Many years later the meaning of that song came to me in a different way. It dawned on me that the barking dogs in the song of Kabir not only referred to people who were critical but actually pointed more to the noise inside of us. Such a view suggests that problems and crises that occur in our lives do not happen due to external factors, but are enacted in our own minds. We must learn to deal with these noises that are quite constant and often loud. The elephant represents the silence deep within us. Identifying with that silence lets us walk our path in peace not bothered by the noise.

Whenever I find that my mind is agitated and the decibel level increases within it, Roheetbhai’s sonorous voice echoes in my soul with words that tell me:

“Be attuned to the higher truth and not engaged in worldly quarrels. Be the elephant who walks at its own pace, not the dogs that bark.”

SONG 5: Maut Ki Seekh, Raag Bhairavi, Teen taal

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| <p>आये हो समशान जगत में एक दिन तुम्हे तो जाना है ज़िन्दगी के सीख सीखोगे तो मौत से क्या डरना है</p> <p>सबकुछ छोड़ जाना है हमको कुछ नहीं ले जाना है जो सब हमने पाया है वह सब हमको खोना है</p> <p>एक पल में हमको अपना नाम निशाँ मिटाना है इस जीवन के सभी रिश्तों से हाथ अपना धोना है</p> | <p>Aaye ho samshaan jagat me Ek din tumhe to jaanaa hai Jindagi ke seekh seekhoge To maut se kyaa darna hai</p> <p>Sabkuch chod janaa hai hamko kuch nahin le jaanaa hai jo sab humne payaa hai woh sab humko khona hai .</p> <p>Ek pal mein humko apna Naam nishaan mitaanaa hai Is jivan ke sabhi rishton se Haath apna dhona hai</p> | <p>You have come to this earth which is a crematorium One day you have to leave If you learn something here You will not fear death</p> <p>You have to leave everything here You can take nothing away Whatever you have gained here You will have to lose it.</p> <p>In one moment We will lose our whole identity All our relatives We will have to wash our hands off them</p> |
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वह तन जिसको कहते अपना
मिट्टी में मिल जाना है
वह मन जो सोचा था हम हैं
वह मन भी मिट जाना है

धन दौलत और नाम काम को
इतना ऊंचा माना है
जब सांस हमारी रुक जाएगी
नहीं कुछ काम आना है

मौत को तुम अपना लो भाई
बहुत हमको सीखना है
इस जीवन के हर पल हमको
दिल खोल कर जीना है

दुनिया के नाटक से हमको
कुछ तो दूर रहना है
जब भी हमको लालच आये
हमें मौत याद रखना है

**Woh tan jisko kehte apna
Mitti mein mil jaanaa hai
Woh man jo socha tha hum hain
Woh man ko bhi mit jaanaa hai**

**Dhan dholat naam kaam ko
Itna ooncha maanaa hai
Jab saans hamari ruk jayegi
Nahin kuch kaam aanaa hi**

**Mauth ko tum apna lo bhai
Bahut humko seekhna hai
Is jivan ke har pal humko
Dil khol kar jeena hai**

**Duniya ke natak se humko
Kuch to door rehna hai
Jab bhi humko laalach aaye
Hame maut yaad rakhna hai**

The body which you call our own
Will mix with the earth
That mind which you think is who you are
Will also disappear.

The wealth and your name and work
To which you gave such a high
importance
When your breath stops
None of this will be of any use

From our own death
We have much to learn
Each moment of this life
We have to live with open heart

We have to take some distance
From the drama of this world
Whenever we get greedy
We have to remember the reality of
death

छोटी छोटी बातों में
हमें नहीं उलझना है
अंतिम सच को मन में रख के
जीवन हमें बिताना है

इस जीवन मौका हैं हमको
खुद को हमें पाना है
हर पल इस खोज में रहकर
हमको सचेत रहना है.

प्रेम हो या पीड़ा हो
सबका अहसास करना है
सभी समय सचेत रहकर
वर्तमान में जीना है

जो हम में है , वह औरन में भी
मन को यह समझाना है
हम पानी के बूँद नदी के
नदी संग बह जाना है

**Choti choti baton mein
Hame nahin ulajhna hai
Antim sach ko man me rakh ke
Jivan hame bitaana hai**

**Is jeevan ek moka hain humko
Khud ko hame paanaa hain
Pal pal is khoj mein rehkar
Khud se mukti paanaa hai**

**Prem ho ya peeda ho
Sub ahsaas karna hai
Sabhi samay sachet rehkar
Vartman mein jeena hai**

**Jo hum mein hai, wah auran mein
bhi
Man ko yeh samjhaanna hain
Hum paani ke boond nadi mein
Nadi sang beh jaanaa hai**

We should not be caught up
In insignificant things
We have to live life
With the awareness of the ultimate
reality

This life is our opportunity
To find ourselves
Each moment we have to be in this
search
By being aware

Whether you come across love or pain
You have to experience it all
We have to live our life
By always being in the moment

We are made of the same thing as others
This we have to understand
We are all drops of the same river
We have to flow with the river.

जीवन सदा है यात्रा अपनी
अंतर ही तो हमें जाना है
दुनिया के इस मेले में
हमें नहीं भटकना है

सब हैं यात्री साथ हमारे
सबको साथ लेना है
हम सब पते उसी पेड़ के
सबको हमें अपनाना है

सृष्टि के एक कण है हम
एक पल तो हमें रहना है
जहाँ से हम आये थे
वहीं पे लौट जाना है

जीना हैं हमको ऐसे
मौत से न डरना है
रोते रोते हम आये थे
हस्ते हस्ते जाना है

**Jivan sada hai yatra apni
Antar mein hame jaanaa hai
Duniya ke is mele mein
Humey nahin bhatakna hai**

**Sab hain yatri saath hamaare
Sabko saath lena hai
Hum sab patte usi ped ke
Sabko hame apnaanaa hai**

**Srishti ke ek kan hai hum
Ek pal hame rehna hai
Jahan se hum aaye te
Wahin pe laut jaanaa hai**

**Jeena hain humko aise
Maut se na darna hai
Rote rote aaye the
Haste haste jaanaa hai**

Our life is a constant journey
A journey into ourselves
We have not to lose ourselves
In the carnival of this world

All the people are our fellow travellers
We have to take everyone with us
We are all leaves of the same tree
We have to accept everyone

We are a particle in creation
We are here only for a moment
From where we have come
There we have to return

We have to live life
Without the fear of death
We have come here weeping
We have to go smiling

जीवन हैं एक सपना अपना
आता है और जाता है
मौत तो है नींद गहरी
इसी में शांति पाता है

जीवन तो एक नाटक हैं
जिसमें हम किरदार हैं
फिर तो हम मुक्त हुए
मौत तो उद्धार है

तू तो कभी न आया था
कहीं न तुझको जाना है
मिट्टी में तो यह तन मिलेगा
तुझको तुझसे मिलना है

जीवन हैं एक सपना अपना
आता है और जाता है
मौत तो है नींद गहरी
इसी में शांति पाता है

**jeevan hain ek sapna apna
aataa hain aur jaataa hain
maut to hain neend gehri
isi mein shanti paataa hain**

**jeevan to ek natak hain
Jisme hum kirdaar hain
Phir to hum mukt hue
Mout to uddhaar hai**

**Tu to kabhi na aaya tha
Kahin na tujhko jaanaa hai
Mitti me to yeh tan milega
Tujhko tujhse milna hai**

**Jeevan hai ek sapna apna. Aata hai
aur jata hai,
Maut to hai neend gahari,
Is main shanti paata hai.**

Life is a dream of ours
That comes and goes
Death is a deep sleep
In which one finds peace

Life is a drama
We are all actors
Afterwards we are free
Death is our liberation

You have never come here
You are going nowhere
In the mud, it is the body that will merge
You have to merge in yourself.

Life is a dream of ours
That comes and goes
Death is a deep sleep
In which one finds peace

Explanation: Maut ki Seekh

The idea of death usually creates fear in all of us, whether it be our own death or the death of our near ones. Any fear that we want to get over, we will need to face it. Similarly, with death. If we can become aware of our own experience of death, we might find that it's not so scary, on the contrary it can be quite liberating.

The idea of death brings us face to face with reality of the impermanence of our body and mind, and also the impermanence of our ego, relationships, achievements, wealth, role, position and everything that we associate with ourselves, everything that we desire, everything we accumulate. We do things as if we are going to be here forever.

For example, if you know that you are living in a rented premise and know that your lease is going to get over in a few years, you will treat that place with a certain degree of detachment. Similarly, facing death can give us a certain sense of detachment from the material existence and turn our awareness to a truth that is beyond body mind & beyond time & space.

It is with this idea that in the Sampoornam retreat, we include experience of death as an important process. Fortunately, close by to the retreat is an unused crematorium. We go there with the whole group and contemplate on death.

The last time that we went there, I had the urge to put myself in the pit where the bodies are burnt and lie there in shavasan or dead body pose. Lying there with my eyes closed I imagined myself to be dead and on the funeral pyre. Even a few moments spent in that position, had a deep effect and an immediate awareness of my mortality.

The experience of death while living can be a very powerful lesson on how to live life. The idea is to live and experience each moment completely and fully, experience both pleasure and pain, success and failure. We should experience it fully and completely. By living each moment to its full potential, we live continuously in the moment, in the now. If we live like this, then we will have no regret to die any moment because it is not in the future that we are going to live- it is right now.

The awareness is that the journey itself is the destination. Living and experiencing anything and everything there is, completely at every moment, is the destination itself. Anything material that we may want to achieve, is so insignificant in comparison to the experience of completely living each moment.

So, the greed to live more and more becomes much less and you are willing to welcome death any moment that it chooses to come. In fact, when you live completely in the experience of each moment, you become the experience itself. There is no YOU anymore, there just IS, and you lose your small self in the ISNESS of the moment. In that moment you realize, that you are that ISNESS, which never was born and which is never going to die. YOU always were, YOU always are and YOU always will be. In that sense there is no Death at all. There just IS.

SONG 6: Tu hi tu hai Raag Kedar, Kehrva taal

| | | |
|--|---|---|
| <p>सत्य भी तू असत्य भी तू है साकार भी तू निराकार भी तू है तेरे सिवा कुछ और नहीं है तू ही तू बस तू ही तू है</p> <p>योगी भी तू , भोगी भी तू रोगी भी और निरोगी तू है पाप और पुण्य दोनों ही तू इंसान भी तू हैवान भी तू है</p> <p>तू भोग है सम्भोग है विरक्ति है वैराग्य है तू संत है संताप है तृप्त है तू लुब्ध है</p> | <p>Satya bhi tu asatya bhi tu Saakaar bhi tu niraakaar bhi tu hai Tere siwa kuch aur nahi hai Tu hi tu bas tu hi tu hai</p> <p>Yogi bhi tu, bhogi bhi tu Rogi bhi aur nirogi tu hai Paap aur punya dono hi tu Insaan bhi tu haivaan bhi tu hai</p> <p>Tu bhog hai sambhog hai Virakti hai Vairagya hai Tu sant hai santap hai Trupt hai tu lubdh hai</p> | <p>Thou art the truth and the untruth The manifest and the formless Except for you there is nothing There is only you, only you.</p> <p>You are a yogi and also a reveler You are a sick being as well as a healthy one Sin and good deeds, both are you. You are a good human as well as satan</p> <p>You are enjoyment, you are sexual pleasure, You are disaffected, you are detached You are calm, you are in distress You are content, you are greedy.</p> |
|--|---|---|

करता और द्रष्टा भी तू है
शांति भी अशांति तू है
जाग में तू और नींद में तू है
सच भी है सपना भी है

सोच भी तू है , भाव भी तू है
दुःख भी तू है सुख भी तू है
कल्पना अहसास भी तू है
ज्ञान भी तू अज्ञान भी तू है

अर्थ भी तू निरर्थ भी तू
विश्वास भी तू संदेह भी तू
उत्साह भी तू उदास भी तू
सवेरा भी है अँधेरा भी है

स्वार्थी भी है दानी भी तू
प्रेम भी तू अहंकार भी है
लहर भी तू सागर भी है
खुद भी है , खुदा भी है

**Karta aur dhrshtaa bhi tu hai
Shanti bhi ashanti tu hai
Jaag mein hai neend mein tu
Sach bhi hai Sapna bhi hai**

**Soch bhi tu hai, bhav bhi tu hai
Dukh bi tu hai sukh be tu hai
Kalpana ahsaas bhi tu hai
Gyan Bhi tu Agyan bhi tu hai**

**Arth bhi tu, nirarth bhi tu
Vishwas bhi tu sandeh bhi tu
Utsah bhi tu udas bhi tu
Savera bhi tu andhera bhi hai**

**Swarthee hai tu dani bhi tu
Prem bhi tu ahankaar bhi tu hai
Lahar bhi tu sagar bhi hai
Khud bhi hai Khuda bhi hai**

You are the doer, you are the witness
You are peaceful and not peaceful
You are in my waking state, in my sleep,
You are reality, you are a dream.

You are the thought, you are the emotion
You are grief, you are joy
You are imagination you are experience
You are knowledge, you are ignorance.

You are meaningful, you are meaningless
You are confidence, you are doubt,
You are enthusiastic, you are depressive
You are the morning, you are the darkness.

You are selfish, you are benevolent,
You are love, you are pride
You are the wave, you are also the ocean
You are yourself, you are the almighty

मित्र भी तू शत्रु भी तू है
प्रीत तू नफरत भी तू है
सतगुरु भी है साधक भी तू है
प्रत्येक व्यक्ति प्रत्यक्ष तू है

धरम भी तू अधरम भी तू है
राम है तू रावण भी तू है .
मुक्ति तू है , माया तू है
विनय है विनाश है

हर मज़हब का मतलब तू है
तत्वज्ञान का तत्व तू है
सब ग्रंथों का अर्थ तू है
पुराण भी तू कुरान भी है

यार तू है , प्यार तू है
अन्याय तू अत्याचार तू है
अमन की पुकार तू है
युद्ध की भी वार तू है

Mitra bhi tu shatru bhi tu hai
Preet tu nafrat bhi tu hai
Sadguru bhi hai sadhak bhi tu hai
Pratyek vyakti pratyaksha tu hai

Dharam bhi tu Adharam bhi tu hai
Ram hai tu ravan bhi tu hai.
Mukti tu hai , Maya tu hai
Vinay hai Vinash hai

Har mazhab ka matlab tu hai
tatvagyan ka tatva hai tu
sab granthon ka arth tu hai
puran bhi tu koran bhi hai

Yaar tu hai , pyaar tu hai
Anyay tu atyachaar tu hai
Aman ki pukar tu hai
Yudh ki bhi vaar tu hai

You are a friend, you are an enemy
You are love, you are hate
You are the guru, you are the disciple
Each person is a manifestation of you

You are righteousness, you are unrighteous
You are Ram, you are Ravan
You are liberation, you are delusion,
You are humility, you are destruction

You are the aim of every religion.
You are the essence of philosophy.
You are the meaning of every holy book,
You are Puran , You are the Koran

You are a friend, you are love
You are injustice, you are persecution
You are the call for peace
You are the attack of war.

देता तू है लेता तू है
भाग भी है दुर्भाग भी है
गाड़ा है उखाड़ा तूने
जोड़ा है तू तोड़ा है

तू क्रोध है विरोध है
भीतर तू भयभीत है
कभी हार है तू जीत है
बदलाव की तू रीथ है

आक्रोश है आवेश है
झुका हुआ तू शीश है
आशीष है अभिशाप है
पाप है पश्चाताप है

सब सोच का तू सूत्र है
भावना का बीज है
तू सौम्य है तू शोर है
तू मन भी है अमन भी है

**Detaa tu hai leta tu hai
Bhaag hai durbhaag hai
Gaada hai ukhaada hai
Joda hai tu toda hai**

**Tu krodh hai virodh hai
Bithar se bhay bheet hai
Kabhi haar hai kabhi jeet hai
Badlav ki tu reeth hai**

**Aakrosh hai Aavesh hai
Jhuka hua tu sheesh hai
Asheesh hai abhishaap hai
Paap hai paschataap hai**

**Sab soch ka tu suthra hai
Bhavna ka beej hai
Tu sowmya hai tu shor hai
Tu man bhi hai aman bhi hai**

You are the giver, you are the taker,
You are good fortune, you are ill fortune
You are the one who has rooted something,
you are the one who uprooted it
You are the one who joins, you are the one
who breaks.

You are anger, you are opposition,
You are afraid from within
Sometimes you win, sometimes you lose
You are the habit of change.

You are resentment, you are fury
You are the head bowed in humility
You are the blessing, you are the curse
You are the sin, you are the remorse

You are the source of all thoughts
You are the seed of emotion
You are calm you are noisy
You are the mind, you are the peace

सदैव का संगर्ष है तू
स्वयं से संग्राम है तू
संदेह है तू संकल्प भी तू
दुविधा जो अविराम है तू

तू काम है आराम है
तू व्यस्त है तू मस्त है
उल्हास है उमंग है
रंग में तू भंग है

लोभ भी तू लालच भी तू
स्वयं पर संयम है तू
ऐश है तू अय्याश है तू
आवेश भी तू अंकुश भी तू

वायु , जल , आकाश तू है
सूर्य का प्रकाश तू है
भीतर तू है बाहर तू है
शुन्य है सम्पूर्ण है

**sadaiv ka sangarsh hai tu
swayam se sangram hai tu
Sandeh hai tu sankalp bhi tu
Duidha jo aviram hai tu**

**tu kaam hai aram hai
tu vyast hai tu mast hai
ulhas hai umang hai
rang mein tu bhang hai**

**lobh bhi tu lalach bhi tu
swayam par sanyam hai tu
aish hai tu ayyash hai tu
aavesh bhi tu ankush bhi tu**

**Vaayu , jal, akaash tu hai
Surya ka prakash tu hai
Bhitar tu hai bahar tu hai
Shunya hai sampoorna hai**

You are the constant struggle
You are the battle with oneself
You are doubt, you are determination
You are the unending dilemma

You are the work, you are leisure
You are busy, you are intoxicated
You are joy, you are enthusiasm
You are the obstacle in enjoyment

You are the greed, you are temptation
You are also self control
You are extravagance, you are debauchery
You are the impulse, you are the controlling
stick

You are the wind, water, sky.
You are the light of the sun
You are within, you are outside
You are empty, you are complete.

दिन तू है और रात है
आस है निरास है
जो भी है वह तू ही है
तू है भी नहीं भी है

मानुष है ,प्राणी भी तू है
पृथ्वी तू प्रकृति भी तू है
मृत भी तू ,अमृत भी तू है
सीमित भी तू विस्तृत भी है

प्रेरणा भी है प्रेरित भी तू है
पथ भी है पथिक भी तू
गीता का उपदेश है तू
पार्थ है परमार्थ है

राह तू रही बी तू
मकसद भी तू मंज़िल भी तू
तलाश तू हताश तू
खोया भी तू पाया भी तू

**Din tu hai aur raat hai
Aas Hai Niraas hai
Jo bhi hai Woh tu hi Hai
Tu hai bhi nahi bhi hai**

**Maanush hai ,prani bhi tu hai
Prithvi tu prakruti bhi tu hai
Mrut bhi tu , amrut bhi tu hai
Seemit tu hai vistrut bhi hai**

**Prerna bhi hai prerit bhi hai
Path bhi hai pathik bhi tu
Gita ka paat hai tu
Parth hai parmarth hai**

**Raah tu raahi bi thu
Maksad bhi tu manzil bhi tu
Talash tu Hatash tu
Khoya bhi tu paayaa bhi tu**

You are the day, you are the night
You are hope, you are despair,
Whoever is there, you are that being
You exist and you do not.

You are human, you are an animal
You are the earth, you are nature
You are mortal, you are immortal
You are limited, you are expanded.

You are the inspiration, you are the inspired
You are the path, you are the traveller,
You are the philosophy of the Gita
You are (partha) Arjun, you are (the higher
meaning) Krishna

You are the way , you are the traveller
you are the intention, you are the
destination
you are the search, you are the desperation
You are the one who is lost, you are the one
who is found.

सब काम तेरा काम है
सब नाम तेरा नाम है
सलाम है प्रणाम है
फिर भी तू अनाम है

दाता है विधाता है
निर्माण है निर्माता है
शासक है तू नाशक है
बिगड़ता है बनाता है

आदि तू है अंत भी तू है
अनादि और अनंत भी तू है
सब के गिनती के पश्चात
जो शेष है वह भी तू है

तू एक है अनेक है
अनेक में तू एक है
तेरा राज़ छुपा इस में है
तू है सबमें , सब तुझमें है

**Sab kaam tera kaam hai
Sab naam tera naam hai
Salaam hai Pranaam hai
Phir bhi tu anaam hai**

**Daathaa hai Vidhaataa Hai
Nirmaan hai nirmata hai
Shasak Hai tu nashak hai
Bighadta hai banaataa hai**

**Aadhi tu hai Anth bhi tu hai
Anaadhi aur anant bhi tu hai
Sab ke ginti ke paschat
Jo shesh hai who bhi tu hai**

**Tu ek hai anek hai
Anek mein to ek hai
Tera raaz chupa is mein hai
Tu hai sabme , sab tujhme hai**

All actions are your actions
All names are your names
You are saluted, you are worshipped
Yet you have no name.

You are the giver, you are the organizer
You are the building you are the builder
You are the administrator, you are the
destroyer
You mess things up and you make them
again.

You are the beginning and the end
Yet you have no beginning and no end
After you have counted everything
You are that which is left.

You are one, you are multiple
In the multiplicity you are the oneness
Your secret lies in this
You are in all, all are in you.

सोच समझ से पराया तू है
हाथ न आये साया तू है
तू अबोध्य है अकथ्य है
प्रश्न है उत्तर भी है

गागर तू है , सागर तू है
तू गागर जो , सागर में है
जल है अंदर , बाहर जल है
न अंदर है , न अंतर है

तुझे ढूँढता है वह भी तू है
ढूँढना भी तू ही तू है
तेरे सिवा कुछ और नहीं है
तू ही तू बस तू ही तू है
तू ही तू एक तू ही तू है
तू ही तू सब तू ही तू है
तू ही तू और तू ही तू है
तू ही तू बस तू ही तू है

**Soch samajh se paraya tu hai
Haath na aaye saayaa tu hai
Tu abodhya hai akathya hai
Prashna hai uttar bhi hai**

**Gagar tu hai, sagar tu hai
Tu Gagar Jo, sagar mein hai
Jal hai andar , bahar jal hai
Na andar hai , na antar hai**

**Tujhe doondtha hai woh bhi tu hai
Doondna bhi tu hi tu hai
Tere siwa kuch aur nahi hai
Tu hi tu bas tu hi tu hai**

You are beyond thinking and understanding
You are the shadow one cannot hold.
You are incomprehensible, inexpressible
You are the question and the answer.

You are the pot, you are the ocean
You are a pot in the ocean
There is water within and water outside
There is no 'inside', There is no separation.

The one who searches for you is you
The act of searching is also you.
There is nothing but you,
Only Thou art, only Thou art.

Explanation: Tu hi tu hai (Hymn to Him)

We often attribute only good qualities to God. We say God is Truth, God is Love, God is infinite. If this were true, then to whom does belong the opposite qualities? To whom belongs untruth, hate, and mortality? Is there really anything that is not God? Is not God everything? This is a question that came to my mind. The moment we differentiate what God is and what he is not, we limit our idea of God. Also; is not God the Source, the Origin of everything there is?

The answer came to me, that everything is God. That there is no me as well. I am God too, and if I am God, then all that is good or bad in me is also a part of God. If good intention comes to me, that is coming from God and if bad intention comes to me, that is from God too. All is God, the whole drama is God, the actors are all God including the hero and the villain, Ram and Ravan. The writer, director is God too. And so is the spectator. It is all one big 'Lila', one big play. God is that Lila too.

The three states of mind are the Waking or Active state, the Witness or the Dream state and the Silent or the Deep sleep state. All these states of mind are also a part of God and also God is beyond all of these. Such an undivided, complete and universal concept of God is all inclusive. All the opposites are included in it. All the emotions, thoughts are there too. All the elements of nature are a part of it. All forms are God too, and God is formless as well. God is the individual and well as the infinite, the wave as well as the ocean.

The hindu concept of Neti Neti or 'Not this, Not this', meaning God cannot be any one quality or condition or anything that we can think or know, is one way of looking at it. Another way, as expressed in this poem, is that everything we experience or see is God. So, in some sense God is nothing and everything too. He is Shunya and Sampoorna .

Truth is not a thing, It is not even an experience. Realization of the truth is not an experience too. It is just the awareness of the totality of what is, the completeness of existence. It is just being in the here and now. It is just 'Being'. It is the acceptance of all that is as expressions of a greater reality that is beyond our mind or comprehension. To express the Truth in words is not possible.

Guru Nanak says-

Je Haun Jana Akhan Nahi, Kehna Kathan Na Jayee

Translated:

If, at all, I know, I shall not say, the inexpressible cannot be expressed

The words of the poem are a very very small attempt to try and express it, knowing fully well that it is not possible. It is like attempting to fill the ocean in a pot.

Yet, it is possible that the very attempt to do that will point us in the right direction and give us a small glimpse of the truth even if it is for some brief moments. We will need to listen not with our ears or our mind, but from a place far deeper within us that connects us to our Infinitely bigger Self.

This poem appeared in my mind when I was doing a retreat In Apti. It flowed through me in two or three days and would not stop. The words seemed to come out on their own and get formed into stanzas. When it finally stopped, I felt the urge to compose it into music and to sing it. The Raga Kedar suggested itself to me and when I put the song in that raga, it seemed to have found its home.

When I sing this song, it has the effect of liberating me from myself. It fills me with a sense of lightness.

The main feeling is one of acceptance and also detachment. For example, when there is a thought whether there is any meaning in all that I am doing, I accept this thought too as a part of the same source, and when the night turns to dawn, I accept this too as a part of the same. And the perception that all this is just happening with me as a kind of screen on which all this plays out.

It occurred to me that the opposites of all moods are coming from the same source and none of this is me.. it is all 'Him', where 'Him' is a personification of that all-inclusive presence or ISNESS for want of a better term.

Love, hate, benevolence, selfishness, anger, reconciliation, all come and go like waves in an ocean. All being parts of the ocean itself. Often there is a question if what we called the 'I' actually exists. Indian Philosophy often teaches that there is no such thing as I. There is only 'That'.

In the message that came to me, I got the idea that to deny the I is not necessary. One should include the I in the 'That' and accept the dual truth. One is not this nor that, one is both. The sentence 'khud bhi hai , khuda bhi hai' , is representative of this idea.

The image of each one of us being a pot in the ocean comes from Sri Ramakrishna Paramhansa. If you put an empty pot in the ocean, water is in it and outside too. We differentiate the two waters but this division is only in our mind. The sentence 'na andar hai na antar hai' formed itself. The idea that there is something inside or that there is a separation is not true.

The last stanza is about the seeker. The seeker and the sought are the same. The act of seeking also comes from the same source. There is nothing but 'Him', there is only 'Him' alone and 'Him' and 'Him'.