

SATSANG

NEWSLETTER FROM THE SATSANG FOUNDATION

March –2001 No.3

Sri 'M' a true mystic

When my good friend Surya Deo urged me to write an article on our Beloved Sri 'M' for the Satsang Newsletter, I said that it was difficult as Sri 'M' is a multi faceted and enigmatic person and his personality cannot be caught in cold print. In order to understand him, one must meet him in person and interact with him. He is full of compassion, love and understanding and puts you instantly at ease.

For a person brought up virtually in an ashram atmosphere from childhood with its regimen and constraint, Sri M proved to be a 'breath of fresh air'. I consider myself a lucky individual to have ever come in contact with Sir M, who is a 'God send' for a sincere sadhak. It is rightly said that when you earnestly yearn for a Guru or Guide, he will appear.

I was first drawn to Sri M on

Talks by M on upanishad at Bangalore

Talks by M on upanishad at Bangalore Topic: Mundaka Upanishad Date & Time: 22,23,24 March 6.00p.m. 25 th March, Sunday 10.30.a.m. Venue: Bharatiya Vidya Bhavan ESV Basement Hall Birla Foundation Bld Race Course Road Bangalore-560001
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keen to meet him. The opportunity came when I learnt from Sri. Mohan that he was due to visit his shop. I rushed to Jeweller's Street and there he was in pyjama and kurtha, serene and smiling. I took to him instantly.

I was fortunate to have met Sri J. Krishnamurthy earlier, on more than one occasion in Bombay. Although he helped me a great deal, one to one communication with him was difficult unless you vibed with this wave length. On the other hand Sri M is so informal, easy to approach with his penchant for putting you at ease.

He invited me to visit 'Snow White' mat Madanapalli and I spent time in retreat. This has greatly strengthened my sadhana. I had a carpenter, a mason or an electrician (who comes to complete some unfinished work in the house).

His humility is such that he invariably comes down to our level in order to interact with us. There is not a dull moment in his company even though you may spend days on end with him. He has an extraordinary capacity to see the lighter side of everything.

Whether it is the Bhagwad Gita or Upanishads, he makes it easy to understand. You ask him any "difficult" question and he answers with ease and conviction. To top it all he is so modest. He will always say that his Master within is ever ready to guide anybody, anytime. Those who are fortunate enough to have heard his various talks in private and public would have discerned that he is a Bhakta first and then a Jnana as bhakti purifies your heart and soul whereby of Sri Ramakrishna Paramahansa on the one hand and Sri Ramana Maharshi on the other. Therefore when I introduced him to a large gathering at the Chitrapur Math on his return from the Millennium World Peace Summit in New York, I said, "My close association with Sri M convinces me that he is a bhakta and a jnani of the highest order, a rare combination". What more can I say about Sri M who has unbounded love for humanity and knowledge that surpasses all the vedas in the world!

Volumes have been written on the life and teachings of great souls, but always when such persons are no more. We often wonder why we did not take advantage of them when they were alive.

Friends, let us make best use of Sri M's presence and bow down to him in humility.

R.R.Rao –Bangalore

GOOD RESPONSE TO TALKS AT DELHI

16TH AND 17TH December 2000

The Satsang Foundation, Delhi was pleased to have its president 'M' hold his public lecture at The Geetha Bhavan after a gap of one and a half years. He was invited to give this talk by Saidas Baba who had met him at the United Nations during the Millennium World Peace Summit in August-2000.

The topic was the Twelfth Chapter of Bhagwad Gita- Bhakti Yoga. He put across Lord Krishna's words in his own simple way and the Delhi public went home with enough motivation to approach the Lord who is ever so receptive to any expression of love and devotion.

'M' words made clear the different ways to approach the Lord and they also held the promise "you try and see for yourself".

18th January 2001

'M' was invited to give a talk at the prestigious India International Centre known for its discerning audiences. It was presided over by Dr. Karan Singh who is himself a respected scholar and who has incidentally written the foreword in 'M' book 'Jewel in the Lotus'. Dr. Karan Singh introduced the speaker to the audience.

The topic was 'The Essence of Vedanta'. Since the Upanishads form the wisdom body of vedanta 'M' first explained what the word 'Upanishad' meant and then went on to give briefly what the upanishads contain. They give us an idea about our own true nature, our self, in theory-each of us is a spark of that Supreme Being who cannot be described and therefore cannot be understood by our rational brain. His message was clear-while the Upanishads tell us about our true self they also point out the limitation of the intellect in knowing it. We have to use some other means. It is only through personal sadhana- spiritual practice under the guidance of a teacher-that we can come to experience and understand what the upanishads convey.

The audience no doubt went home with the conviction that the self can be known and I am sure for many the search is on, after the short thought provoking talk which was followed by a short question-answer session. 'M' answered questions about the caste system, Islam, Hinduism and sufiism.

There was a tremendous applause and the audience wanted him back for another talk. Then room was too small to seat every one and some had to sit on the floor, some stand at the side while a few were outside the room. The turnout was so good that it made Dr. Singh humourously remark that he would have liked to have addressed such an enthusiastic audience himself.

SATSANG VIDYALAYA

A REPORT

Satsang Vidyalaya is located on the outskirts of Madanapalli, Andhra Pradesh, on the Ponnutipalayam road near Nakkaladinne Tanda. A big class room, a small gazebo like hut and an office are situated amidst flower beds, right next to 'M' house. A small dining hall with kitchen is proposed to be constructed in 2001. The surroundings are tranquil with green paddy fields and swaying coconut palms, against a backdrop of hills and woods.

About fifty children, belonging mainly to the Sugali Scheduled tribe between the ages of four and seven study upto fifth class here. For the most part they belong to families on subsistence incomes and were not attending school. Satsang Vidyalaya was started by 'M' to get the children into the habit of going to school and to inculcate right attitudes of living among the children and their parents. Those who are found fit for the sixth class will be sent to government schools after passing the entrance test. Some parents attend adult education classes in the evening.

There are no separate class rooms and all the children sit in the same classroom, divided into six groups, each group in a different stage of progress. Self learning method is adopted and the teacher behaves like an observer. All round the class room, on the walls, at a convenient height, there are small individual blackboards which substitute for slates. Colour painting and drawing and cutouts are pinned on bulletin boards and also hung from the roof, to encourage children to be creative. Projects and clay models completed by the children are kept in a particular place in the classroom. Once a year, children go to surrounding villages and find out about the happenings and problems there and put up small cards with write up on the walls.

School runs from 8,30a.m. to 4 p.m.

The normal programme is as follows:

8.30 a.m. to 9.00a.m. – Assembly with folk and devotional songs in different languages.

9.00 a.m. to 10.15 a.m. – Telugu class After a child learns the contents of one card, the next card is given.

10.15 a.m. to 10.30 p.m. – Interval Ragi malt is served.

10.45 a.m. to 12.00 p.m. – Maths class.

First, the endeavour is to remove the fear of mathematics from the minds of children by teaching them of children by teaching them addition and subtraction, using objects within the class room. Further learning is through the use of cards.

12.00 p.m. to 12.30 p.m.- Free lunch is served.

1.0 p.m. to 2.00 p.m. – Remedial teaching for slow learners.

2.0 p.m. to close- As per time table, craft, mimicry, goup discussion, puppet show and English learning are held on different days.

In the morning, as soon as children arrive they mark the weather chart with the day's weather conditions in pictorial form. To monitor the progress weekly and monthly evaluation reports are prepared. Parents' meeting is held monthly to get their views on the progress of the child. Monthly doctor's camp is held to monitor the health of the children. In the year gone by, a free eye camp was conducted for adults. Once in six months a picnic is organised

On behalf of Satsang Educational Institutions a sewing training centre has been opened to create employment opportunities for women. About 20 women are undergoing training.

'M' Spend a week at Chennai .

'M' gave a series of four evening talks on 'Kenopanishad' at the Narada Gana Sabha Mini Hall during January 22nd – 25th 2001. Organised by the Narada Gana Sabha and the Chennai chapter of Satsang Foundation. The talks on the esoteric Upanishad drew housefull audiences on all the four days. The involvement of the discerning listeners was borne out by the keen interest they showed in the books written by Sri 'M' and the literature about Satsang Foundation and its activities.

The talks were inaugurated on the 22nd at 6,30 p.m. at a brief function. Sri srinivasan, columnist of The New Indian Express, gave an introduction to the topic and the speaker. He warned the listeners that 'Kenopanishad' was traditionally considered by a dry topic. He thanked The Narada Gana Sabha and its president, Sri Krishnaswamy for generously giving the hall free of cost to The Satsang Foundation and also promising the support in the future. Sri Krishnaswamy, President of NG Sabha, welcomed the speaker and the audience to the series of talks. Sri T. Venkataraman former Chief Secretary of Tamil Nadu, presided over the function. In his presidential address he spoke glowingly of the spiritual status of ,M, and felt with his direct experience of , The Truth, he would make even the difficult text accessible to listeners.

'M' started the talks with a brief introduction to the meaning of the word 'Upanishad' and stressed that Upanishads constituted the wisdom section of the vedas and not commentaries or addendums to the veda. The study of Upanishad leads to jnana first and then vijnan. He differed with people who felt the kenopanishad (part of the Samaveda) or "The Who Upanishad as he called it, was dry and said he would try his best to prove it otherwise in the next few days. He started with the prayer or invocation, the beginning of the first of the four chapters. "May my limbs grow vigorous so also my speech and my breath and my ear....." The first two chapter are in verse and the next two in story form. "M" exhorted the audience to listen with full attention because the Upanishad is 'Shruthi which is to be spoken and listened to. It is the inner self which listens so the process of listening itself connects one to the inner self. He would recite each verse in Sankrit and then proceed to explain the meaning and purport of the verse with his simple and direct language and examples and anecdotes from other scriptures, spiritual literature and the lives of great saints in an intimate way. Over the next four evening the audience listened to him in rapt attention and came back for more.

After an announcement by Sri Srinivasan that The Satsang Foundation was seeking donations for the school for tribal children being run by Sri 'M' at Madanapalli Sri Krishnaswamy immediately announced a generous donation of Rs. 5000 from the NG Sabha trust. Several members of the audience gave their contributions to the cause by cash and cheque. Sri Srinivasan proposed a vote of thanks and expressed the hope that Sri. 'M' would enlighten the public of Chennai in the future with other discourses and talks on spirituality.

All credit must be given to Sri Jayakumar & Kartyayani Devi & other members of Satsang Foundation who organised the lecture series with the backing of Sri T.V Venkataraman & Sri Srinivasan and Sri Krishnaswamy of NG Sabha Chennai.

NEW YEAR MESSAGE FROM 'M'

(FROM HIS TALK AT PULICHERLA ON 31ST DECEMBER 200)

This is not a New Year message like the New Year messages we get in the newspapers. I want to share my thoughts and give some informal suggestions. I would say that since this year has passed... many years have passed... every year we have a resolution, 'Ah! from now on I am going to be okay. I am going to change my life; But very often resolutions go only upto three weeks. Then again we are back in the same rut, doing the same things. If it is a good thing when we don't have to make any resolutions. We can continue. But we find that it's not enough. That our lives lack many features, which are not only conducive to our peace but also to the peace of those around us.

So my suggestion to all of you- you can give me the same suggestion- stick to your resolution. This is a very important aspect because the whole science of yoga is about resolutions. Resolve that I have to do something and do it with all true energy and mind. If one can do that then God will take care of other things. Why say, 'God has to take care of certain things, what am I hungry I don't wait for God to put food into my mouth. I go and eat. But when it comes to doing something, I say, God has to do it, I can't do it. Don't blame God for everything. We also have to do our bit. Like the famous Arab saying. Trust in God but tie the camel. So tie you camel properly.

Now sit down, Let us be Practical about it. Take a paper; make your own secret resolutions. What are the things that I thought I would change but couldn't. Write them down. So say 'I am going to do them this year' Every night before going to bed look at it and see how much you have followed what you have written down, not what somebody else has given. There should do what we think. At least we should do our best. Circumstances may be a verse, but we should stick to our resolutions. It's only when we do that something worth while can be done either for you or for the world at large. This is part of my message. That is the first.

The second – while it is okay to look after your self and even seek freedom for your self and even seek freedom for yourself and all that-never forget the unfortunate people who are around us.

Because if I have meditated for 35 years, followed a teacher, done many spiritual thing, which I think are spiritual but don't hear the cry of the hungry child next door, then I have to review my meditation.

I have to go back to see where I have gone wrong. One of the signs of spiritual progress is that your heart becomes sensitive to all the pain that is around you.

The best example I can think of in recent times is Swami Vivekananda. Many a time he told his close disciples that he did not want liberation. He said. 'I am ready to come back any number of times if only I can assuage the misery of my fellow beings.' He said, 'I don't want liberating them' His great Guru Sri Ramakrishna Paramahansa also said the same thing.

So, this year, 2001, the new millennium let us resolve; let us make this resolution that we will work both away. One, to help the under –privileged, the less fortunate, in whatever way we can. Small or big doesn't matter. Some way. That is one side. The other side- resolve to find your own true self which is full of peace and happiness. These two resolutions, I suggest, we can make. If you put these two resolutions in Sanskrit, it is "Atmano Mokshartham Jagat Hitayacha." And in kaliyug, I tell you, this is the only sadhana that is possible. If you think "I am not going to do anything for the world I am going to only find my Atman", it is not going to work. So let us use our energies to do some good work for others also. You will see that you can sit and meditate. The body becomes calm, the mind becomes calm and then you can meditate. Omcentally, this is not my sloka, it is the motto of The Ramakrishna Mission.

TALKS AT ROTARY CLUB

'M' was invited to give a short talk on "The essence of Hinduism" on the 23rd January at The Connemara Hotel for the benefit of visiting Rotarians from USA. The short and crisp address was

appreciated by the over 200 Rotarians who attended the luncheon meeting. 'M' stressed on the two equally important aspects of Hinduism one of discovering and expressing the spark of The Supreme being in each of us and also serving the same spark in our fellow beings who are in need. Neither aspect can be neglected without affecting the others. The president of the Rotary Club thanked 'M', for the wonderful talk and expressed the hope that he would speak to them in future on related topics.

The next day, at a satsang at Sri Ramesh Reddy's residence he had a discussion with Sri N.Ram of the The Hindu group of publication and The Nawab of Arcot who have formed 'Harmony India' an organisation to promote understanding between different faiths and communities.

'M' met the well known neuroscientist Prof. V.S. Ramachandran of The University of California, Sandiego, the author of the highly acclaimed best selling book "Phantoms in the brain". He exchanged notes on the discoveries of yogis and the professor's own recent startling discoveries on the functioning of the brain and human mind. He suggested joint experiment to study the effect of left and right nostril breathing on the right and left hemispheres of the brain. Prof. Ramachandran was open and receptive to 'M's suggestions.

Apart from these engagements he visited numerous household to meet people personally and help and encourage them in their spiritual endeavours. He took a day off from his busy schedule to spend a day by the sea.

FINDING THE GURU....

Spiritual pursuit continued and I read about various philosophies and practices but could not be totally convinced as each philosophy has its own beliefs and practices

My childhood began with regular religious practices and faith in God and subsequent year of education made me skeptical about the existence of supernatural power. I started my quest for understanding the meaning and purpose of life. In the process, I met a man in Bangalore, a retired officer from the archeological department. After a detailed discussion he pointed out that all my question will be answered by a Guru whom I may come across in future.

My spiritual pursuit continued and I read about various philosophies and practices but could not be totally convinced as each philosophy as its own beliefs and practices. I was working with AP State Housing Corporation at Madanapalli: Sri. M. Girijashankar, Revenue Division Officer, Madanapalli was my friend. We used to participate in service activities together and were having discussions on spiritual matters. One day Mr. Surendra Babu, Mandal Revenue Officer, Madanapalli, brought the book 'Jewel in the Lotus' stating that Sri M had approached him to revive his expired ration card and had given him the book. As Girijashankar was busy, he gave that book to me to go through and brief him about the contents. After reading a few chapters, I met him and told him that Sri M must be a 'spiritually advanced person' and we should meet him. We found out his address and met him of his residence 'Snow White'.

Our first meeting was quite interesting as Sri M received us cordially and we had a brief discussion with him. We were moved by his simplicity and quietness in his approach to my question. His in-depth knowledge and experiences impressed us. We were surprise to see such a scholar and saint living in Madanapalli and felt we should have met him much earlier. The subsequent meetings and discussions cleared the mist of doubts and helped in developing our association with him.

His concern for 'Manav Ekta', communal harmony, religious understanding and underprivileged people attracted us towards him. People from all walks of life come to him for advice, discussion and blessing. Some called him a vedanthi, some a sufi, and some others a yogi, but he prefers to be called just 'M'.

During the discussions he used to clarify that he had enough spiritual experiences for himself and he wants to do something for his fellow beings. He expressed that his mission is to spread love and harmony for peace, though in his own small way.

Several meetings and discussions were held involving people from various religious and other organisations to step up the activities of Satsang Foundation. Manav Ekta Yatra in Madanapalli town, and

competitions for the students on religious harmony, conduction lectures of 'M', were some of the activities that followed.

Further, as part of Satsang activity it was planned to start an orphanage in a small way. But M suggested that as many children in the nearby Thanda were not going to school it would be a good idea to start a school it would be a good idea to start a school near his residence, giving free education. Accordingly, 'Satsang Vidyalaya' was started with his blessings and guidance.

I cannot say all my spiritual doubts are cleared but definitely 'M' has given me a direction for progress in understanding. I wish that 'M' should be an inspiration and 'Guru' for many more people to develop religious understanding, communal harmony and ultimately peace.

K. Nayeemulla
Hyderabad

Seeks but cannot see...

I, the one who professes all knowledge

But little do I know:

I, the one who hears but never do I listen:

I, the one, who seeks but cannot see;

From here, my sweet lord, lead me to thee.

*v. madhusudhan reddy
Chittor, Adhra Pradesh*

QUESTIONS & ANSWER?

- Sir, could you tell us what the relationship between Guru and Sishya should be?
- Guru and sishya relationship is a very unique relationship. It cannot be brought together with any other kind of relationship because, first of all there are as many kind of Gurus and there are sishyas. Secondly it should not be thought as a relationship between somebody who thinks he is a Guru and some people who think they are disciples. Basic clarity there should be there before we talk about the relationship is whether the Guru has really accepted the person as a sishya. Many people might think they are gurus but the actual acceptance of the relationship is not a very common occurrence. For formal purposes there may be a group of people and there may be someone who teacher them but from the point of view of the inner world very few people are actually accepted because a real Guru, the true Guru, if he accepts a relationship with the disciple or the sishya, then he has to take the complete responsibility of the sishya. He need not take the physical responsibility material world and all, there is no compulsion he may or may not. But as far as spiritual progress goes he has to take total responsibility. If he has to take total responsibility then he has to work twenty four hours a day because he has to keep the disciple under watch. Therefore such a relationship is accepted by a teacher who is not looking for anything material for himself but wants to give some spiritual teaching. Then he accepts it after making sure that the sishya is voluntarily

offering him self. Otherwise it is not a relationship if through some means the guru tries to get the disciple to surrender to him or accept him. Then that I would not call a relationship. It should come voluntarily by living with the teacher, trying to learn from the teacher until one really deep down feels 'Ok. Now I think I should accept him. If that is accepted, if that kind of feeling comes to the disciple. He can only be called an 'associate'. It is a one to one relationship, absolutely. There is no group relationship in this. One to one- because each person has a different background although we have common traits so we meet together.

- Does the Guru know everything?
- No spiritual teacher is omniscient. Omniscience is the quality of only the Supreme Being. No human brain can have omniscience. He may know a little more than some body but not everything. Perhaps an advanced yogi has the capacity to tune into something and get some knowledge out. But that dose not means that he is always in the possession of all the knowledge on earth. Many people get into problems because of that If they find that some teacher who is spiritually quite advanced they might have been quite right in some matters and wrong in some other quite naturally that they are wrong some times since they are not omniscient. And they are not omnipotent. It is not they can do anything that they want. If that is the case, the guru can stop himself from dying which no one has done till today. Everybody has gone. So these are all the characteristics of the Supreme Being- omnipotence, omniscience, omnipresence- to be present at all times at all places. Now as one spiritually advances a little of these qualities may be seen in the person not in their entirety. So if you keep this in mind you will not be disillusioned. Yes the divine spark in the teacher which is now purified and is shining forth in all its glory that being not different from the Supreme Being, is present in him. And perhaps he may be able to tune into that presence better than the ordinary person.
- Must we accept whatever the Guru says as true?
- The sishya should be able to sometimes put aside his thinking and take up the thinking of the Guru. By then the sishya would have realised that much of his thinking is limited. So, although he think is for himself he need not give up thinking for himself that not what I mean then he will become a zombie; But if the teacher says something he must always think why he is saying it. He shouldn't offhand dismiss it or accept only what is convenient for him/her and drop the rest. Ah! Anybody is free to do that... I am saying once the Guru sishya relationship is established; before it is established one should think about all these things. But after the relationship is established if one fails in these matters, then one is arresting spiritual progress. Nothing else will happen. Not that the guru is going is going to curse you. The guru's hobby is not to curse people. These are so many other good hobbies. And all fear must disappear between the teacher and the disciple. All fear must to because teaching is not given in fear. It is given in love. The relationship is that of love and affection. There should not be this fear that if I do this the Guru will curse me. If a Guru is beginning to curse then he better not become a guru. I have seen in some cases people are so frightened of the teacher that they are not even... I have seen this happen. It has somehow been instilled into their minds that he is always looking at them. As if he has no other work. So get rid of these fears. The relationship should be like a friendship.
- Does the teacher choose the path or the student?
- The teacher helps in helping the student to find out what should be his way; in examining various options and in fact it may be possible for some spiritual teacher to say 'This is your path'. But he hesitates because he thinks it should come from inside.
- But that could be a waste of time; isn't it Sir?
- No it is not because that is a more mature decision. Even if it is the teacher, it is some one else telling you. But it helps the student to look at different options clearly, without wasting much time he will be able to take a decision. That is there. See, Ramakrishna Paramahansa was a great teacher. He had so many disciples many know, many unknown. But out of them only twelve people became sanyasins. Not that he couldn't have asked the others but he knew that there are some people who were supposed to do some work for him and also that for the householders, however much they tried, it would be difficult for that period, for that time, for that particular action that had to be taken. So he had these twelve boys separated out. But there were so many householders spiritually advanced. So Many Mahendra Nath Gupta who wrote 'The Gospel' was a very advance person. Then there were others Tarak's fathers. Then there was Girish Chandra Ghosh 'there was Mahashaya Nag Mahashaya. There were so many people. But he never of them to feel that they should become sanyasins. He wanted them to develop that way. So each person has a function to perform in this setup. That function they can perform.

Dear Readers,

A long felt need to reach out to friends and members of the Satsang Foundation were the raison 'd' etre of this New Letter. At the start of the new millennium we are happy to bring out the 3rd edition of this monthly newsletters. We hope that with this, many like minded people and spiritual seekers can avail of the opportunity to be in touch with Sri 'M'.

A special section is allotted to question and answers. Please do write in, or e-mail Sri 'M' mumtazali@satsang.usa who will be happy to answer you questions on spirituality, philosophy, problems dealing with your 'Sadhana' etc. Readers are also welcome to express their views and share their spiritual experiences. Retreats and satsangs are organised regularly and, as mentioned before, a free mid day meal is given to the children of the Satsang are organised regularly and, as mentioned before, a free mid-day meal is given to the children of the satsang Vidyalaya (a free school for underprivileged children in Madanapalli).

Sri 'M' in his recent talks, spoke about the divinity in every human being, and, said that by recognising this privileged person is, in itself, a form of worship.

With the blessing of Sri 'M' we take opportunity to wish all the readers a Happy New Year.

Day and Night

The day; My thoughts are sharp and bright-A picture in focus In shades of Yellow, red and parrot green.

The sunlight on the trees and the grass Reflects in my heart And lights my meditation, Making it glow orange and gold.

**There's movement to the day,
A bursting forth of song
A rushing of the wind,
A swooping and soaring of swallows,
And I move with the day,
Quickly, Spinning, hurrying,
Quickening to its drumbeat,
Reaching outwards to
the world outside me.**

**The night
A quiet richness descends
The movement changes
To a slow swirling
Of shades of purple,
blue black and silver.
My noisy friends of the day
Are gone
And my companions of the night
Speak to me quietly
The crickets, the cicadas
And the solitary night bird
In the tree down the hill.
My thoughts change. The focus softens
And the picture is now
All in shades of sepia.**

I am cloaked
In the velvet black
That hides the world outside
The night whispers to me
Turning me inwards
And I obey,
Turning to the world within.
Slowly, slowly I float
Through labyrinths of my
Inner being
Lit by the cool moonlight
Of intuition.

I can lose myself there,
In the night,
I feel the infinite expanse
of the dark outside
Reflected
As an infinite expanse
of light within.
In the depths of my meditation
The colours are subtle, rich, deep
And the images are
Strong and quiet.

I am a friend of the day.
I pay and work
And become a part of it
Willingly.

But I truly am
A daughter of the night
I have come to love
Her quiet
Her solitude
Her mysteries
And have grown richer
On her silver moonbeams
Than I even could
On golden sun pennies.

But again
Perhaps it is safe
To love night as I do
Because of the day.

Dr. Mala Iyer,