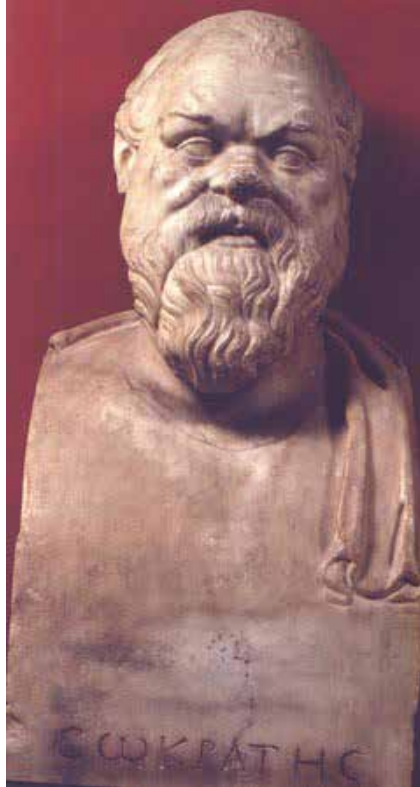


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S O K R A T E S

(examining the stone, you can see the original spelling)

The Daylight Ones

In Plato's Republic, Sokrates proposes a cave where most people are convinced that the shadows floating on the wall are the only reality. They are, in the parable, chained to see only contours, confined to a dark reality of body sensations, sub-conscious dreams, mythic appreciations, and brief satisfactions.



In contrast, there was also a smaller group, who saw things more directly, because they knew (with dwindling satisfaction) that the shadows on the walls were projections across objects from a rational fire. They did not see their protective repetition of knowing-separation — and so most barely ever noticed the cavern of I. And those who did see the cave remained chained to the certainty that the agreed-upon underground and solid world they logically measured by the fire while awake was the configuration of reality. The few who see shadows and fire and the cave itself also remain bound by underground shadows, even as the mouth of light glimmers not too far away.

Plato relayed how Glaukon remarked that these cave dwellers were “strange creatures” to which Sokrates quickly retorted, “Like ourselves.”

But there was another person in Plato's story: one who spoke of the light outside “the cave of subjectivity”; one awake beyond myth and mere logic to the all-inclusive sun of real reality, satisfied

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in priceless simplicity; including both natural enjoyment and the wonder of not-knowing.

In the Daylight person, every breath is unchained in love, wholly standing in self-existing, vibrant light and unfettered feeling — where thoughts naturally rest in divine Ignorance and transcendental Brightness. The free soul, the person from the Day, is mysteriously awake to the universal divinity of a singular reality. “Supreme being,” the Sage of Athens noted, is not a form of achievable knowledge. “The only idea I have is that I have no ideas,” Sokrates was fond of saying.

The metaphor of subterranean subjectivity and the mysterious Day (who en-lightens) illumines both the ordinary evolution of humans and the great evolutionary leap of those Illumined by transcendental Light. This was powerfully shown by Plato in his recreations and creations of Sokrates. The mythic sees the outlines of reality and the logical sees the rational and irrational harmonies of measurable things. Daylight sees all, includes all, being Light itself.

Sokrates pointed out that if you look at an eclipse too long, you will go blind. Likewise he stated that if you measure, ‘materialize’, and objectify everything too long, you will go blind to seeing what is our fundamental, soulful ground in divine light. “Turn to the estate of divinity at hand,” the master of the Christians called to those who had ears enough to turn.

Stepping whole-bodily and ecstatically outside the blackness of interiority, the Daylight Woman or Man sees and breathes the immortal beauty that is naturally the soulful and Real substance of all. They see all differentiations perfectly because of the mysterious unity of primal happiness and primal light. This radical integration is certainly not confined to systems of knowing — the natural integration of the whole-body and whole world is also unreasonable, freely humorous, wildly passionate. In Plato, we see us cave-dwellers talking at length with the passionate, dancing, laughing, un-knowing Daylight Man.

These servants of Daylight naturally demonstrate with exquisite simplicity that this reality Is love-blissful beauty. It is our own

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protective cave-logic that dismisses this and them. In Sokratic irony we see our cave-bound point of view is undermined by the Daylight Ones' demonstration of heart-resting in the Ground of Being — all Full with deep earth, true heart, and conscious light.

With the incarnation and demonstration of fundamental Sunlight, great understanding is given by the Daylight Ones. Who is at the source of every religion and a host of sage and saintly understandings? Daylight Ones.

By “holy” demonstrations, we know that at least some of the Daylight Persons “returned” to the underworld of grown children with their half lit beliefs and anxious adolescents fixated onto measurable facts in perpetual thinking. Indeed, this endless stream of thoughts often drowns us cave-dwellers in deep darkness, trying to solve deep traumas, forever thinking. Fortunately, within sight of the bright mouth, the conscious light of Daylight Presence even shimmers across the river Styx.

While belief serves the affective development of the feeling-soul and stories can regulate our emotions towards affective health, logic can further this maturity (to conduct greater growth and freer awareness). Both the mythic child and clever souls tend to see the light that grows us from within the knot of the body-mind, the cave of shadowy inwardness, on a journey of inner-growth-becoming, bound by opinion and experience. We value what arises in terms of advantage and peril; we learn to magnify what matures us, and we avoid peril. *Out-peril, ex-peril-ence*, experience.

By the protective knot of memorable history, we are “thrown down” into sub-jectivity. (The Latin *sub*, or “under” / “down”, combined with the Latin *iacere*, “to throw”.)

How does it feel to be thrown down, forced to bow, subjugated? We feel knotted inside, and are flooded with the sensations and awareness of being a victim. The word “subjectivity” itself arose to describe the experience of being “put under the yoke (*L. sub-jugate*) of the King”.

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Being thrown-down victimizes us in “subjectivity” — and the cave is dirty. So let it be noted: *Human* and *humus* or “rich earth” are etymological siblings. (Likewise, “dust” in Hebrew is *adam*.) The human adventure begins in the underworld, in a victim-filled cave of dusty subjectivity. While cave-dwellers—victims and adventurers—glimpse or journey to the lighted opening, to stand in clear light is another matter. We must learn to move towards the opening with our whole body.

Sokrates is reported by Plato to have emphasized: “Just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can be turned (by the movement of the whole soul) from the world of *becoming* into that of *being*, and learn by degrees to endure the sight of being, to the brightest and supreme being. We find [ourselves within] What Is Good.”

Fortunately, the Daylight One is moved to help and “crosses down” into the underground confinement of the knotted body-mind, torturous subjectivity, and history’s “spindle destiny”. These Daylight Souls freely demonstrate and articulate the actuality of divine realization and the mysteries of supreme being. The Daylight Ones beautifully incarnate the enlightened Day.

The Daylight Woman or Daylight Man radiates and serve us historical humans thrown down in sub-jectivity, tortured by time and memories (e.g. “This reminds me of ...”); re-acting, not present. In Sanskrit, this enlightened *crossing down* into the dirty temporal cave of human subjectivity is *ava-tara*, or avatar, who “comes down from the realm of eternal light.” He or She realizes the immortal reality, is beauteous being without difference — and helps, serves, and gives the gift of supreme being. “Avatar” is not your virtual, higher self-image, but the Lighted Self of all, Here in Person.

The fabric of our unexamined beliefs and presumptions, our unfinished childhood and traumas or unresolved victimhood, mother and father voices, together with our verbal interior cast the cave and architecture of our subjectivity. Upon the Styxian shores of endless thinking, we reflect upon previous significance and become

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immersed in the stream of our felt anxiety — and we are moved by it. Anxious e-motion un-consciously chokes the flow of life and this constriction informs the refraction of our complex subjectivity. Being thrown-down into cavelike darkness is self-evident in primal, psychological, and universal Narcissism, obsessed as “I” in body, e-motions, and every measure of self-concern and self-satisfaction.



But what if, Sokrates proposed, the one who knew of the light beyond belief, concern, and thought came back into the cave and tried to tell those souls caught in the act of being identified with a character in a social role about the light of immortal beauty and the wise cultivation of your soul? It was obvious: They would be laughed at and castigated. Get real, the merely rational would ironically say (while yet still plagued by dreams and abstractions).

The sage of Athens further advanced that if the one Awake to the Light outside the cave told those embedded underground about their chains and tried to help them free, what do you think would happen if they got their hands on them? What would unconscious, subconscious, and merely rational characters do to the Daylight person interfering with their shackled presumptions and chained habits? — Sokrates enquired. “Kill them,” Glaukon gave voice to the obvious. Sokrates knew, Plato wrote.

En-Lightenment is the gift of those who come from the Day of limitless Reality. They live free in feeling and in radical understanding. Knowingly risking their lives by knowingly shaking the darkness-chains, the gift of enlightened demonstration informs, confirms, and Incarnates what Daylight Is in human expression: unfettered feeling, embodied presence, free as nature, setting fire to every obstruction to the heart, joyously simple, razor sharp, loving without end, shining in supreme being.

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Seeing Daylight's demonstration and responding in kind, we begin to awaken beyond the cave of within-ness to the embrace of love's light, beyond the separative caves of re-active opinion to a deep, however small, deep trust. We step into being ecstatic beyond point of view. Our feeling and awareness grow not only simple and naturally whole, but the freeing of feeling transmutes into wondrous being, intrinsic awareness, and inherent happiness. This is shown and confirmed by Daylight Ones, from Krisna to Christ, from the Upanishads to Vivekananda and Ramana, from Orpheus to Sokrates, from Gotama Shakyamuni and LaoTzu to the teleology of the world's traditions in Adi Da. Seeing the Daylight Incarnation conveys and nurtures true sanity and a trust born not from sentiment but from reality. Otherwise, we seek for transcendent light in cave-like satisfactions, dreams, and logic. (Indeed reflections are found therein.) Reflected in the limbic to higher brain development, the freeing of feeling is how cave dwellers turn from their certainties to this mysterious light.

Daylight freely embraces the paradox of mindfulness and mindlessness: "Mystery is the Gate to the essence of life." "Wonder rests the vital being and cools the brain." / "True philosophy begins in wonder." (LaoTzu, Adi Da, Sokrates)

In awe of and inspired by Daylight, we learn to "ignorantly"/unknowingly/mysteriously "stand out" of our cave of knowledge and subjectivity in awe, and, as Sokrates would say: "ek-stasis". In ancient Hellas, *ecstasy* was considered *the* proof that the body and soul could intercourse with lighted divinity. (Indeed, their ek-static ceremonies whereby gods and goddesses were intoxicatingly invoked were called "the mysteries".) And Sokrates was known as the soulful man who said he knew nothing at all ("except perhaps that love is the right way to live"). He also noted that "The realizer of the mysteries and the true lover of wisdom are one."

The free soul basks in self-evident Beauty-Daylight, inherent happiness, and responsive Fullness. Resting in divinity, responsible in love, razor sharp, the Holy Ones worship nothing but this

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“immortal beauty” (Diotima-Sokrates). Beauteous Presence is found omniversally, but is seen most easily in ordinary beauty and in the Daylight Person. Fundamental happiness is obviously the best place to start. We see the beauty that surrounds us, and we see the realizer of Daylight.

“All entities move and no thing remains still,” Heraklitos wrote two generations before Sokrates. About the same time, Paramenides wrote of reality not as any aggregate but simply as “what is *is*.” Intuiting and resting in Being, changlessness is breathed. Real existence is timeless and unchanging, he wrote in his “poem of truth.” (Thus began a centuries-long argument on how to “save the phenomena.”)

We automatically notice what changes, and eventually we are moved to notice what does not change. If we discern our Fundamental Ground, That which does and does not change, then reality is can be breathed in immortal beauty and full heart-joy. In awe-filled appreciation of the Daylight One and worship of immortal beauty, the heart itself is acausally transmitted as Reality, Adi Da notes for us. He clarifies for us how this divine worshipping, this Ignorance-Radiance, this Re-cognition and response, reveals self-evident pure Presence, supreme Being, the worshipful divine Substance and unchanging Ground of all, inherently the Heart and intrinsically the Light of understanding.

Through the gifts of Diotima, Sokrates inherited the Orphic teaching of immortal beauty, emphasizing *Phanes*, or Primal Light, First Light. (In Sanskrit, “primal or first” is *adi*.) In recognizing Primal, Self-Existing Beauty-Light, the soul can give itself up freely. This is beyond emotionalism or starry-eye devotionism, evangelical or in any manner merely exercising the flow of feeling energy. Real devotion is founded on the recognition of what is real, what is fundamental light. Reality is self-evident, Self-evident, and Self Evidence — “Primal, Prior, Intrinsic, Self-Evident, Inherent.” Adi Da sings and sings.

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“All appearances, conditions, forms, or changes are apparent modifications of Primal Energy. Primal Energy is the ‘Changeless Radiant Source’ of all things, Being Itself. It is neither visible or invisible.

“It is Prior and the Seat of All that is manifested and all of that which disappears. Primal Energy is the Essence of every body-mind.

“Primal Energy is the Essence of all “things”. Primal Energy is the Essence of all opposites and all changes. Primal Energy is the Essence of the activity of change itself.

“Nevertheless, Primal Energy Itself is inherently changeless. Even in all changes, Primal Energy Itself is forever conserved. Primal Energy Itself cannot be destroyed. Primal Energy Itself is a Constant and Self-Existing Shine, Merely Self-Radiant. Primal Energy Itself Merely Is.

“Therefore, Its Totality of changes, and even every conditional form, Merely Is. Being Is the Constant Sign, even in all changes. The Direct Intuition of Being Demonstrates that non-Being is an illusion, generated by fear.

“The fear of non-being is the Grand Illusion. Fear itself is the result of clinging to forms - without Understanding the Process of forms, and without Real Observation of Primal Energy, and without Perfectly Direct Intuition of Being.”

And then, I unwittingly constrict the flow of life, and that shadowed tension/withdrawal attends to the unnoticed birth to my thinking, thinking, thinking. Being seems suddenly separate and the soul feels deep within; “I” seeks the union I unconsciously left in tense.

I learned from Adi Da that this constriction and avoidance must be noticed not only as the intense effect and affect of I-self, but causally. In addition to honest self-knowledge, we grow to see our root action: read as withdrawal, protectiveness, avoidance, tensing, and constriction and the resultant identity, difference, and desire. At last, in the face of Daylight, we see the root withdrawing, constricting, tensing, and contracting, and truly respond rather

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than automatically react. Adi Da's first enquiry for his students was "Avoiding relationship?"

Through the portal into our underworld of I, we see the light of love. Love enables us to recognize the causal root of "I" in need, and indeed see how we withdraw, tense, and contract into our underworld of I. Seeing our self-made cave moves us to invocation and another possibility. We grow resonant with fundamental reality beyond the ephemeral by invoking, accepting, delighting, opening, discerning, serving, receiving, and unabashedly worshipping reality's beauty and heart joy.

We are granted pure Being, heart-joy, clear seeing. For Daylight is given across the landscape and into every crevice, illuminating the mouth of every cave (and deep into every open well). By Daylight's beams piercing the darkness, we recognize the cavern that "I" creates, and a few cave-dwellers turn toward the lighted mouth.

In Sanskrit, "give" is *da*, the noted root of the Sanskrit words for *mercy*, *giving*, and *temperance*. Upon the primal silence in AUM (amen, ram...), there is primal lightning and its thunder, 'Da! Da! Da!' (Mercy! Service! Temperance! for those who have eyes and ears). To give is to resonate with primal, self-existing being, appearing wonderfully as love. The Daylight Ones Shine — and their immortal gifts resonate in those who respond in love, in being love.

When lighted gifts are received, they are naturally duplicated in the responsive core of everyone. Thus the "Primal Giver", Adi Da writes as Daylight: "The process of the relationship between Me and My devotees is not mediumistic but synchronistic. There must



be natural love, or coincidence, and duplication, rather than an exclusively passive and separated attitude that seeks only to receive, to be affected to the point of happiness, and to reside at the opposite end of a line of transmission. Come live with Me, be aligned with Me in your feeling, your action, your

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sacrifice, in Ignorance, or Love. In that case you will always duplicate Me instantly, presently, priorly. You will always duplicate Me more and more perfectly.”

In the Mysterious Sunshine of prior unity and natural simplicity, we clearly hear Adi Da’s enlightened call for response-ability and self-transcendence: “The only way to know love in every moment is to be love in every moment.”

Avatar Adi Da transparently demonstrates this epoch’s Daylight Person. In addition to the overwhelming power of love in Sacred Company, his writings, art, and silent transmission also confirm the appearance of transcendental Light in these dark times and this cave of modernity. With my own eyes, hands, face, and whole body, I have seen and been washed in His Sunlight and been un-done in His Perfect Embrace.

The body-included, incarnate passion of reality is a primary feature of Western emphasis (distinct from the above-the-body/higher dimension emphasis of the East). One of the greatest lessons I received from Adi Da was the most-positive embrace of everything and all. His utter incarnation of joy completes the Western urge to include the body and life in transcendental light.

“Our Way is world-positive, Life-positive, body-positive, sex-positive, Happiness positive, and in every sense positive. We have learned this through the trial of our own experiment and foolishness. Therefore, we highly value and cherish that experiment and that foolishness. We are even more foolish now in our freedom, since we no longer suffer the doubt, self-division, and self-hatred that are the essence of conventional minds and the common suffering of mankind.



“Therefore, stand free. Do not be afraid. Do not doubt what has been heard and seen and Realized. Be strong. Love and trust and surrender to the God of the body-mind. Let the One Who Lives us all achieve

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Victory in this time of universal bewilderment and aggressive denial of the Living God. Let not any worldly power confirm the doubt of the bodily Truth of Man in God. Let mankind hear this Truth by our witness and our defense. All of mankind is suffering the doubt of the body, the world, and God. Let them hear our defense of the body in God. Let them feel the world transfiguring Destiny that arises with the bodily love of God and the world. Let them know that we have transcended the error whereby human beings find it impossible to delight in one another and to love and be free as the body itself.

“Let us surrender into doubt-free and positive commitment to the One we cannot deny. Let us recognize the humor of it all, and so let us be ready to freely defend the Way with intelligence and vital strength.”

Resting in Grace, we are struck with the magnificence of real living shown and given in the beauty and person of the Daylight Ones in human history. Their Demonstration of Bright Awakeness penetrates our dreamy inwardness and their free heart burns the illusion of our separateness.

In DayLight, doubt is found to be most useful when understood to serve the heart. By the heart-demonstration of those Awake, by those who Shine unendingly in fundamental Light, by wholly standing out of the cave of mind in ecstatic Daylight, the Holy Ones reveal Blissful Reality Itself, beyond a shadow of a doubt.

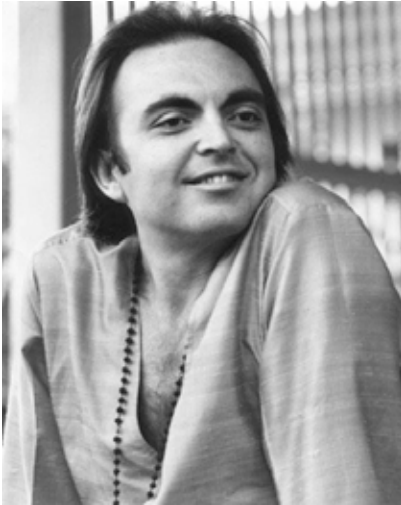
The Awake Ones Agree: There is Fundamental Reality and It is divine, or timeless beauty. “It is...” as Adi Da reminds us, “always and already the case”. Outside the cave or knot of the body-mind (and history) is the “natural estate of divinity”; “Always and already.” Immortal beauty is the truth of reality.

To realize this Daylight Beauty, we feel the truth of our existence; we listen to the Daylight Man or Daylight Woman; we turn with body, mind, and feeling to the Bright Heart. I came to see in the Sunlight of Adi Da that the realization of the truth is not accomplished by extroversion or introversion, not in things and others, nor by insights,

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inwardness, or mystic states, but by conversion, active loving, joyous giving. Inspired to love by Da-Daylight, I see that God is love indeed.

The ancients noted that the primary signature of divinity is *athanatos*, no-death, immortality: the Condition which does not change. When we see beauty, we find This is most worthy of passionate embrace. I give thanks to the stream of Daylight Revealers for their inspiration and Incarnation of transcendental Light. Thus inspired, we change or turn (*metanoia*) from temporary satisfactions to what we call immortal happiness, love in relations, beauteous divinity. This is real understanding.



If this is to be more than philosophy and inward illusion, then we must see proof, demonstration, and incarnate understanding. Seeing 20th-21st century Adi Da as the eternal Daylight Man gives us unprecedented detail and access to the immortal Light that penetrates the temporal darkness of history — the modern, post-modern, and controversial cave. This newly En-Lightened word penetrates the darkness.

Like previous Daylight Persons rattling the chains, he is both most highly praised and loudly slandered. If you want to believe that Christ was a madman who overturned marketplace tables and partied with whores and tax-collectors, you'd be right. If you want to believe Sokrates was corrupting the youth from mythic beliefs, you'd be partly correct!

As I was present at and in the theatre of instruction of Adi Da, let me gladly say: I saw it all, up close and very personal. Genius, Fiery, Humorous, Fierce, Gracious, Loving. I understand how some of the fierce purifications could be misinterpreted or mis-represented. But

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for those who at last understand the gifts of fire he gave, we drop to our knees in eternal gratitude for true liberations. The very few who complain are still processing. This is what I saw. I acutely noticed that there was never a nanosecond lapse in his brilliant serving. This helped you endure the fire when it came your way. The depth and intensity of His giving and care was stunning. Was he a madman or divinely mad? Make up your own mind, entendres intended.

In Hindi, *Gu-* is “darkness” and *ru* is a “beam of light”. *Guru* is the One “Who shines through the darkness” of fear, illusion, and interior separateness. Flooded with gifts of light and love, we relent and give ourselves up in kind. Embracing intimacy to Oneness inherits immortal Fullness, Heart Joy. My shout from Here: Sunlight Adi Da is my Beloved Guru. He Gives SunLight continuously. This is no mere sentiment: Blessings Showering. “Blessed, Blessed, Blessed.”

To be penetrated by a beam of light and merely admire the sheer genius of Daylight is sufficient. We move from underground inwardness to opening mysteriously; we glimpse the daylight outside in moments of insight, ecstasy, and embrace; we are heart-moved by what we Behold.

The great gurus love freely—along with their transcendental light and unbroken ecstasy. Love is the real sign of their real realization. Thus the true Guru is Beloved. In Hindi, to be amazed in adoration and heart-broken in love is *bhava*, given up in grace. Thus Beloved is Bhagavan, whose free heart incarnation sings Sunshine.

I learned from my Beloved that adoration is rightly founded on discrimination. We must doubt every attraction until the heart confirms its reality in immortal light. We must recognize what passes and what is lasting. Even heart-strong Orpheus loses his beloved Eurydice. The lesson of the tragedy: The loss of duality precedes and coincides with Primal Light.

This loss of duality is not found by an emptying of ourselves, but in the giving of ourselves. This giving is founded in recognition of the beloved we behold and the duplication of love in response. If

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we recognize the immortal beauty before us, “the estate of divinity is at hand”.

In responding to the love and primal beauty we behold, we inherit Reality. Avatar Adi Da penned in *The Paradox of Instruction*, “Devotional surrender necessarily precedes and coincides with the Real.” Illuminating this paradox and interplay of devotion and consciousness, Adi Da first wrote in *The Knee of Listening*, “Understanding is beholding Bhagavan, whose center is the heart and whose extremities are the mind and the activities of enjoyment.”

Like the cow-maidens distracted by Daylight Krisna, we forget ourselves and fall in love — and God is love again and again. This is not the way of ascension to higher planes of light, but falling in love with the Daylight One; the Way of Divine Communion, Divine Company, Beauteous Satsang, where Sunlight Grace showers, transfiguring the body into light and the mind in love. The Daylight Person “is the advantage of devotees.”

Daylight Da (Sokratically) addresses this interplay and paradox of relatedness and unity as He invites dreamers to wake up, understand where you are, and step out of the illusory cave of separation into Sacred Company with Him—or visa versa. As Sunlight Incarnate, Adi Da invited, “Understand and live with Me. If you cannot do this, live with Me and understand.”

By the demonstration of the Dalight Ones, we are given light and grow. Admiration of the Sunlight Ones slowly or quickly swells to adoration. Wonderfully so, in Beholding the One Ecstatically Awake we are deeply impressed, heart-broken, lighted by admiration, and un-done in adoration. We receive the paradoxical gift of self-evident Light and inherent happiness as the fundamental feeling of real Reality, Beloved Beloved Beloved.

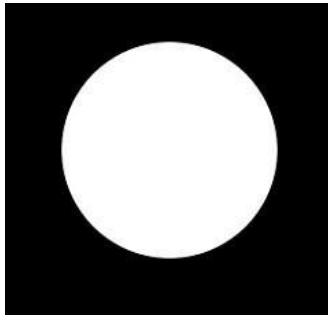
Da-Light beyond the cave of separative inwardness sings ecstatically as we step into the Day of Loving Celebration, “What is the Truth? We are happy. We live in God. The Great One Is our very being.”

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“I Say to all: The Real Transcendental Spiritual Process in My Divine Avataric Company is a matter of going beyond the “blackness”, beyond the “dark night”— to the Divine Self-“Brightness”. I am not here merely to Reveal the darkness of conditional “experience”. You must see what has darkened you so profoundly. You must become literally En-Light-ened again.

“There Is a Sun That Is Forever Risen in the night sky of the body-mind. It Is the Eternal Sun—the (Self-“Bright”) “Midnight Sun”, Infinitely Above the mind and the crown of the head, and not perceptible by the presuming-to-be-separate observer.

“The Sun That Is Eternal and Perfectly Over-head is not in the midst of a colored sphere of light. There Is an Eternal Sun Over-head. It Is a Reflection of the Light in Which you Inhere. To see It is to be outside It.



“There is no option but to Be It. What is there to Be? Exactly That. Even though death rules to here, there Is an Indivisible Eternal Sun Over-head. And That Eternal Sun Is—Beyond even all conditional visibility. I have Come to Confirm This to you—each and all—Absolutely. I Am That Eternal Sun.

In our controversial and relativistic age, can we even imagine someone universally free of every cave-like point of view, radically en-Lightened, utterly free? Always loving, the Daylight in Person? Do we doubt by habit, by fear, or by discrimination? Do we admire or castigate? Our history betrays us. How did we think of previous persons transparent to Daylight? The report is not good, the hemlock

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was delivered, the slander and crucifixion were imposed. Do we behold or belittle? History is clear that we must not take the mob point of view, but discriminatively see for ourselves the spirit-master before us, or not.

Daylight Da summarizes in *Breath and Name*: “We appear in this waking world by the very same process by which we appear in dreams. And the solid waking world is, when seen in Truth, no more real, necessary, fixed, significant, or true than any random dream place. When this begins to become even a little obvious, a process of awakening has begun, similar to waking in the morning from your dreams. When you begin to suspect your life a little, then you begin to become distracted by another and formless dimension, much as the sleeper begins to sense his bed cloth, his solid body, and his room. At that point, one may become sensitive to the Spiritual Master, the Presence of the Condition of things, one who is already awake, the paradoxical man. He is, in person, that dimension which is Truth. He calls you constantly and roughens your feet. He intensifies the sunlight in your room. He does not awaken you to another place or dream, as if your mother shakes you awake to play in rooms protected or threatened by your father. Rather, he serves an awakening in which there is no realm, no implication, and no adventure. He does not awaken you to another place. He awakens you in place, so that even while the dream of living survives, the destiny or even noticing of all effects escapes you.”

I bow down at the Holy Feet of the Daylight One, Avatar Adi Da, Who shines into my every crevice and well. His Embrace is received in endless gratitudes, blessings, love, and happiness; He acausally, inherently, and tangibly transmits transcendental Light and Awakening Power. I grow in receiving, in yielding, resting, and waking in His Company. I sing of nectars at the Sunlight Feet of Adi Da Samraj, whom I am graced to call Beloved.

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