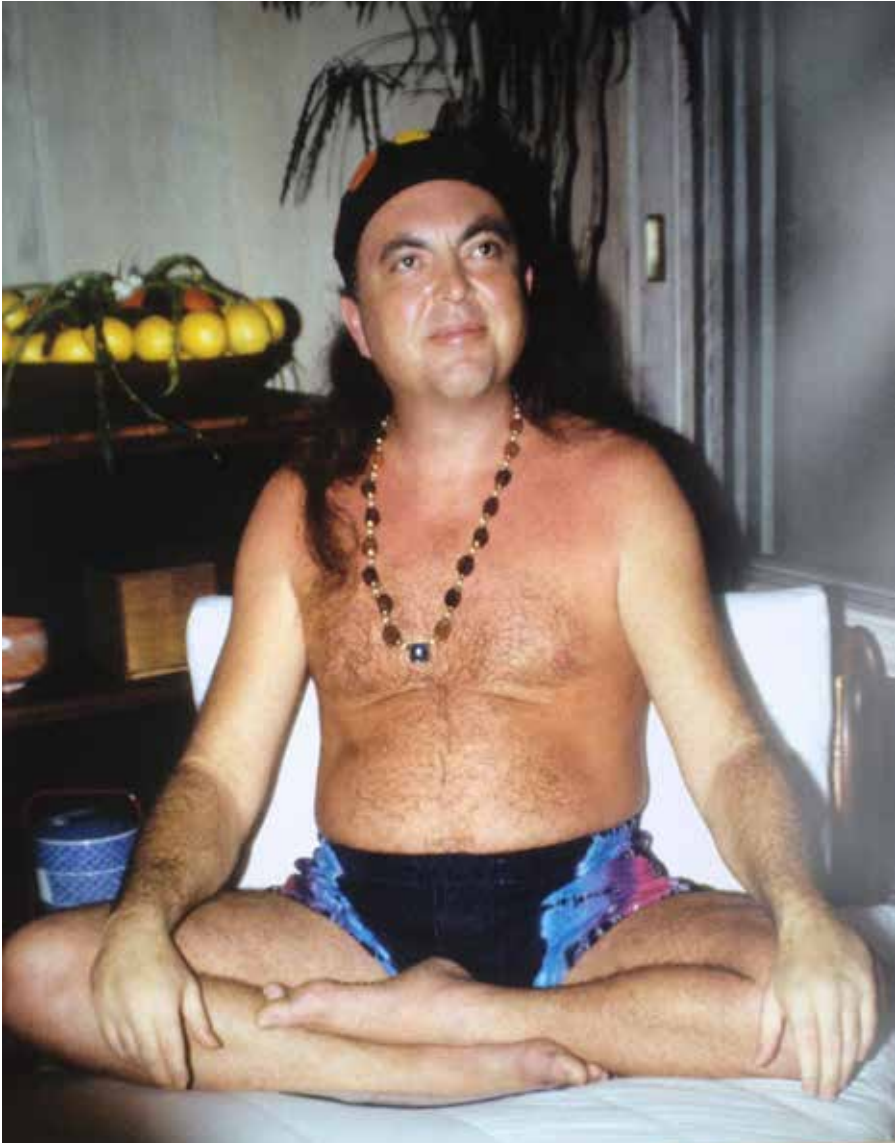


# Nothing Makes Me Happy



*Songs of Praise  
for the Wisdom and Person  
of Avatar Adi Da Samraj*

*Frank Marrero*



In gratitude, love, and ecstasy,  
I bow at the holy feet of my Beloved Adi Da

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Tripod Press

**Note: Let me be perfectly clear**

All insights, wisdom, and clarity herein reside fully in the domain of my Spirit-Teacher and Beloved, Avatar Adi Da. He illumined the errors and misapprehensions of my life and heart with unyielding Brightness and unending Sweetness — and those clarifications, meditations, and gifts I have attempted to pass on in a series of essays and studies, primarily for future generations. I beg your blessing in my failings. With full emphasis, let me be clear: while He gave me an iota of His art in the packaging of language, the Daylight Presence is from Him.



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Avatar Adi Da, Tumomama Gorge, September 9, 1982, author right  
We are not looking at anything in particular. He has taken us over.

## Chapter 1

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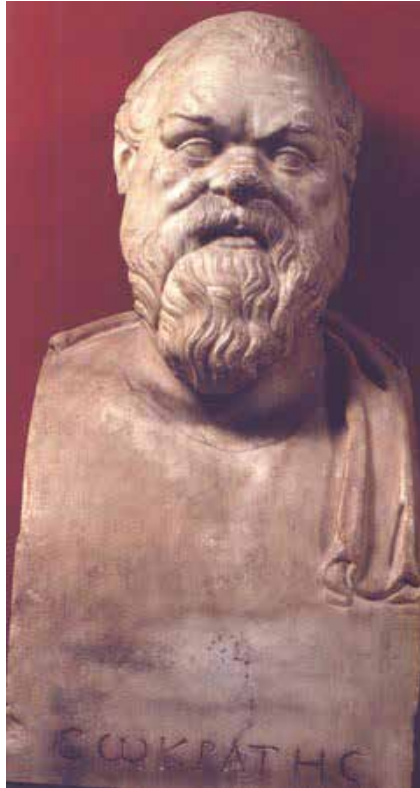


# Chapter 1

## **Part One:**

### **Words to Him**

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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 core action of self-protective, knowing-separation — and so most barely ever noticed the cavern of self-possession. They were likewise chained to the certainty that the solid world they logically measured by the fire while awake was the configuration of reality.

Plato portrayed how Glaukon remarked that the cave dwellers were “strange creatures” to which Sokrates 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 (while naturally including them) to the whole and holy life, the radiant light of real reality. Standing in such Daylight Presence, we come to the luminesce-soul found across the threshold of self-understanding, satisfied in priceless simplicity and self-evident daylight. The Sunlight One is paradoxically full in enjoyment and mysteriously empty in the wonder of un-knowing (‘divine Ignorance’).

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In Daylight, every breath is intimate with fundamental energy, unchained in love, naturally standing whole in self-existing, vibrant light and unfettered feeling. The free soul, the person from the Day, is ecstatically awake to the universal divinity of this reality. “The estate of divinity is at hand,” the master of the Christians exclaimed to those who had ears and could turn to This.

The metaphor of subterranean subjectivity and the ecstatic Day who en-lightens illumines both the ordinary evolution of humans and the great evolutionary leap of the Illumined. This was powerfully shown by Plato in his re-creations 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, being Light itself.

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

These servants of Daylight demonstrate with exquisite simplicity that this reality Is lighted and light, love-blissful. “Fools are those,” Heraklitos penned twenty five centuries ago, “that are not in constant intercourse with their core being.” It is our own protective cave-logic that dismisses this and them. With Sokratic irony we see our cave-bound point of view is undermined by their heart-resting in the Ground of Being — all Full with deep earth, open heart, and luminescent sky.

Understanding is rightly rooted in the heart. This is self-evident and confirmed by the Daylight Ones. Who is at the source of every religion and a host of sage and saintly understandings? Daylight Ones. By their demonstration, we know that at least some of the Daylight

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Persons “returned” to the underworld of grown children with their half lit beliefs and anxious adolescents fixated onto measurable facts in perpetual thinking. While this endless stream of thoughts often drowns us in Styxian darkness, within sight of the bright mouth, we can see that even the river Styx is gracefully illuminated by Daylight Presence.

While belief serves the affective development of the feeling-soul, and logic can clarify this understanding (to conduct greater growth), all of these souls see the light that grows us from within the cave of shadowy inwardness and the knot of the body-mind. By the knot of the body-mind, by the knot of memorable history, we are thrown down into sub-jectivity. (The Latin “sub”, meaning “under”/“down”, combined with the Latin *iacere*, “to throw”.)

How does it feel to be thrown down, forced to bow, “put under a yoke” (L. subjugated)? Everyone feels knotted inside; we are flooded with the sensations of being a victim. Being thrown-down makes us subjective — and the floor of the cave is dirty. So let it be noted: “Human” and “humus” (“earth/soil”) are etymological relatives. (Likewise, “dust/soil” in Hebrew is *adam*.) The human adventure from being thrown down as a dirty creature and fallen victim to authenticity and creative ecstasy begins, of course, in the dim cave of soiled subjectivity.

While cave-dwellers glimpse the lighted opening, to stand in clear light is another matter. We must move towards it with our whole body and soul, said the Sage of Athens. “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, supreme being. We find [ourselves within] What Is Good.”

Fortunately, the Daylight Soul is moved to help and *crosses down* down into the underground confinement of the knotted body-mind (and history’s “spindle destiny”) to freely demonstrate and articulate the actuality of divine realization and the mysteries of

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supreme being. The Daylight Ones incarnate the enlightened Day of immortal beauty. In Sanskrit, this enlightened *crossing down* into the dirty temporal cave of human subjectivity is *ava-tara*, or avatar, who “comes from the realm of light.” He or She realizes the immortal reality, is beauteous being without difference. “Avatar” is not your virtual, higher self-image, but the Lighted Self of all, Here in Person.

The Daylight Ones radiate 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. By Daylight’s example, we see how we cling to the past and thus adapt to Sunlight’s Presence. Without avatic demonstrations, realization might only be another unreal human invention. “From the unreal to the Real,” resounds the Upanishads.

The fabric of our unexamined beliefs and presumptions, our unfinished childhood, and our verbal interior cast the cave and architecture of our subjectivity. Within the Styxian stream of endless thinking, our egoic reflection finds the shore of our felt anxiety and is moved by it; anxious e-motion un-consciously forms our complex subjectivity. Being thrown-down into fearsome darkness is self-evident in universal Narcissism, obsessed as “I” in body, feeling, 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



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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 conscious 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 lightened 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: unlimited feeling-being; joyously simple as nature, love without end, supreme being.

Seeing Daylight’s demonstration and responding in kind, we awaken beyond the cave of within-ness to true love’s light, intimate to Beloved. In love, we move beyond the separative caves of opinion to being heart-moved to ecstasy, beyond point of view. Our feeling and awareness are not only unified and naturally whole, but the work of freeing our feeling gracefully transmutes into surrender, the gate of wondrous being, intrinsic awareness, and unreasonable happiness.

This feeling-being liberation is full of grace and gifts. Our happiness is illumined by and confirmed by the Daylight Ones. Otherwise, we seek for lasting 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 a fuller understanding that includes un-knowing.

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 the Daylight One, we learn to “ignorantly”/ unknowingly/mysteriously “stand out” of our cave of knowing subjectivity in wonderful joy, or as Sokrates would say: *ek-stasis*. In

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ancient Hellas, *ecstasy* was considered *the* proof that the body and soul could mysteriously intercourse with lighted reality. (Their ekstatic ceremonies were indeed 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. [and] The realizer of the mysteries and the true lover of wisdom are one.”

The un-knowing, free soul basks in self-evident Beauty-Daylight, Primal Brightness, inherent happiness, and responsive Fullness. Resting in divinity, responsible in love, razor sharp to worship nothing but this “immortal beauty” (Diotima-Sokrates). This fundamental happiness and Beauteous Presence is found omniversally, but is seen most easily in ordinary beauty, naturalness, and in the Daylight Person.

“All entities move and nothing remains still,” Heraklitos wrote of the ever-changing river of time twenty-five centuries ago. Seeing this ceaseless transformation, we are thus moved to notice what does *not* pass. We intuit or become distracted by our Fundamental and formless Ground, That Substance which does not change, or as contemporary Parmenides transmitted, “What is, is.” Being is ever-presence, immortal beauty, the self-evident Truth of heart-joy, indeed of everything. In our awe-filled appreciation and even worship of immortal beauty, the heart itself is acausally transmitted as Reality, Being itself, *Adi Da* notes for us. This self-evident pure Presence, inherent happiness and supreme Being is the worshipful divine Substance and unchanging Ground of all, inherently the Heart and intrinsically the Light of understanding. I learned This in the sacred company of *Adi Da*.

Through the gifts of Diotima, Sokrates inherited the Orphic teaching of immortal beauty and soulful being in *Phanes*, or Primal Brightness, First Light. (In Sanskrit, “primal or first” is *adi*.) Recognizing Primal, Self-Existing Beauty-Light, the soul can give itself up freely. 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.”

When we are resonant with fundamental reality through invocation, delight, service, temperance, and unabashed worship, we are given the light of love. We know love, for we have been given love. Daylight is given across the landscape and into every crevice, illuminating the mouth of every cave (and deep into every open well). Even cave-dwellers, learning to receive love and working to give love, can turn toward the lighted mouth.

In Sanskrit, “give” is *Da*, noted in the *Brihadaranyaka Upanishad* as the root of the Sanskrit words for mercy, giving, and restraint. The Daylight Forest Dweller transmitted: Upon the primal silence given by Aum (amen, ram...), there is primal lightning and its thunder, ‘Da! Da! Da!’ (for those who have eyes and ears). To give is

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to resonate with primal, self-existing being, appearing wonderfully as mercy, love, and temperance. The Daylight Ones give Beauty's Shine, Mercy's Smile, and Love's Gifts.

When gifts of heart are received, they are naturally duplicated in the responsive core of everyone. Thus the "Primal Giver", Adi Da writes as the 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 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 devotional swoon of beholding Sunshine, we rest in love, in 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. 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, and face, I have seen His Sunlight and felt my shadows be un-done in His Perfect Embrace. I am overwhelmed by His Gifts and gracefully learning to accommodate Such Radiance.

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 the Bright 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

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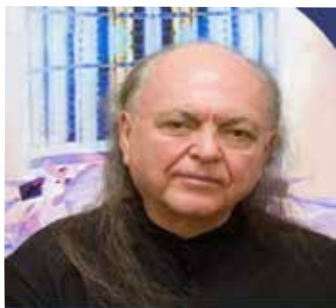
standing out of the cave of mind in ecstatic Daylight, the Holy Ones reveal Reality Itself, beyond a shadow of a doubt.

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 listen to the Daylight Man or Daylight Woman and we turn to This Reality. 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, 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, immortal: the Condition which does not change. When we see immortal beauty, we find This Substance is most worthy of passionate embrace.

I give thanks to the Daylight Revealers for their inspiration and Incarnation of transcendental Light; thus inspired, we restrain or turn (*metanoia*) from temporary satisfactions to what we call immortal happiness, beauteous divinity, love in relations. Thus Sokrates delighted in the etymological intimacy of *sophrosyne* (temperance) and *sophos* (wisdom). Here we see real understanding, real sadhana, real joy.



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 direct access to Light that penetrates the temporal darkness of the modern and post-modern cave. His En-Lightened

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word carries timeless Sunlight. Seeing Sunlight, it behooves us to grow in reality's light.

In Hindi, *Gu-* is this cave-like darkness and *ru* is a beam of light. *Guru* is the One “Who shines through the darkness” of fear 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. Imagine Blessings Showering. Heart Deep.

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 thus 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 in an emptying of ourselves, but in the giving of ourselves. We exercise the union that is at the base of community and communion. This *sadhana* or work of giving is founded in recognition of the beloved. As we recognize the immortal beauty before us where “the estate of divinity is at hand”, we intrinsically duplicate love in response. In responding to the beauty and heart we behold, we inherit Reality, which *is* the Truth. *Avatar Adi Da* penned in *The Paradox of Instruction*, “Devotional surrender necessarily precedes and coincides with the Real.”

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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 Krisna, we forget ourselves and fall in love — and God is love again and again. This is the Way of Divine Communion, Divine Company, Satsang, where Sunlight Grace showers. The Daylight Person “is the advantage of devotees.”

Feeling the Truth of real existence, shown and confirmed by Daylight’s servants, we are acausally given light and we grow in feeling and being. Admiration of the Sunlight Ones slowly or quickly grows to adoration. Wonderfully so, in Beholding the One Ecstatically Awake we are deeply impressed, mysteriously enlightened, heart-broken, and un-done in adoration. We receive the paradoxical gift of self-evident Light and inherent happiness; freely feeling real Reality, Beloved Beloved Beloved.

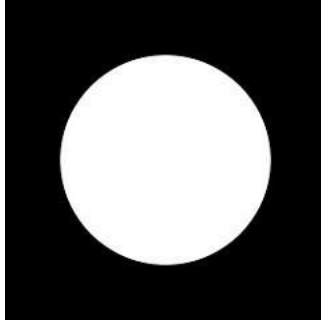
Beyond the cave of separative inwardness, Adi Da sings ecstatically as we step into the Day of Loving Celebration, “What is the Truth? We are happy. We live in God. The Great One Is our very being.”

“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.

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“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 enlightened, paradoxically here, utterly free? Can we psychologically allow someone to be always loving and liberated, 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 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

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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 gratitudes of grace, love, and happiness; He acausally, inherently, and tangibly transmits transcendental Light and Awakening Power. I grow in yielding, in receiving, 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.

