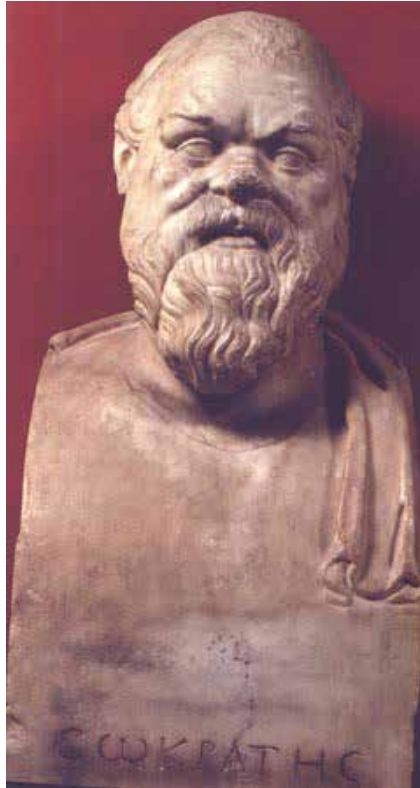


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S O K R A T E S

(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. They see shadows and fire and the cave itself yet 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 un-knowing ('divine Ignorance').

In the Daylight person, every breath is unchained in love, naturally standing whole in self-existing, vibrant light and unfettered feeling — where thoughts can rest in transcendental Brightness. The free soul, the person from the Day, is ecstatically awake to the universal divinity of a singular reality. "Turn to the estate of divinity at hand," the master of the Christians exclaimed to those who had ears enough to turn.

The metaphor of subterranean subjectivity and the 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.

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.

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 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 — the natural integration of the whole-body and whole world is also unreasonable, freely humorous. In Plato, we see us cave-dwellers talking at length with the 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 protective cave-logic that dismisses this and them. In Sokratic irony we see our cave-bound point of view is undermined by their

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heart-resting in the Ground of Being — all Full with deep earth, heart, and skylight.

With the incarnation and demonstration of fundamental Sunlight, 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. Fortunately, Daylight Presence shimmers across the river Styx.

While belief serves the affective development of the feeling-soul, and logic can clarify this understanding (to conduct greater growth), these souls tend to 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*, 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 in response to being “put under the yoke (L. *sub-jugate*) of the King”.

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 relatives. (Likewise, dust in Hebrew is *adam*.) The human adventure begins in the underworld, in a victim-filled cave of 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

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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 (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 light.” He or She realizes the immortal reality, is beautiful 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 unresolved victimhood, together with our verbal interior cast the cave and architecture of our subjectivity. Upon the Styxian shores of endless thinking, our egoic reflection is immersed in the stream of our felt anxiety — and is moved by it. Anxious e-motion un-consciously forms 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



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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 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 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: un-limited being, free and joyously simple as nature, setting fire to every obstruction, love without end, supreme being.

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 opinion to being ecstatically beyond point of view. Our feeling and awareness are not only simple and naturally whole, but the freeing of feeling transmutes into wondrous being, intrinsic awareness, and unreasonable happiness. This is illumined 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. 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

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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’s wonderfulness, or as Sokrates would say: “ekstasis”. In ancient Hellas, *ecstasy* was considered *the* proof that the body and soul could intercourse with lighted divinity. (Indeed, their ek-static ceremonies whereby the gods 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 “immortal beauty” (Diotima-Sokrates), This fundamental happiness and Beauteous Presence is found omniversally, but is seen most easily in ordinary beauty and in the Daylight Person.

“All entities move and nothing remains still,” Heraklitos wrote two generations before Sokrates. About the same time, Paramenides wrote of reality as “what is *is*.” Being only, changlessness is breathed. real existence is timeless and unchanging, he wrote in his “poem of being.”

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 and even 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 is 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 in Phanes, or Primal Light, First

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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.

“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 gives unnoticed birth to my thinking, thinking, thinking. Being seems suddenly separate and the soul deep within; “I” seeks the union I unconsciously left.

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This constriction and avoidance must be noticed not only as the effect and affect of I-self, but causally. In addition to honest self-knowledge, we grow to see our root withdrawal, protectiveness, avoidance, and constriction and the resultant desire, identity, difference. At last, we see the root withdrawing, constricting, and contracting, and truly respond rather than automatically react. Thus Adi Da's first enquiry for his students: "Avoiding relationship?"

Through the portal into our underworld of I, we are given the light of love. This given love enables us to recognize the causal root of "I" in need, and indeed see how we withdraw and contract. Seeing our self-made cave moves us to invocation and another possibility. We grow resonant with fundamental reality beyond the ephemeral by invoking, delighting, opening, discerning, serving, and unabashedly worshipping heart joy. For Daylight is *given* across the landscape and into every crevice, illuminating the mouth of every cave (and deep into every open well). Recognizing the cavern that "I" creates, 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 sacrifice, in Ignorance, or Love. In that case you will always duplicate Me instantly, presently, priorly.

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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 brain, I have seen His Sunlight and been undone in His Perfect Embrace.

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

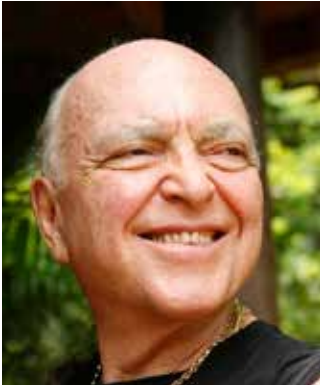
The Awake Ones Agree: There is Fundamental Reality and It is divine, or timeless beauty. “It is...” as Adi Da reminds us, “always and already the case”. Outside the cave or knot of the body-mind (and history) is the natural estate of divinity; “Always and already.” Immortal beauty is the truth of reality.

To realize this Daylight Beauty, we listen to the Daylight Man or Daylight Woman and 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

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

Like many Daylight Persons rattling the chains, he is both loudly slandered and most highly praised. But let me gladly say: I saw it all, up close and very personal. Genius, Fiery, Humorous, Fierce and Gracious. I understand how some of the fierce purifications could be misinterpreted or mis-represented. But for those who at last understand the gifts of fire he gave, we drop to our knees in eternal gratitude for the liberation. Those who complain are still processing. This is what I saw. I acutely noticed that there was never a nanosecond lapse in his serving, always giving.

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

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inherits immortal Fullness, Heart Joy. My shout from Here: Sunlight Adi Da is my Beloved Guru. He Gives SunLight continuously. Imagine Blessings Showering.

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 an emptying of ourselves, but in the giving of ourselves. This giving is founded in recognition of the beloved and the duplication of love in response. We recognize the immortal beauty before us, “the estate of divinity is at hand”. In responding to the love and 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 Krishna, 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, transfiguring the

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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 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 we grow. Admiration of the Sunlight Ones slowly or quickly grows 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 feeling of real Reality, Beloved Beloved Beloved.

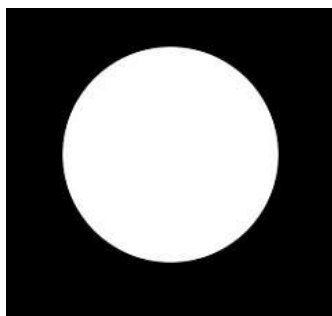
Da-Light beyond the cave of separative inwardness sings ecstatically as we step into the Day of Loving Celebration, “What is the Truth? We are happy. We live in God. The Great One Is our very being.”

“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 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 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

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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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