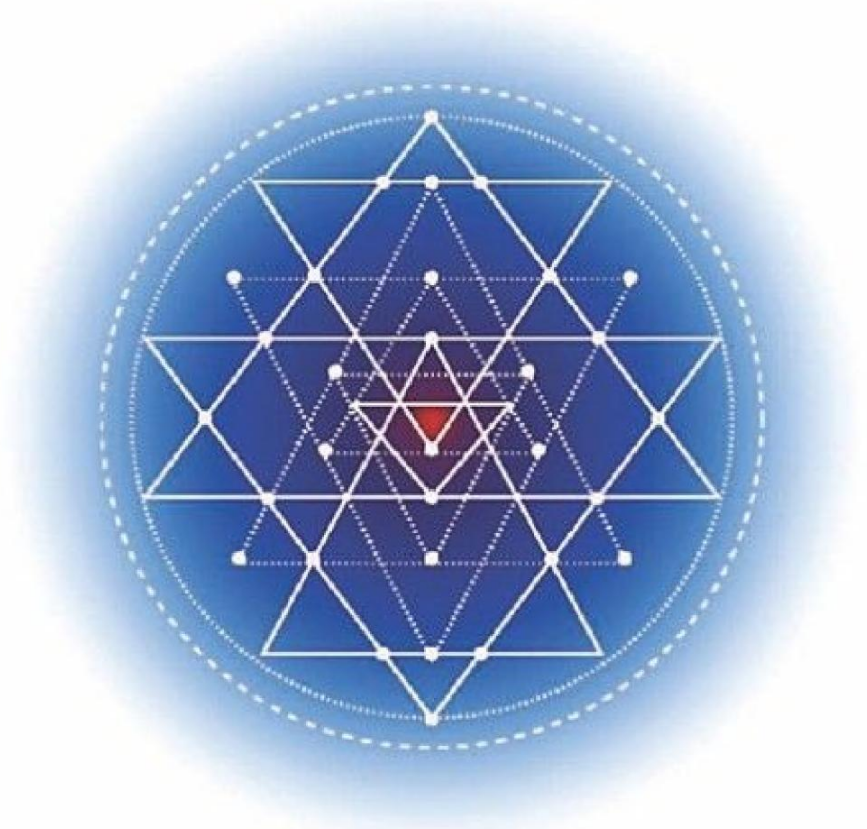


ENLIGHTENMENT NOW

*Liberation Is Your
True Nature*



JASON GREGORY

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INTRODUCTION

Out of Time and Into Enlightenment

THE MOST IMPORTANT MYSTERY that we encounter on our endeavor to be free in this life is that what we seek we already possess. This statement not only goes beyond the psychological parameters of what we believe freedom to be in this life, but it also destroys the concept of how we commonly associate freedom with social success and financial security. Yet it is a statement that cannot be uprooted, because success and security, in the socially accepted sense, are arbitrary terms, implying that you do not belong in this world and that somehow to belong you need to be accepted by standing on the shoulders of others who you falsely believe threaten your security.

The accepted notion of success is to assume that our very existence is wrong and that somehow we need to make it right. If your psychological center of gravity were corrected so you understood that “you” existing in this world is itself a miracle, and thus already successful beyond words, then the magic and beauty of our world would unfold purely because the success we were seeking we already intrinsically owned. This clarified reality of success comes only to those who are already completely free in this life. But this raises the question, what does it mean to be completely free in this life?

The mystery that we encounter in our endeavor toward freedom in this life has nothing fundamentally to do with success and security, as these are intrinsic attributes arising out of the knowledge that one already possesses what one once searched for. But instead, that which is within our

original nature is enlightenment, the completely free state, to which this book is dedicated. The idea that we already possess enlightenment is still not generally accepted among those who strive to achieve this state of consciousness. In the same fashion that an athlete sets out goals and trains hard to achieve them, so too do many who are spiritually charged toward liberation in this life. Paradoxically, though, we cannot be enlightened without the undying thirst and hunger for enlightenment. This is called the highest desire within our wisdom traditions.

If one understands this state of enlightenment and what is being said here in a lazy sense, then it will be like waiting in Sydney for a train from New York to Los Angeles: it will simply not arrive, and one will be lost in time, rather than enlightenment striking like lightning. This common understanding of enlightenment becomes time-bound in a linear thought structure in exactly the same way that success and security are thought to be acquired in the future.

This perception of enlightenment within the field of time poses many difficult ideas of what it means to be liberated, and these ideas themselves are obstacles to true liberation. The main difficulty to overcome is that those who strive for enlightenment unknowingly assign it the quality of a temporary state rather than everlasting. Striving for enlightenment does ascribe to it the temporal order of the universe, because anything in the field of time is an illusionary concept of past or future, which ultimately distracts our attention from the reality of the present moment. This is known as *samsara* (संसार) in Sanskrit, referring to the wheel of time, which is thought to be an illusion. In revealing our time-bound concept of enlightenment, it is extremely hard for most of us to swallow, for the sheer fact that enlightenment is the eternal aspect deep within our consciousness that is a reflection of the eternal universe. We tend to try and grasp such axiomatic truths with our intellect, which is itself a time-bound instrument of discernment, and in most cases the result of time. This is not to insult the intellect, but rather it is

the recognition that if our intuitive faculties have not opened up, then the intellect has little to no chance of peering into the esoteric heart of the universe that lies beyond the temporal scope. American occultist William Walker Atkinson, writing under the pseudonym Yogi Ramacharaka in the classic *Lessons in Gnani Yoga* states:

And, the Intellect experiences a similar difficulty when it tries to think of an Eternal—a That which is above and outside of Time. We see Time in operation everywhere, and take it for granted that Time is a reality—an actual thing. But this is a mistake of the senses. There is no such thing as Time, in reality. Time exists solely in our minds. It is merely a form of perception by which we express our consciousness of the Change of Things.

We cannot think of Time except in connection with a succession of changes of things in our consciousness—either things of the outer world, or the passing of thought-things through our mind. A day is merely the consciousness of the passing of the sun—an hour or minute merely the subdivision of the day, or else the consciousness of the movement of the hands of the clock—merely the consciousness of the movement of Things—the symbols of changes in Things. In a world without changes in Things, there would be no such things as Time. Time is but a mental invention. Such is the report of the Intellect.¹

In Sanskrit the essence of eternity within the individual's consciousness is known as Atman (आत्मन्) and the universal essence of eternity unthin the nature of things is known as Brahm, the Ultimate Reality. Yoga is the union of both Atman and Brahman, as yoga originates from the Sanskrit root *yuj*, which means to yoke, unite, or join with the absolute Ultimate

Reality/irreducible essence of the universe, similar to the concepts of God in the West, the irreducible essence of the Tao in China, Allah in the Muslim world, and so on. Patañjali, the great sage of Indian antiquity, articulates this more simply in his epic *Yoga-Sūtra*. The first sutra (1.1) states:

Now, the teachings of yoga. [2](#)

The point Patañjali is attempting to express in this sutra is that *right now*, completely in this present moment, is where our consciousness is enlightened in union with the irreducible essence of the universe. Not five minutes from now, tomorrow, or at a future date, but instead, right here and now. This should be fundamental, common sense in our world, yet all systems of knowledge are put into a framework of time. But if enlightenment is the eternal essence of our consciousness, how could eternity be anywhere else but now? Enlightenment could not be associated with any framework of time, as we will continue to discover throughout this book. How then could we strive for something that is right here in our possession? There is no way that we could. But the world we are all brought into overemphasizes its focus upon social success and material wealth, which keeps our attention fixed on the future. This perspective limits our mind because we are molded to believe we are each separate, a view that increases our anxious belief of not belonging to life. Anything associated with time only perpetuates this belief and is a key contributor to the underlying anxiety of our civilization. Any framework of time, then, must be limited as it is in correspondence with the temporal aspect of the universe, *samsara*. On the other hand, enlightenment is limitless and corresponds to the eternal aspect of the universe that is eclipsed by *samsara*. This eternal resonance in our consciousness is known in Sanskrit as *nirvana* (निर्वाण), the enlightened mind. Yet, even the Sanskrit *nirvana* is thought of in terms of time and a striving for enlightenment.

Nirvana is a word used extensively in Buddhism with the upmost of reverence. But even in Buddhism, nirvana is thought of in the framework of time. Especially in Theravada and Mahayana Buddhism, one is taught to chase after enlightenment as if it is some future event. In following this method, a monk replicates a dog chasing its own tail, and in doing so, never actually arrives because the point of arrival is “here and now.”

Zen, the most recognized Buddhism in Japan, also treats enlightenment in the sense of time through the practice of *zazen*. *Zazen* is a way of trying to induce a permanent state of enlightenment upon the mind of the monk, which again implies that we do not already possess enlightenment. Though this is the modern perspective of Zen in Japan, it was not the original Zen that washed onto their shores from China, Tibet, and Nepal, and before that, from India originally. The original Zen was wholly concerned with the realization that enlightenment is an innate aspect of our consciousness, which is why many of the original masters of Zen, such as Bodhidharma, always emphasized the importance to their students of giving up the search for enlightenment because it cannot be acquired in the same way we acquire beliefs or purchase a new garment. Not only the masters of Zen, but almost all masters of Eastern and Western contemplative spiritual traditions as well, believe that enlightenment exists outside of time and in eternity, which exists in the ever-present now.

The original practice of Zen means to be completely absorbed in the eternal now, which brings the contemplative wisdom of enlightenment to the forefront of one’s pure mind. The word Zen in Japanese actually refers to that contemplative enlightened state, which derives from the Japanese pronunciation of the Middle Chinese word *chan* (禪) and in turn is derived from *dhyana* (ध्यान) in Sanskrit which can be translated as “absorption,” “concentration,” or “meditative state.” Zen, then, means to be completely absorbed in the present moment in everything we experience

in life. Zen in conversation, Zen in art, Zen in eating, Zen in making love, Zen in meditation, and Zen in going to the toilet. No matter what our experience is, it is Zen if there really is only the eternal now.

The biggest problem that exists not only in Buddhism, but also in life in general, is that we seek to induce a state of consciousness that already is our original nature. Our mind, caught in the details of time, cannot perceive this original nature because it is obscured by social, cultural, religious, and egotistical conditioning. When we seek what we already have, we prevent ourselves from perceiving the eternal in all things through the original state of enlightenment. We feel distant and cut off from eternity, so we seek any method to induce enlightenment. We practice meditation, yoga, t'ai chi, qigong, lucid dreaming, mindfulness; we take psychedelics; or we sit at the feet of a guru. All of this is a form of spiritual postponement, meaning that we are continually putting off our enlightenment to feel as though we are doing something good and noble from striving.

Tantric Buddhism shares some of the same basic philosophical underpinnings of Zen. The tenth-century tantric work of Saraha expresses this point:

*If it [the Truth] is already manifest, what's the
use of meditation?*

*And if it is hidden, one is just measuring
darkness.*

*Mantras and tantras, meditation and
concentration,*

They are all a cause of self-deception.

*Do not defile in contemplation thought that is
pure in its own nature,*

*But abide in the bliss of yourself and cease
those torments.*

Whatever you see, that is it,

*In front, behind, in all the ten directions.
Even today let your master make an end of
delusion!
The nature of the sky is originally clear,
But by gazing and gazing the sight becomes
obscured.* [3](#)

Zen, like Taoism, explains that there is a unique naturalness to enlightenment because the individual has stepped out of the illusion of a past and future, and instead fallen into the eternal way of the now—or to use Taoist terminology, way of the Tao. When we do not try to induce enlightenment, we fall into accord with nature. The reason for this is because nature's patterns, principles, and essential reality are in the pure stillness of the eternal now. Nature cannot be yesterday or tomorrow; it can only be now. Humanity must realize that we are also nature, and what constitutes nature's reality constitutes ours. There is not nature on the one hand and humanity on the other. We are nature, and because we have the assumption that we are not, we destroy nature as if we were its lords. Isolating ourselves from nature breeds unnecessary anxiety, because we are perpetually obsessed with survival rather than the reality of belonging to nature and thriving as a result. Our impetus toward survival is rooted in our expectations of the future based on our experiences of the past. The stress of survival has nothing to do with the Zen mind absorbed in the present moment.

The understanding that we belong to nature and that we can trust the universe arises in the consciousness of one who is absorbed in the eternal now of enlightenment. This absorption is a complete and thorough comprehension that enlightenment is innately ours right now and nowhere else. Despite saying all this, the vast majority of us, in fact, do not truly feel it. Others may feel it, but it is a temporary state that comes and goes according to our experiences. Nevertheless,

we do slip in and out of being completely conscious in the reality of the present moment, which is explored within this book.

I am mindful, though, that something as deep and profound as the enlightenment that is experienced in the present moment can be superficially understood by the discursive intellect. In all sincere self-work practiced by those interested in the great work of eternity, a subtle state of consciousness and perception known as the *intellectual intuition* develops within the sincere seeker of truth. This allows one to delve into the esoteric heart of the mystery veiled in temporal form. *Enlightenment Now* is not like any of the multitude of New Age materials that pacify the individual with a superficial understanding of enlightenment and the eternal now, one that the wine connoisseur would say “lacks body.” On the contrary, this book will give an extensive study of the philosophical, psychological, metaphysical, and spiritual implications of what remaining completely present in the state of enlightenment actually means and how it is really the only state of being. This will also reveal how it is a social and cultural imperative to live in the now.

My wish in this book is to reveal the esoteric heart of enlightenment so we can all bask in the eternal sunshine from within. This book itself exists within time, yet the inspiration and artistry of this book is of an order beyond the realm of time. I am not saying here that I myself dwell in eternity and so therefore I could write this book. Rather, I mean that any form of art is inspired and comes from that eternal spontaneity beyond time and space, which is an intelligence that you and I are an aspect of. Yet, the irony is that any piece of art—no matter whether it is writing, music, painting, gardening, or any other art—can only be experienced, felt, and understood within the field of time. Art is the result of time and eternity fusing together. It is as if an artist has found a way to bring postcards back from eternity and present them using our limited instruments of time, no matter whether that is a pen or paintbrush. As an artist brings

the eternal into temporal reality, a sage in the same resonant quality of an artist can perceive the eternal in the realm of time. The prolific writer and mystical philosopher Aldous Huxley gives credence to this enlightened state within *The Perennial Philosophy*:

For the fully enlightened, totally liberated person, *samsara* and *nirvana*, time and eternity, the phenomenal and the Real, are essentially one. His whole life is an unsleeping and one-pointed contemplation of the Godhead in and through the things, lives, minds and events of the world becoming. There is here no mutation of the soul, no atrophy of any of its powers and capacities. Rather, there is a general enhancement and intensification of consciousness, and at the same time an extension and transfiguration.⁴

This understanding of time and eternity, *samsara* and *nirvana*, together and essentially one, is usually isolated to the consciousness of a sage or an artist who is enlightened in the spontaneity of the eternal now. But this mutual relationship between time and eternity will be of key importance throughout this book, and it also will be thoroughly dissected.

For the human experience of enlightenment and an absorption in the eternal now, one needs the realm of time but is not dependent on the distractive aspects of time and the limitations they tend to evoke in our mind. To a master, the temporal order of the universe is the crest of a wave that belongs to an eternal ocean. So *Enlightenment Now* is not a critique of time, as without time we could not experience eternity or even read this book. Yet, the reality of eternity has been co-opted by religion with the notion that the eternal realm, known by the religious as heaven, is a place that we go to after death. This implies that religions such as Christianity, Islam, and Judaism, just to name a few, view

eternity to be within the process of linear time. The relationship between time and eternity is thought of much differently in the East, especially in the Hindu and Taoist traditions. Neither of these Eastern traditions maps time in the linear sense, but instead they devised a system to understand time's nonlinear qualities in relation to matter, mind, and spirit. In Hinduism the nonlinearity of time is broken down into the *yuga* cycles, which map the consciousness that drives the process of linear time. The *yugas*, then, are an epoch or era within a four age cycle that each contain different characteristics, beginning with Satya Yuga (ideal or truthful/spiritual age), Treta Yuga (virtue declined by a quarter/mental age), Dvapara Yuga (virtue declined by half/energy age), and finally Kali Yuga (virtue reduced to a quarter/material age). Also in Taoism we have the I Ching, or Book of Changes in English, the epic text from the Chinese sages of antiquity. This book of Taoist wisdom attempts to know the nonlinear patterns of time that we experience in our inner and outer worlds through their relationship to the eternal irreducible essence of the universe known as Tao in Chinese.

Both Hinduism and Taoism present the question, How could eternity be a linear construct if it is ever-present, everlasting, and all enduring, without beginning or end? Where could eternity be—or enlightenment experienced—other than right now? Those who are sincere in liberation are usually the only ones who know the answers to such questions through their own experience. One who is sincere in realizing liberation usually slips into a world beyond the normal conventional way of thinking. This world beyond convention is the Middle Way of the Buddha, Lao-tzu's Way of the Tao, the Great Work of Gnosticism, the Royal Road, and the Hermetic Art of Alchemy. The world beyond convention, which is the integration of the physical, mental, and spiritual planes of consciousness into one, dawns upon the consciousness of one sincere in the great work of eternity.

In Scholastic philosophy, the Medieval Latin neologism

aeviternitas or *aeviternal* describes a state of consciousness that an individual experiences where time and eternity are one. The sages of ancient and contemporary times dwell in this aeviternal state of consciousness, meaning they exist on the cusp where eternity (nirvana) and time (samsara) meet—or we should more accurately say are one. This aeviternal state is the proper position for a human being's consciousness, as we are the bridge between heaven (formless reality) and earth (the world of form). "Right now" is where they meet and are one. But standing in the way of this recognition are all the linear limitations of time that have hypnotized us into believing they are real, which only veils our connection to eternity.

Enlightenment Now is a way of dehypnotizing our linear constraints so we can finally reconnect to the real world, which we actually know little about. In revealing this real world, that aeviternal state will be realized within the individual, and in doing so, eternity will come back into the field of time through *now*.

1

Monarchical View of the Universe

TO SET OUT ON A JOURNEY to arrive at a destination where we already are is surely an absurd act. In the eyes of an individual liberated in this life (called a *jivanmukta* in Sanskrit), it is almost comical to watch humanity go around and around on the wheel of ignorance and suffering, because humanity's ignorance and suffering is a result of a search for something we already have. To those *jivanmuktas* who have graced the earth, enlightenment is our innate way of being, and freedom is our inherent way of life, in response to enlightenment. Freedom and enlightenment go hand in hand, as they mutually arise in the same way that the universe produces consciousness and consciousness evokes the universe. If freedom and enlightenment are our natural birthright, why do most of us not feel this state of liberation? The way of being and life we have invested all of our energy into is incompatible with an individual's enlightenment and the freedom of the collective.

In the general sense, enlightenment and freedom are inconceivable, and somehow both exist as a state of consciousness isolated to those dwelling in forests and places of sacred worship. We tend to have such generalizations of life because we feel isolated and cut off from the world. We believe we aren't worthy of experiencing life in its fullest expression. "Little me, poor little me. Why should I be of any special value?" This type of self-pity is the

accepted mantra of the human race, and to step beyond your own worth issues is frowned upon by others, who lack the coherence and foresight to see their own self-loathing. Surely we must admit that this attitude toward life, other people, and ourselves is a form of psychosis so ingrained that we lack the awareness to uproot its hypnosis. In not feeling worthy, we pass this on to our children, and then they do the same to their children. It goes on generation after generation without cessation. In truth, we are psychologically abusing our children and all other people with our own projection of worthlessness. Our orientation of reality is obscured by our habit of projecting our own internal issues on others rather than looking within to work through the hypnosis that blurs our vision of reality.

This disorientation is the result of the individual feeling subservient to the world and other people. Feeling subservient causes a ripple effect of people projecting their frustrated and suppressed nature upon others whom they assume are in a lesser position in life. Woven into the fabric of society and culture is this yearning to be in a “kingly” position above the rest. We seek this position because our assumption of life and everything that is part of it is based on the idea that intrinsic to the nature of reality are monarchical systems that are built around a ruler, leader, or lord. This way of thinking is a political analogy of the universe where even God is a dictator. As a result the concept of monarchy becomes an entrenched way of thinking that is applied to families, friendships, governments, society, religions, business, the universe, and even reality itself. A result of this perception is the current world we live in now. But is this how reality truly *is*?

THE WAY OF MONARCHICAL CONSCIOUSNESS

If we continue to assume that reality is of a monarchical nature, how could individual peace of mind and collective equality ever come about? Both are impossible from the monarchical standpoint, yet we consistently perpetuate this

through the monarchical view of reality. So again, why do we uphold a state of consciousness that does not serve us? How far back in history did we begin perceiving reality in the sense of hierarchy? When did we develop the concept that we can be in a lower position of life than another?

HISTORY OF THE MONARCHICAL VIEW

Tracing our history back to pre-agrarian culture, humanity was a people living in and with nature. We existed in small tribal and shamanic communities taking only the necessities of life, rather than whatever we wanted. Those archaic cultures did not have to seek equilibrium with the environment because they were already naturally harmonious. They perceived nature in all of its glory, as an extension of themselves, instead of our modern approach to nature as a separate and tyrannical lord. Material acquisitions were of no importance, as the welfare of the individual *and* the community were the main priorities.

This is not to say that these cultures were above individual and collective folly, but the stark difference to our modern civilization is that their faults were generally addressed with an attempt to heal any problem through a consensus of opinion in a communal setting. An individual's problem was the community's problem and vice versa. The welfare of one was the welfare of all. In such a model, there is no individual above the others who decides what is good for the people. Even the rise of the shaman and holy person did not threaten this communal importance within tribal cultures. The shaman and holy person, though, is respected as the one who has done the internal work to possess the innate wisdom that heals others' physical and psychological ailments. This is not to say that a shaman or a holy person necessarily held a position of authority over the community. On the contrary, in most cases the shaman and holy person was a hunter and gatherer just like anyone else, but differed in having a keen interest in medicine and healing, in much the same way that certain women of the community had a

keen interest in arts and crafts.

In this statement we are not suggesting that only men were shamans or holy people and that only women were interested in arts and crafts; that would be a common mistaken assumption. Within many tribal communities in ancient times the shaman and holy person, either female or male, held a place of equal importance to other members of the tribe, which is hard for us to fathom in our current era from a state of consciousness that tends to perceive reality in the mold of layers and levels of hierarchy.

There were tribes in ancient times that did kill and shun shamans or holy people as outsiders. But in many cases tribal communities were based on the natural philosophy of mutuality as opposed to the modern view of individuality because individuality had not blossomed as it has in our current era. Tribal cultures are traditionally a partnership society based on mutuality and anyone in those ancient times who sought individual salvation from the group ran the risk of nature's wrath. Those who were not mutually in sync with the other people of the tribe were viewed to disturb its harmony. Individuality, then, in those times was about how one benefited the group. Everybody had their place within the community by following what their natural God-given talents were. No one had to be assigned duties, as there was no one in the role of a dictator in the community assigning duties to others.

In the Taoist philosophy of China, each and every individual has his or her own unique psychosomatic pattern that they express either physically or psychologically, which ultimately brings harmony to the world. In Chinese this unique organic pattern is known as *li* (理), and by following your *li* you naturally harmonize with the universal essence and order, *Tao* (道), which brings harmonic resonance into the world of form, known as *ying* (應) in Chinese. The ancient Taoist sages understood the natural tribal values brought down from living with nature and then into agrarian society. Invariably our *li*, in other words, our intrinsic human nature, is

image

not

available

image

not

available

perception caught in the details of life, the foreground, and so on) and evolution of consciousness. When a sage's consciousness is highly attuned, she perceives eternity in the manifest world in the ever-present moment. In my book *The Science and Practice of Humility*, I explain the essence of what we believe is a reality based on dualistic opposites:

Duality is based on the theory that if you have good, then there must be bad, meaning that everything has its opposite. For example, we have the two poles of cold and hot, light and dark, being and non-being, microcosm and macrocosm, and so on. We know one cannot exist without the other; we need dark to know light, hot to know cold, and so on. Where does the light end and the dark begin? Does either have a definite ending or are they part of a continuous stream? All of these apparent opposites are in fact the same thing, differing only in degree. Just as a musical scale starts with C and moves up the scale in a continuous fashion until it reaches another C, the nature of duality between any two poles is an aspect of rhythm and vibration expressing itself in the manifest world.

In each area of consideration, such as good and bad or light and dark, the degree of separation between the poles is determined by an individual's psychology, which varies according to the individual's conditioning. When the masses see duality in the world, they are only trying to interpret the polarity they have created in their mind.⁵

There is an order to the chaotic patterns of duality within the three planes of consciousness. Attuning to enlightenment, to the here and now, clears our perception to perceive this order. This perception is the true meaning behind the "vision of God." A sage's enlightened attunement is this vision.

8

The Pattern and Order of Universal Consciousness

AT A HIGHER LEVEL of attunement there is an intrinsic order to the universe. Enlightenment is an awareness that perceives this order. Grounded in this vision, a sage does not seek to change life because life is always changing on a subtle level to the movements of rhythm and vibration. Life is always as it *is* through the eyes of enlightenment. To try to change any piece of this universal riddle would be to imply that we do not trust life because we feel alien to the universe. Resting in the “jewel of the lotus flower,”^{*4} a sage perceives a pattern and order to all things in the universe; no matter whether we assume it is good or bad, the order and pattern are there. As the great Taoist sage Chuang-tzu said, “When there is no more separation between ‘this’ and ‘that,’ it is called the still-point of the Tao. At the still-point in the center of the circle one can see the infinite in all things.”¹

Listening to these words of Chuang-tzu may not have any meaning to those people with a low level of attunement, as it is not something tangible we can physically show to prove its reality. A sage’s higher level of attunement is purely experiential existing in the very act of perceiving and intuitive understanding. Both perception and intuition are discarded in our highly intellectual world, blind to the interconnected unfoldment and latent unity of all things. Those with a low

level of attunement will perceive only separation between apparent opposites because their consciousness is fixed on the dramas of life. We should not assume, though, that a sage is above being human, as humans are both mountains and valleys, a concept that Carl Jung explains in his commentary on Richard Wilhelm's translation of *The Secret of the Golden Flower*:

What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, viewed from the higher level of the personality, now seemed like a storm in the valley seen from a high mountain-top. This does not mean that the thunderstorm is robbed of its reality, but instead of being in it, one is now above it. However, since we are both valley and mountain with respect to the psyche, it might seem a vain illusion to feel oneself beyond what is human. One certainly does feel the affect and is shaken and tormented by it, yet at the same time one is aware of a higher consciousness, which prevents one from becoming identical with the affect, a consciousness which takes the affect objectively, and can say, "I know that I suffer."²

One reason sages can be hard to understand is because the masses are accustomed to the habit of judging or belittling mystical matters, as the majority's consciousness is constantly distracted. How could we trust anyone's perception of reality if they constantly stimulate their mind with vain entertainment, materialism, and excessive thinking? One in such a state acts as if hypnotized and in dire need of a sage's wisdom. If they are humble enough, they might even seek out such wisdom. But our level of attunement will always be at a low level so long as we attempt to perceive reality through the mental filters of all the distractions of our society and culture. If we have a higher level of attunement, we perceive a pattern and order to the universe because

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