

OM APHORISMS

Keys to Super Space

Release 1.33



Roland Campos

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BEGINNINGS

Om Aphorisms came into being over approximately a twenty-year period. It is a distillation of what is now called the Ultimate Horizon Insights intensive. And in turn the Ultimate Horizon Insights intensive is the quintessence of the author's Recognition of the Transcendental Self. The first versions of the Ultimate Horizon Insights intensive came into being in the late seventies. At that time it was known as the *Shortcut to Enlightenment*. Later it was renamed the *Actualize Enlightenment Consultation*. Whereas the *Ultimate Horizon Insights* intensive predominately presents the subject matter in an interrogative form, *Om Aphorisms* presents it in an expository form. The intensive draws out understanding from the inquirer, while *Om Aphorisms* invites the inquirer to contemplate key understandings that will lead hir¹ to the Recognition of hir Transcendental Self in the style of the ancient Upanishads.

The inquiry that led to the creation of this material was concerned with considering only the key abstract understandings that facilitated revelation of the Transcendental Self. These understandings were sifted of cultural colorations that, as colorful as they may be, have more to do with a historical time and place than with the timeless understanding of the Transcendental Self. Also, this approach is not in the least interested in having the inquirer take on new beliefs. Rather, the spirit of inquiry represented here seeks to discover what is already there, the beliefs already in place, and then what is prior to them. Inquiry into the Transcendental Self attempts to discover the ultimate foundation or root of all creation.

Unfortunately the subject matter requires the use of such words as "enlightenment" and "transcendental." The author finds these words awkward because they are too long, hard to vocalize, and have too many irrelevant connotations. But for lack of better words he uses them.

Prior to delving into the aphorisms, or for that matter any work of deep self-inquiry, the author recommends that the reader practice two exercises. One exercise involves the heart. It consists of opening one's heart so as to allow a feeling of great love and caring to emerge. Once the reader tunes into this love current, s/he should hold all beings, including himself, and all things big and small (all of creation) in this aura of love. S/he is encouraged to feel this love healing, supporting, and honoring all beings and things. The purpose of this exercise is to activate a personal space of love. The other exercise consists of engaging in the

most abstract thinking s/he is capable of. In other words, the reader should see how far, high, and or deep s/he can think, and then press beyond that, and then beyond that, and so on. Although the reader may make many interesting discoveries, that is not the purpose of this exercise. Nor is its purpose to discover the Transcendental Self. Its purpose is simply to stretch the mind. A mind accustomed to soaring through the most abstruse abstractions is less likely to get stuck here or there. These exercises provide a healthy psychological context for optimally proceeding with the inquiry into the Transcendental Self.

¹ The word "hir" refers to both male and female genders, as also does the word "hirsself."

OM APHORISMS

... 1 ...

It is self-evident that everything essential to life is present. Transcendence, which is the substratum and root of life, prior to all aspects of manifest being, is essential. Therefore, Transcendence is present.

... 2 ...

If Transcendence does not seem present, then it is hidden by conditioned modes of perception, somewhat as certain aspects of an object are hidden by perceptual illusion. However, paradoxically, Transcendence is not an object of knowledge upon which one can focus one's attention.

... 3 ...

If Transcendence is so immediately present, then why do only a relatively few individuals acknowledge Transcendence as their very being? The wise see that while some have the style of acknowledging Transcendence, others have the style of pretending to be separate from Transcendence.

... 4 ...

Those who would understand Transcendence must be disposed to go all the way in their inquiry.

... 5 ...

Transcendence is not to be sought as a solution to the various problems of manifest existence. The solutions to one's problems can be had without the understanding of Transcendence. Yet Transcendence offers its own unique value.

... 6 ...

Those who would understand Transcendence must be willing to acknowledge all of the games they are playing. Yet the understanding of Transcendence is not found by aversion to games. Aversion is itself a game.

... 7 ...

One plays games for enjoyment.

... 8 ...

The seeking of Transcendence is a game. How can seeking not be a game?

... 9 ...

Involvement in the game of arriving at Transcendence is the Enlightenment Syndrome. It is based on the belief that Transcendence is attained through practice or technique. It necessitates various gross and/or subtle efforts to arrive at Transcendence in the same way that a child attempts to bicycle his way to the end of a rainbow.

... 10 ...

The Enlightenment Syndrome consists of all that is done or avoided in an attempt to attain Transcendence.

... 11 ...

The Enlightenment Syndrome arises when distance is assumed between oneself and the Ultimate. By simply casting aside that assumption one is at Transcendence.

... 12 ...

The Enlightenment Syndrome is a creative stance for generating drama.

... 13 ...

Most everyone on what is called a spiritual path is operating on the Enlightenment Syndrome. It is a popular stance among those involved with spirituality.

... 14 ...

The Enlightenment Syndrome is mastered by identifying one's models of Transcendence and realizing that Transcendence is always already the case, regardless of conditions and appearances. Transcendence is not a situation. With such understanding one does not mistake one's models of Transcendence, known as *beaugalos*, for Transcendence, even as a wise prospector does not mistake Fools' Gold for real gold.

... 15 ...

Contemplation of Shankara's third aphorism in his *Self-Knowledge*, which declares that *action cannot destroy ignorance, since it is not in conflict with ignorance*, liberates one from the Enlightenment Syndrome.

... 16 ...

While one is unconscious of the Enlightenment Syndrome, how can one be released from obligation to practice and technique, subtle or gross, in an attempt to generate movement toward Transcendence?

... 17 ...

While one is unconscious of the Enlightenment Syndrome, how can psychological dilemmas not be overwhelming?

... 18 ...

While one is unconscious of the Enlightenment Syndrome, how can one's ego not be a source of fear?

... 19 ...

Enlightenment is what remains after the Enlightenment Syndrome is mastered.

... 20 ...

Mastery of the *Identification-With Function*, which is one's ability to regard the characteristics, limitations, or qualities of something or someone as one's own, in other words, one's ability at pretending to be an object of knowledge, is crucial for freedom, since this function determines how one experiences and which experiences one values.

... 21 ...

Those who would understand Transcendence do well to note what they are and have been identified-with, since those identities shape and have shaped how they experience.

... 22 ...

Those who would understand Transcendence do well to note what they are free to identify-with and free not to identify-with, since the range of one's freedom to identify-with and not identify-with set the scope of one's ability to have experience without bondage.

... 23 ...

The wise know themselves as already being everything they ever were and everything they will ever be at the same time that they experience the evolutionary process of expanding consciousness.

... 24 ...

The evolution of consciousness is a gradual and/or quantum development process directed toward completion, wholeness, or absolute fulfillment. It is a becoming process.

. . . 25 . . .

One's vision of the ideal being or state one wants to evolve to or become represents the current *Omega Point* (end point) or consummation of one's spiritual path (if one has one). This end point represents Transcendence. Omega is also Alpha, the beginning. Thus one connotes *Alpha-Omega*.

. . . 26 . . .

Transcendence is experientially represented as the end point or consummation of one's evolution — the end of time.

. . . 27 . . .

At Transcendence one cannot be improved upon, for how can the Ultimate be improved upon?

. . . 28 . . .

At Transcendence one is everything one will ever be, and everything it is possible to be. Hence, becoming or evolving to any condition or state is experienced as a contraction. Any such becoming or evolving is a movement toward something less than what one is.

. . . 29 . . .

Evolution is experienced as an expansion only when one starts from a state of being identified with an object of knowledge and then identifying with an object of knowledge of greater scope.

. . . 30 . . .

The consideration of distance between where one thinks s/he is and the Ultimate or Transcendence can be vanished instantly, for it is a mirage. One's faculty of perceptual creativity creates the nature of hereness, thereeness, and distance in regards to Transcendence.

. . . 31 . . .

Transcendence is now where one is and can thus be appreciated if one does not assume it is elsewhere.

. . . 32 . . .

How new mundaneness appears and so glaring are the follies of convention when Transcendence is not apart from one's presence!

. . . 33 . . .

Experiences are finite. Transcendence is not finite. Therefore, Transcendence is not an experience.

. . . 34 . . .

At Transcendence one is not moved to ask "Now what?" This question can only be asked from the context of an experience. If one asks that question, then one does well to note what experience one is creating for oneself.

. . . 35 . . .

Time consists of a series of experiences. Only experiences occur in time. And since Transcendence is not an experience, Transcendence does not occur in time.

. . . 36 . . .

Since Transcendence does not occur in time, there is no need to wait for it or attempt to have it occur in time by various subtle or gross practices.

. . . 37 . . .

Spiritual practice aimed at the attainment of Transcendence is actually a way to create the illusion of being separate from Transcendence.

. . . 38 . . .

Transcendence is nothing to wait for. One can only wait for experiences, and Transcendence is not an experience. So, if one is ever going to realize Transcendence, then this realization must occur where one is now, regardless of what one thinks, feels, has, or appearances one encounters, i.e., the parameters of *Samsara*.

. . . 39 . . .

Those who are intent on realizing Transcendence must be willing to totally realize Transcendence here and now.

. . . 40 . . .

Transcendence has no requirements. One's requirements, expectations or what one demands of Transcendence reflect one's models of Transcendence.

. . . 41 . . .

One's requirements, expectations, or demands of Transcendence are forms of uptightness. Transcendence is not of the nature of uptightness.

. . . 42 . . .

The moral rigidity and awkwardness of multitudes of students of spirituality stem from the illusion that Enlightenment, the recognition of our prior-most nature, demands and fulfills requirements.

. . . 43 . . .

One's requirements, expectations, and demands of Enlightenment should be considered *evolutionary goals*. They are not synonymous with Enlightenment. However, they might make fine games.

. . . 44 . . .

Transcendence is obvious and effortless when one sees that there are no prerequisites, reasons, or requirements for Transcendence. The wise realize that Transcendence is irrevocable, that they, along with all beings, have always been and always will be at Transcendence.

. . . 45 . . .

If after realizing that Transcendence has no requirements the inquirer is still reluctant to acknowledge Transcendence, then the inquirer needs to let go of the identity from which the reluctance stems.

. . . 46 . . .

By virtue of one's ability to identify-with, which is one's ability to pretend to be an identity or assume a viewpoint, one is able to experience Transcendence as being separate from oneself. This is how one creates unenlightenment.

. . . 47 . . .

The advantage of experiencing Transcendence as being separate from oneself is that it gives rise to drama, experiences of being a limited being, and significance to experiences of personal growth or evolution — all for the sake of entertainment.

. . . 48 . . .

To have certain experiences God must forget s/he is God.

. . . 49 . . .

An advantage of Enlightenment is that it allows one to behold all beings, including oneself, free of invalidation.

. . . 50 . . .

One cannot think of Transcendence, because in order to do so, Transcendence would have to be an object of knowledge, and Transcendence is not an object of knowledge. One can only think of simulations or models of Transcendence. All mental effort to grasp Transcendence is superfluous. Cognition only grasps simulations or models of Transcendence — beaugalos.

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