

# 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 hir<sup>1</sup> 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.

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<sup>1</sup> 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.

## . . . 51 . . .

Although one realizes that one is always at Transcendence, paradoxically one also realizes the inevitability of evolutionary unfoldment. Knowing that one is always at Transcendence and at the same time always evolving toward Transcendence is known as *ontological simultaneity*. It is a sense of dynamic wholeness. Ontological simultaneity is also the basis of multi-dimensional selfhood. It is the stance of Enlightenment.

## . . . 52 . . .

The realization of ontological simultaneity releases one from obligation to become or achieve anything, yet at the same time, one participates in the evolutionary process and may partake of vigorous and dramatic game activity for the sake of having something fun and interesting to do. One regards experiences in the same way one regards objects of art. Where one is is what one does with space. What one does is what one does with time. Life is about what one does with freedom.

## . . . 53 . . .

The recognition and acknowledgement of Transcendence does not require any particular lifestyle or way of being-doing-having.

## . . . 54 . . .

It is liberating to loosen one's hold on the ideas one is trying to make true. It is liberating to loosen one's hold on the ideas one is hoping are true. It is liberating to loosen one's hold on the ideas one is giving value to. It is liberating to loosen one's hold of the ideas one believes. It is liberating to let go of all ideas.

## . . . 55 . . .

The wise are at home with all ideas, yet they do not suffer from the delirious effects of believing in various ideas.

## . . . 56 . . .

One's experience is shaped by the stories one lives by. Accepting the responsibility of selecting or creating one's stories gives one the freedom of thought necessary to grok the meaning disclosed by the inquiry into Transcendence.

## . . . 57 . . .

The wise are in touch with what they like most about being human. They appreciate the main features and nuances of human experiences while engaged in the Great Work.

. . . 58 . . .

The Great Work, being the conscious activity of perpetual evolvement of self and others as well as the perpetuation of the school or source of instruction, is the auspicious activity of the wise. It is the socialization of Enlightenment.

. . . 59 . . .

The Great Work encourages one to appreciate existence from the perspective of Enlightenment.

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The following exercises may assist the reader to stabilize in Super Space:

**ENLIGHTENMENT EXERCISE**

To generate understanding, contemplate an OM aphorism which interests you and draw from within yourself understanding implied in the aphorism. You are encouraged to go beyond the implicit understanding in the aphorism. The aphorisms are launching pads to greater understanding. Feel free to challenge the understanding you unveil. Continue to do this with all of the aphorisms. Be open to contemplating viewpoints you have never before ventured to explore. This exercise will facilitate a gradual transition to a more awakened state of being.

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**INTRASPACE TRACING**

The thoughts and feelings that spontaneously emerge during the course of one's moment-to-moment experience are indicative of what one is operating from. They are flags to less obvious ideas and feelings that are shaping one's experience. Intraspace tracing (I.T.) is a skill for following a feeling *or* thought back to its origins. When one does this one comes into clarity and release from psychophysical tension or discomfort. The release is a mind-body event. Briefly described, I.T. consists of learning to attend to a feeling or thought and discovering what is behind it. Behind every feeling is a thought. Behind every thought is a feeling. So if one starts with a feeling, one opens up to it in a disposition of *total self-honesty* to see what is the thought or viewpoint from which it stems. One's intention should be to discover the truth about, even if one dreads to discover what it is. The dread is another feeling one can probe in this way. Likewise, one can start with a conscious stance or smug idea of how one is, and then inquire as to the feeling that makes that idea of how-to-be necessary. One can backtrack many layers of feeling-thought levels. One does well to trace even the most subtle of one's discomforts, hurts, fears, angers, depressions, avoidances, and indeterminate feelings. The ideal is to trace a thought or feeling as far as possible. Then one arrives at a clear, open, alive, blissful space. It is important to realize that not only uncomfortable psychophysical formations can

be traced. Tracing genuinely positive feelings and thoughts leads to Super Space quite rapidly.

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## OM SELF MEDITATION

This meditation is not to become Enlightened. It is to balance and energize you. Precede the meditation with five to ten minutes of deep breathing. Those of you familiar with the Breath of Fire (Bhastrika) do well to breath in such a manner for a few minutes. The object is to oxygenate your body.

After the breathing, sit in a traditional meditation pose or in a comfortable chair. The important thing is to have your body comfortable, relaxed, and spine erect. Feel your body coast to a state of balance and stillness. Once you are in this state, emanate a sphere of white light, brilliant, strong, and sun-like, around your body. Feel this light heal and make whole your entire being.

Now let go of this image. Cast aside all identifications and assumptions of distance between here-now and your Transcendental Self. Simply sit with your Self. Open up to your Self and simply be "yourSelf," here-now in your body. Merge your body with the All of your Self. Your eyes can be open or closed. For this meditation it does not matter.

This form of meditation will activate various subtle blissful energy currents in your body. You will be bringing in an increased flow of subtle energy into your body. Once you feel this, you can project our intention to accomplish whatever you want in your life or you can simply enjoy the blissful state.

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## GLOSSARY

### **Alpha-Omega**

One's Transcendental Nature seen as the beginning and end of all cycles of expression.

### **Beaugalos**

One's models of Enlightenment. (These vary in degree of abstractness.)

### **Enlightenment**

The conscious recognition of one's Transcendental Nature.

### **Enlightenment Syndrome**

The notion and accompanying behaviors that Transcendence is attained through practice or technique, i.e., through effort.

### **Evolutionary Goals**

Self-created images of ideal states of being, conditions, and abilities not yet actualized that one considers desirable and is moving toward.

**Game**

A system of action consisting of various courses of action against resistance with the intention to fulfill a purpose or goal for one's amusement.

**Great Work**

The conscious activity of perpetual evolvment of self and others as well as the perpetuation of the school or source of instruction or inspiration.

**Identification-With Function**

One's ability to regard the characteristics, limitations, and/or qualities of something or someone as one's own. One's ability at pretending to be an object of knowledge.

**Intraspace Tracing**

A self-guided process in which one follows a feeling or thought to its core source. A successful intraspace trace results in an immediate release from psychophysical tension.

**Living from the Horizon of Enlightenment**

Living life from the recognition of one's Transcendental Nature.

**Object of Knowledge**

A knowable, i.e., anything that can be known, that can draw one's attention internally or externally. This can be a feeling, thought, sensation or a form, concrete or abstract, simple or complex.

**OM**

Sonic representation of the Transcendental Self.

**Omega Point**

One's ultimate idealized state or condition.

**Ontological Simultaneity**

Knowing that one is always Transcendental *at the same time* that one is always evolving toward one's Ultimate Nature. Being-at-the-same-time.

**Recognition**

The ah-ha experience or metanoia in which one realizes one's Transcendental Nature.

**Samsara**

Expressed ever-changing manifest existence whose parameters are what one thinks, feels, has, and the form one is being.

**Super Space**

The openness resulting from Enlightenment, the Recognition of our Transcendental Nature.

## **Transcendence**

The nature of one's ultimate beingness beyond all manifest conditions, states of being, thinking, feeling, doing, and having. One's prior-most essence.

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### **ULTIMATE HORIZON INSIGHTS**

An in-person consultation elucidating *OM Aphorisms* is offered by Roland Campos. This consultation, known as *Ultimate Horizon Insights*, is a stimulating, clear, and direct presentation of key knowings that quickly awaken one to one's Transcendental Nature. It is a special opportunity to discover a new perspective about yourself, regardless of who you are. It is an antidote to the notion that Enlightenment is the result of a long arduous process. It is also distinct from other approaches in both content and style of presentation. Through an entertaining yet focused step-by-step process conducted over a four to eight hour period you may discover a series of insights that have a refreshingly subtle and liberating effect on your sense of selfhood. You are likely to emerge from the process more consciously rooted in the ground of the Self which transcends time-space and is the foundation for clarity, creativity, and other qualities of being. You are invited to consider the radical and liberating teaching of the Self. More information regarding *Ultimate Horizon Insights* is available by contacting:

#### **HIGH VIBRATIONS ACADEMY**

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#### **About the Author**



**Roland Campos** has studied consciousness since 1967. In 1975 he discovered the central insight of Transcendental consciousness. His early inquiry led him to study yoga and esoteric teachings within the Order of Aquarius, an initiatic order inspired by the teachings of Dr. Serge Raynaud de la Ferriere, founder of the world cultural organization Magna Fraternitas Universalis. He also received illumination from the teachings of

Thane Walker, founder of the fourth way school, The Prosperos, and studied consciousness clearing with John Ramsey in Maui, Hawaii. Later he studied psychology with a specialization in phenomenological psychology, under the mentorship of Dr. Sanford Rosenberg, and become a professional psychotherapist. Currently he is active offering consciousness-expanding information through High Vibrations Academy.

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