

ROLAND R. ROPERS

KULTUR- & SPRACHPHILOSOPH
BEGRÜNDER DER ETYMOLOGIE

Vacation

The Lightful Castle of Emptiness



***„Wer die Urquelle des Seins tief in sich erblickt,
sieht das gesamte Universum in allen Dingen.
Der unendliche Kosmos scheint durch alles hindurch“***

(Roland R. Ropers)

***He/she who beholds the original source of being
deep within himself/herself
sees the whole universe in all things.
The infinite cosmos shines through everything".***

AM GRUNDWEIHER 2
D 82347 BERNRIED AM STARNBERGER SEE
PHONE: +49 (0) 8158 457 91 95
EMAIL: ROPARADISE@GMX.DE
WWW.KARDIOSOPHIE-NETWORK.DE

„Vacate et videte quoniam ego sum Deus.“

- Liber Psalmorum 45,11 -

***„The capacity of the mind is as great
as that of space. It is infinite, neither round
nor square, neither great nor small,
neither green nor yellow,
neither red nor white,
neither above nor below,
neither long nor short,
neither angry nor happy,
neither right nor wrong,
neither good nor evil,
neither first nor last.***

***All universes are as void as
space. Intrinsically our transcendental
nature is void, is empty and not a single
thing can be attained. It is the same
with the Essence of Mind which is state
of Absolute Void, of Absolute Emptiness.“***

(Buddhism, Sutra of Hui Neng)

Happy are those who know to experience everlasting vacation, the castle of emptiness where our original being is at home. I have the great pleasure to add a new and very logical word to the existent English and American dictionaries: ***lightful (full of light)***. The English word ***delightful*** is misinterpreted as ***pleasant, charming*** and does not represent the light precisely enough.

When we say: ***I am delighted***, it should mean: ***I am full of light***, but we understand thereby: ***I am highly pleased***.

Vacation is totally misunderstood as a period off from work and daily duties into a new venture of sensations. The word ***vacation*** is etymologically rooted in the Latin verb: ***vacare = to get emptied, to be freed, to become free from obsessions***.

Vacancy, to vacate, vacuum; all these words primarily deal with cleansing and emptying.

Vacation could absolutely be free of any charges and costs if we knew how to enjoy real vacation. But too many are horrified by a vacating, emptying process which we call in Latin: **horror vacui**.

If we **avoid** something, we try to circumpass the **Void**, the **Sanctuary of Emptiness**, our **Original Home**, our **Divine Source of Being**.

Holidays, Holy Days and **Vacation** have been used as places to escape from ourselves, and thus the distance between the location of our sensations and our inner centre gets longer and longer. In **Buddhist** teaching we learn to take refuge in the **Buddha** and in the **Sangha**.

A **true Christian** must understand and know, that **the Kingdom of God is inside yourself**, in the present moment, here and now. There is no reason to escape from myself which at the same means to become absent from GOD's presence. The spiritual master will not attract anybody by tempting offers for sensational holidays and experiences. He will only invoke in his disciple's heart the eager longing for **Returning Home**, for attaining **Nirvana**, for touching and tasting the **Void**.

Contemplation, the non-active activity, the non-thinking awareness, the vacant room without any objects, leads us into the Void, the healing emptiness, sunyata.

The intense inner wakefulness, the state of non-judgment and non-discursive thinking, will eventually result in **Brahmavidya (the knowing of Brahman)**.

Brahmavidya and conventional science both begin when a person finds that the world of sense impressions, so transient and superficial, is not enough in itself to satisfy the desire for meaning. Then one begins to stand back a little from the senses and look below the surface show of life in search of underlying connections. But the sages of the **Upanishads** wanted more than explanations of the outside world.

In the **Brihadaranyaka Upanishad** there is a long haunting exposition of the states of mind the sages explored. They called them waking, dreaming and dream-less sleep, but somehow they

had made the brilliant observation that these are not merely alternate states which a person slips in and out every day. They also represent layers of awareness, concurrent strata lying at different depths in the conscious and unconscious mind.

In dreaming, the ***Upanishads*** observes, we leave one world and enter another. Everyone experiences this, but no one knows the experiencer. What is the same in both worlds, the observer both of waking experience and of dreams? It cannot be the body, for in dreams it detaches itself from the body and senses and creates its own experiences – experiences which can be as real, in terms of physiological reactions, as those of waking life. Dream and waking are made of the same stuff, and as far as the nervous system is concerned, both kinds of experience are real.

The sages said:

In dreamless sleep, the observing self detaches itself not only from the body but from the mind.

Since the indepth castle of any human and/or sentient being is empty, there is no place for dreams anymore. In dreamless sleep and in deep contemplation the mind settles down to rest and in this state the autonomic nervous system is repaired.

This still world – the silence beyond the silence – is always present in the deepest, most universal layer of the unconscious.

„Be still and know that I am GOD!“

(Psalm 46,10)

The Latin ***Vulgata***, where the Psalms have a different order, says relating to Psalm 46,10 in Psalm 45,11:

„Vacate et videte quoniam ego sum Deus“,

which means literally:

„Become empty but see, that I am GOD“.

The imperative ***„vacate“*** is the clear invitation to become ***vacant, empty.***

The German translation does not correspond to the original meaning, it says in Psalm 46,10:

***„Lasst ab und erkennt, dass ich Gott bin.“
(Stop your activities and know that I am GOD).***

Wake up in this state, the ***Upanishads*** say, and you will be who you truly are, free from the conditioning of body and mind in a world of unbounded by the limitations of time, space and causality.

If **Sigmund Freud**'s limited glimpses of the unconscious can have had such an impact on civilization, the sages who mapped the mind three thousand years earlier must rank with the greatest explorers in history.

Vacation is the most precious and permanently available gift at no costs, but a great risk, the risk to touch unknown territory: the ***VOID***, where emptiness becomes fullness and fullness becomes emptiness.

That fullness the ***Upanishads*** call ***sat: absolute reality***, in which all of creation is implicit as an organism is implicit in the DNA, or a tree in a tiny seed. The joy of this state cannot be described. This is ***ananda: pure, limitless, unconditioned joy***, which **Dom Bede Griffiths** (1906 – 1993) represented so authentically through his being.

„There is no joy in the finite; there is joy only in the infinite.“

That is the message of the ***Upanishads***. The infinite – free, unbounded, full of joy – is our native state. We have fallen from that state and seek it everywhere: every human activity is an attempt to fill this void. But as long as we try to fill it from outside ourselves, we are making demands on life which life cannot fulfil. Finite things can never appease an infinite hunger. Nothing can satisfy us but the ***re-union*** with our ***Real Self, Divine Source, Original Being***, which the ***Upanishads*** say is:

SAT-CHIT-ANANDA
Absolute Reality,
Pure Awareness,
Unconditioned Joy and Bliss.

We are called to rediscover the deepest realm within ourselves which is our native state. **Dom Bede Griffiths** often recited his beloved passage from the *Chandogya-Upanishad*:

***„In the castle of Brahman is a secret dwelling,
the lotus of the heart. Within this dwelling
is a space, and within that space is
the fulfilment of our desires...
Never fear that old age will invade that castle;
never fear that this inner treasure of all reality
will wither and decay. This knows no aging
when the body ages; this knows no dying
when the bodies dies.“***

Our native state is a realm where death cannot reach, the void, our vacation are not subjected to any kind of time and space. We may enjoy, if we want, everlasting vacation here and know,

***„When all desires that surge in the heart
Are renounced, the mortal becomes immortal.
When all the knots that strangle the heart
Are loosened, the mortal becomes immortal.
This sums up the teaching of the scriptures.“***

(Katha-Upanishad II.3.14-15)

Vacation, Ultimate Reality, is a hidden mystery.

We are invited to enter the ***lightful inner room of emptiness***.

If we become ONE with our ***inner temple*** (Latin: ***cum templo***), we live in that ***awakening state of contemplation***, beyond concepts and thoughts, beyond the wheel of birth and death, beyond all

duality which normally keeps us in an environment of judging and evaluating.

We should leave the world of images and pictures which create *maya, illusion*. The *void* does not project anything, it just is.

The void does not create sensations.

If we watch a movie the screen does not produce any of the images and impressions we are confronted with. We are the projectors when we watch a movie. And such images are not real. The screen remains undisturbed and non-impressed by any movie. The same applies to the void within ourselves. As long as we take in pictures, images, concepts, thoughts the empty screen is covered with sensations. Only when the waves of a lake come to a complete standstill, the lake can reflect the shining moon in his fullness.

Immortality is a Lightful Experience

Do not avoid the VOID. Enjoy it!

Revised script – September 2023