

# CONVERSATION

Vigdis Garbarek

# CONVERSATION

I will read to you a piece I have called "Conversation"

It is a dialog between a master and his student.

What we are going to talk about does not have its home in thought.  
Let thought go.

You ask:  
What is the True expression?

I answer you:  
The Real Word is mute.  
The first word is Truth.

The Real is hidden.  
The first expression is the True expression.  
The True expression is the same as: I am.

The True expression lies hidden in man.

In man lie both the masks and the True expression.  
The masks must be discarded so that the True expression,  
the real being, will come forth.

You ask:

How can I find my True expression?

I answer you:

You must want your own life and you must want yourself.

To be oneself is the True expression.

Do you really want your life, or do you want a different one you expect to be better?

Do you really want yourself, or do you seek only another self image?

If you do not want to have your self and your life,  
how can you then find your true expression?

Wanting oneself is wanting to go behind the masks, both the gross ones and the fine, in order to express what you expect of your self.

Nobody finds rest before this is done.

You ask:

What are the masks?

I answer you:

The gross masks you use to hide behind to conceal your insecurity.

The fine masks are inherited patterns  
you believe to be reality.

To bring forth oneself is to free oneself from all which is not new, all which is not unique, all  
which is not you.

You say:

Without something to hide behind I am so naked.

I answer you:

Clothe yourself in trust, and you are never naked.

You ask:

Trust in whom, trust in what?

I answer you:

Real trust is not directed towards something or someone.

The trust you speak about is not trust, but a wish for living in the world without pain, and it is  
used to get something or do away with something.

To live in the world with trust is not to wish for anything,  
not to expect anything.

It is not difficult to have trust, if you do not seek an outcome of your trust.

By having wishes and expectations you have made an  
imaginary future which is locked tight in your past.

You are never free to be, but are always a picture of your past.

Every time you reach towards a wish or an aim

you leave the Present Moment - leaving the Present Moment, is the same as leaving oneself.

”The true“

you only find in presence.

Inasmuch as you have thoughts about future and past, you  
travel away from yourself, presence, trust and rest.

You ask:

What is the Present Moment?

I answer you:

Life.

You say:

Tell me about Life.

I answer you:

There was a fisherman who did not know where he should cast his net.

He cast his net in the brackish water of yesterday and he cast his net in the dream about tomorrow.

All he hauled up was inedible.

Cast you your net in the everlasting fresh spring, where nothing is of yesterday and where there are no dreams about tomorrow.

There you will find Life, the source that feeds itself.

You say:

Who does not wish to cast his net in the fountain of Life, who does not want to have this clean water?

I answer you:

Are you willing to give up wishes and expectations?

Can you bear the silence which rises when you no longer

lead your life with the thoughts of yesterday and the dreams about tomorrow?

Let me tell you about the will.

Wanting to have has nothing to do with the will.

The will to do what you MUST and not what you want;

this is the will.

And what you MUST is not what the world demands,

but what you demand of yourself.

The will is that which considers neither pleasure nor pain,  
but with its home in the Real, it seeks to lead you  
towards yourself.

To do what you MUST, is to follow the Silence, the real,  
in yourself.

All action which come from the Silence is True action.

It is unshakeable in its silence and does not leave behind  
any restlessness.

Every action which originates from a wish about obtaining a life you would like to have, is  
manipulated action.

Expectations dwell in it, which again bring disappointments or pleasures, but no rest.

You live through states and believe this to be life.

You prefer one thing to another.

Life is something else than states which come and go;  
life is behind all states.

Do not set store by states. Do not manipulate towards a life you think you prefer, little do you  
know that this is leading yourself astray from yourself.

You ask:

What is Silence?

I answer you:

The silence you speak about is that which like snow covers the ground of restlessness.

It conceals the restlessness for a little while, but that which is not cleared up in yourself will again come into light.

The snow will withdraw and the restlessness is again in the open.

This silence is not the Silence.

Silence is Eternity

is That which we cannot say anything about.

You ask:

Where can I find Silence?

I answer you:

Silence IS, but you do not recognize it, because the fog of restlessness is too thick.

You ask:

What is it that creates this fog of restlessness?

I answer you:

Not knowing.

You ask:

Where do I find the knowledge that makes the fog disappear?

I answer you:

In your self.

There are moments in Life which are so strong

that you forget your habitual I.  
In this Silence you glimpsed the way to yourself.  
In this Silence you were.  
Gone beyond the habitual you, you are to be found.

Do you understand the value of this moment?  
Do you understand that this Silence is the way to yourself?  
The habitual I, which is pathless, is like a speck of dust  
thrown in the wind.  
In its nature doomed to restless wandering.  
Do not fall for the urge to follow the tempting promises  
of the habitual I, take this moment seriously,  
follow the Silence in yourself.

The one who has entered the Way  
has no longer wishes and expectations, but has found his home in the Silence of the Heart.

You say:

I have so many expressions that I do no longer know who or what I am.  
When I seek within myself, an endless row of possibilities comes into view,  
all claim to be me.

I answer you:

You think that to be oneself is to be something,  
the one or the other.

When I say to be, you look for something.

Without a something you do not feel existence.

Without a something to be, no life.

This is not to be yourself.

To be yourself has nothing to do with qualities,  
to make yourself acquainted with the qualities  
is to know all your sides.

To empty yourself of the attachment to the qualities,  
is for the first time to know what it is to Be.

You ask:

Are the qualities the fog which hinders me to see myself?

I answer you:

It is when you misunderstand and take the qualities to be you, you are hindered by” the fog of  
not knowing” to see yourself.

The qualities used together with Life’s eternal movement  
create the circumstances for you to find home.

The qualities are like a horse which stands inactive  
before you mount it and make use of it. It is you who is life and who makes the qualities live.  
It is you who is master of all your sides, and not they who are master of you. But if you  
willingly surrender your reins, they so gladly take over.  
Not to have knowledge about all your sides, makes them master and you a puppet on the

qualities' back.

You are ridden without aim nor sense, your longing is never brought to a stop, and your home remains empty.

Know all your sides, so that you are the master and not the slave.

You ask:

How can I learn to know all my sides?

What are my tools?

I answer you:

You must have an urge that goes beyond all desires.

Your tools are the power of discrimination and concentration.

To your aid you have that in you which knows, and the ruling principle of restlessness before complete action.

Let me first remind you of the will; the urge which has its home in the real, and does not let itself be influenced by the dance between pleasure and pain.

Furthermore I will speak about the power of discrimination.

How do you use this precious tool?

Do you throw away this precious power by measuring or pondering over another's life?

Do you throw away this precious power by measuring up your value against another's?

Nobody deserves to be looked up to or looked down upon.

Look straight at people, it is what both you and they have deserved.

What do you know about another person's path?

How far can you see into the line of cause and effect to judge another's way of life?

The only thing you can use judgement for, is to see who you are.

Judging tells all about yourself, but nothing about the other.

Don't you know that all expressions are unique,  
why should Nature repeat itself?

The eternal unfolding is spontaneous and knows  
repetition only as a lie.

To be yourself is to have found this unique expression  
which has never been, and which will never come back  
and which can only be expressed by you.

The power of discrimination is to be able to separate this,  
what is unique from that which is only repetition.

The power of discrimination is to be able to separate the real from the unreal, separate truth  
from untruth.

It is not difficult to distinguish the real from the unreal,  
if you put aside your world, where high and low  
is the ruling principle.

Let me talk about the two forms of concentration:

The concentration which is directed towards one point,  
and the pure concentration which is concentrated in itself.

The first is out of, the second resting in.

The concentration which is directed towards something,  
and excluding everything else, is important when you are to find the cause for the restlessness  
in yourself. It is used to hold the attention on that which you want to understand in yourself,  
and does not allow the habitual I to seep in.

It is the arrow which hits its target.

Do you use this precious power for grudge?

Do you use this precious power for self-centeredness?

The concentration which is concentrated in itself,  
is pure awareness; unshakeable, and like a clear mirror.

It knows no aim, it is within yourself, but is neither  
in the inner nor the outer.

The first helper, that in you which knows, is often understood in two ways.

The conscience of time.

The Conscience of Timelessness.

The conscience of time has its home in the acquired knowledge, and has repetition as truth.

The conscience of time is always in a dependent relationship with the world's thoughts about itself.

The Conscience of Timelessness is that in you which knows, and is the witness to your life, it does not seek the approval of the world, but follows the ruling principle of Life.

The Conscience of Timelessness is what you actually are, however you use it as a mirror or way until you yourself are the Knower.

The conscience of time is that which believes you to become guiltless through whipping yourself,  
which believes that remorse does heal you  
and which believes that forgiveness builds bridges  
and that an abyss then ceases to exist.

The Conscience of Timelessness is not blinded by your remorse, does not set store to your feeling of guilt, and knows abysses do not cease to exist through bridges. Remorse and feeling of guilt are no protection against repetition. Bridges are no everlasting constructions.

The Conscience of Timelessness knows that only clarity brings it all to an end, and it demands absolute honesty.

Only clarity puts an end to the desire to repeat. Only clarity sees further than victim and doer. Without victim and doer, no abyss to build bridges over.

Do you listen to the conscience of time, or the Conscience of Timelessness?

The other helper, which is the ruling principle of restlessness before complete action, is the dissatisfaction which drives everything forward.

The need in existence is the completion of the potential.

The question seeks its answer. When the answer is found, there is neither question nor answer, only the silence which comes from complete action.

You are the question that is seeking its answer.

Restlessness is the aid you have until you reach your potential.

If there is restlessness, the answer has not been found.

Do you use that restlessness to find rest by listening, or do you try to cover it with even more restlessness?

Dare to look at yourself.

Learn to know all about yourself, so that nothing is unfamiliar to you.

You must want to see the whole, that which you like to know about yourself, as well as that which you do not want to know about yourself.

What you want to know, runs forward like a willing brook.

What you do not want to know, is like the water hindered by twigs and dead leaves; in the stagnation it is changed slowly, from being the life-giving, into the brackish water that poisons your life.

All you run away from follows you, in order to set you free.

If you dare to face this naked moment, the access to yourself is opened, and you are never alone anymore.

Alone is not to have access to oneself, this is the real loneliness. This distance you have to yourself, you fill with all that pulls, but whatever you fill in, and no matter how much you fill in, the distance remains as big and the loneliness lasting.

Daring to face the naked moment is one moment of pain, but a life in freedom.

Avoiding this liberating moment, is to live without having tasted life.

To win the full knowledge about yourself, you must want to go through heavens and hells, before in the end you discard both, find rest; and like a still tarn, reflect all, but remain silent.

You ask:

What about my day-to-day life, my every-day? It is as if the moments are over before I have even lived in them. How can I find myself, when I cannot even be together with myself?

I answer you:

Truth is the way and the Life.

To travel in truth is to be resting in the middle of activity.

Truth is that which opens the moment, so that you can be present.

The open moment is Life.

You say:

My day is full of choices. Every time I am to choose, I am drawn in all directions. In my despair I turn to the world and say: Choose for me!

Listen:

Not to know oneself, is the root of the confusion.

Not to know about the Way, makes you lack a sense of direction.

Not to know the point of balance makes you a plaything of whims in the universe of unbalance.

For the one who lives in Truth, the direction is recognized spontaneously, and the problem of choice solves itself.

Let me ask you:

Do you know what Truth is?

You answer:

To this I must say both yes and no.

Let us talk about Truth:

Your first question was about the True expression.

But if you do not know Truth, you will not find your expression.

So let us together look at what Truth is.

You are born with Truth in your Heart.

Truth is the point of balance.

Without balance you tip over.

All expressions of life carry a secret song which is called Truth.

Be it a sound or a flower or yourself.

That is where the expression finds the knowledge about its completion.

Like a flower's natural need to experience its full potential, so is also your need for your complete flowering.

It is only through listening to this secret, that the expression finds itself. It is like a song you have heard once, which you faintly remember, and you know you must not forget, because it tells you something of greatest importance, and which you seek to find again, because you know it is the key to your full potential, your True Expression.

Listen:

Truth belongs to time and has an endless diversity of expressions.

Everyone has his Truth which he MUST express.

Your Truth, is behind the curtain nobody else but you can draw aside.

If you rather listen to the song of someone else, how would you then be able to recognize your own?

Do not turn your back on yourself, do not believe your Truth lies buried in another's garden.

Then you would be like Lot's wife who turned into a pillar of salt.

You have gone against the will of Life in you.

Do not walk in the radiance of another's soul, find the marrow in your own.

Your True expression gives you the feeling of timelessness, while you are in time.

Be your True expression, it is where your freedom actually lies.

Take yourself and what you are most seriously, but don't be self-important.

Seek to recognize your song, and you will find the point of balance.

The person who lives in, and as Truth, is in his point of balance.

This is where the complete I is. This point you can recognize in all your actions, speech and thoughts. It will then be:

True action, True speech, True thought.

All which is not like this point is not pure you, and in that case not your complete expression.

When the point of balance is recognized in yourself, you know your own unbalance spontaneously and are able to bring it to an end.

Life's movement does not threaten your stillness any longer.

The master of balance does not seek a standstill.

Do you remember that when we began this talk we spoke about the Real ?

Let us for a moment look at it again.

In the absolute point of balance, the point ceases.

Cessation of point is the Real.

Trough the natural force, which draws all in towards the core, you are drawn deeper and deeper into your Truth. In the end there is no possibility of movement. Then you have come so far into yourself that the I does no longer have a basis for existence, and the point for I ceases.

This is: not being, Being.

This is absolute presence.

In absolute presence no one is present.

In your absolute expression there is no you.

In absolute now, time is not.

Silence is not in time.

Silence has no distance.

Silence is not-two.

Life is not-two.

There is not any longer one who acts, but life which lives itself.

All is done, but by Life itself. To follow the Natural, is to be True; in the depth of Truth, you find Life.

Now you have the whole and not only the half.

Now we can go on.

Let us again look at choice.

Do you realize the importance of small choices for the big decisions?

Do you realize that they are tied together like mother and child?

The one carries the other in itself.

How would you know what to choose, if you do not attach importance to the small choices? It is they that shape your ability to take the big decisions. Would you be able to keep yourself tidy and clear, if you are untidy in the small choices? To have your house tidy and clear, is to be present in your own life. Do not be an unconscious participant in your life.

It is your presence, in all moments of life, which sees to it that you go in the right direction. If you let go of presence, you are so easily taken astray, and before you know it, you are in a not too desired place.

Choice is something else than you think, the choices are the way to yourself.

They make it visible for you who you are, in the moment the choice is taken.

Choose from the need of knowing yourself and the need for wisdom.

Do not choose from the need of having value in another's eyes, and from the belief that that can make you valuable to yourself.

Have your attention directed towards yourself when you choose, reveal the true face of the chooser, and reveal the true motives behind the choice.

Do not shun the face that shows itself, acknowledge who you are in the moment of choice.

You say:

Do you mean I must be naked in every choice?

I answer you:

Naked?

How can you be naked, when you are clothed in honesty?

The one who seeks truth is like the Light which is not afraid of its own darkness, but casts its ray on the dark field to see what it holds.

The field becomes illuminated, seen and understood, it becomes lived (conscious) understanding.

From ever new angles you see yourself and the world with new eyes.

Then the choices become what they are to be: they make you conscious of yourself and all you are.

The path is to walk in truth, all that is untrue has to be pulled out with the root.

Is there as much as a grain of dust left, it is enough for falsehood to catch hold, and again create a whole universe of lies.

You are your own witness of truth.

Use the mirror of truth, look into the mirror, see whether the choice is leaving an unclear surface, or if it is remaining still clear.

With every wisdom you conquer, the way and yourself become clearer.

From being a thick wall of confusion, it changes to thinner and thinner veils.

When the last veil falls, you are the True expression.

Let me talk about your day-to-day life.

I want you to know that I have no opinion about your way of living.

I only say:

Be awake, pay attention to that which happens, then you become aware of a ruling principle in the middle of it all.

I only say:

When life is lived like this, the result will be like that.

It is no sense longing for another result when your way of living makes this result impossible.

The whole thing is a simple ruling principle, which has no consideration for what you would wish to be different.

You cannot keep going to the left and then complain that it does not lead you to the right.

You can weep your tears of despair over the fact that the aim is not reached, but remember: you are going in the opposite direction.

It is only when you GIVE UP, and listen to the ruling principle, that you go in the direction which leads you to where you are to go.

I do not say: Turn back.

I do not say: Go on.

I only say: See.

Learn to know the laws of life, so you are no longer surprised that your efforts are useless.

Know this:

To all choices belong consequences. See to it that your presence creates the consequences you can live with.

The only consequences you can live with, are those which come from a choice in truth. That which does not come from truth, creates distance by nature, and causes you and the world pain.

This pain is not of the gross kind, which is noticeable and felt by your grosser I, but the pain which arises when there is distance created to yourself and so also to your Heart, which is all.

Listen:

Every thought and every feeling you have, the world notices, and every thought and feeling experienced by the world, you notice.

No one is alone.

Alone does not exist, only the feeling of loneliness.

Many does not exist, only the feeling of separation.

This feeling is alive as long as you do not live in the Heart.

When you are at home in yourself, there is no one neither  
inside nor outside, only the Heart which lives itself.

Tell me, have you heard about the three laws which deal with:  
the action's real consequences,  
the pure heart  
and the real warrior.

The law of instant consequence.

Understand what this you do, do to you.

Do you understand that all your thoughts and actions do  
something to you?

Do you know that your behaviour opens or closes your access to yourself?

Do you know how much it costs you not to live in accordance with that which you in truth  
MUST?

Do you know that it costs you your life?

Do you know that the feeling of shame facing the conscience, "that in you which knows", is  
so painful that you yourself close the door to your innermost heart?

Do you know that without "that in you which knows" you do not find the way in your life?

Like a flower which opens towards day and closes towards night, so do you.

In the selfsame moment you think a thought or do an action, it rises from your inner being, a  
feeling of light or darkness, open or closed.

In the selfsame moment, you own yourself, or lose yourself.

In the selfsame moment, you own the wisdom about the action, or must know the whip of  
repetition.

The law about the motivation behind an action.

It is not trough what you say,  
but what you do  
I see who you are.

It is with which heart you do  
what you do  
you see who you are.

Know this : the eyes of the world are blinded.  
You can get away with much untrue goodness.  
What you do not know, is that you are suffocated  
by the action which does not have its seat in a true Heart.

Go behind the action and look at the motivation,  
only there you will find the true face of the action.  
Know this: there is one who always knows the motive  
behind your actions.  
Know this: there is one you can never hide from.  
YOURSELF.  
The law about accomplished potential.

Never go around  
but through  
otherwise you must go twice as far  
and you may not have time for that.

Do you know what you lose when you do not dare to go through?  
Do you know that you lose your possibility to live your full potential?  
Don't you know that your time is not endless?

You are like a flower which is content  
only with the stalk and lets flowering be.

Do you know that you are born to freedom?  
Do you know that the fear of suffering has imprisoned you?  
Do you know that the cause of fear is your unreleased Self?  
Do you know that the way to freedom goes through the unknown?  
Do you know that it is only when you surrender yourself to the unknown, that you show  
yourself your courage and your will?

The certainty of your everlasting courage  
and your everlasting will,  
is the shield and the sword of the real warrior.

Living, is to let go of the known, enter the unknown,  
and win yourself.

What can be more painful than going through life  
without daring to step through your own hindrances?

Tell me, have you heard about the two times?

The first time is of a kind that what you do has meaning for you and yours.

The second time is of a kind that what you do streams on and on in all eternity.

The third is of a kind that what you do changes the world in the selfsame moment.

The first time bears in its nature the perception of past, present and future,  
the perception of seeking continuity,  
of development within the frame of a life.

The perception of a separate whole in a divided and delimited world,  
of action having no far-reaching effect.

And the perception of having beginning and end, as Truth.

The second time bears in its nature the perception of an endless line of moments,  
the perception of the law of change,

of the unceasing unfolding of consciousness.

the perception

of the included part in an indivisible whole.

the perception

of the consequences of an action; like rings in water spreading without ever dying out.

The second time bears in its nature the perception  
of an Eternity which has a beginning but no end.

The third is the simultaneous birth and death of the moment.

The third is NEW.

The third is the spontaneity of consciousness.

The third is neither part nor whole.

The third is that actions and their consequences arise  
simultaneously.

The third IS.

This is the two times and the third.

These three lay the foundation for how you perceive yourself, the world and life.

All your actions springs from one of these three.

Tell me, have you heard about the two places?

The first place is Separation.

The second place is Presence as a Path.

The third is Being.

Separation.

Unconscious you wandered about in the garden,

you and the garden were one.

Suddenly there was a whisper through the treetops:

There is more, there is something else.

You had the whole, but not knowing of your richness,

you lent your ear to the play of the wind.

In the selfsame moment you became an I,

and the garden something else than you.

In the selfsame moment longing was born, and dissatisfaction took the place of your wealth.

From now on it is two when you converse with another.

From now on it is more than one will in you.

A little step to the side, and out of life's natural stream,

there is separation.

Presence as path.

Like in a glimpse you saw the light from the garden.

In the selfsame moment you became aware of your path.

If you take only one step aside, you will know the clammy hand of meaninglessness.

You ask the path where it leads, but muteness is its nature.

You see the question's unimportance, the choice had been made already before you chose - to follow the Path is to follow Life's will in you.

From now on it is no distance when you converse with another.

From now on it is only one will in you.

To be awake in the changing dance of life is the nature  
of presence.

Being.

Into the light from the garden, both you and the garden fell.

Then there is silence.

From now on it is only the conversation and not two  
who converse together.

From now on it is Life that wills itself.

This is Being.

These are the two places and the third.

These three lay the foundation for how you perceive  
yourself, the world and life.

All your actions spring from one of these three.

Now you see the canvas on which you paint your life.

So let us continue with what you have on your mind.

You ask:

This daring and this going through, is so completely impossible for me.

The moment I am to jump, I am hindered by the fear  
of others' and own judgement.

I go for it, then feel all my strength deserting me,  
and ashamed I leave everything as it was.

Why am I so paralysed by the horror of making mistakes?

I answer you:

If you use the scales of the world, you may sometimes find yourself in the pan which is found  
to be too light.

Your own scales are of another kind, there it is experience which makes the heaviest pan.

You strive towards a given measure, a measure not given by yourself, but given by others for  
you. Never can you succeed, if you follow another's measure.

You have your own measure, your own potential, your own length.

About this only you know.

An inner death takes place in the person when he has not used his potential. If you let fear of  
making mistakes grow, it can strangle your whole courage to live. Heavy you are weighed  
down by an unused strength, a strength which becomes the feeling:  
my life has no meaning.

The unused strength you use to keep the grief over unused life alive.

I must ask you:

Why is it a disgrace to make mistakes?

Why do you think you know the morrow, why do you judge yourself for not knowing about that which you cannot know anything about?

We are all children in front of the next moment, how can you expect from yourself that you will do the right thing without ever having it done wrongly first?

Don't you know that the mistakes from yesterday are your teacher today?

You say:

It seems to me I make the same mistakes over and over again.

I answer you:

It is not necessary to make mistakes more than once if you draw the wisdom from it and take the consequence of what you know.

Wandering from the straight path is a mistake you repeat so many times, that you forget it is a mistake.

You say:

Helpless I stand facing many of life's choices.

I answer you:

To seek advice is planting your seed on stony soil.

Fear has caused this unfree action, which will never lead to own strength.

See to it that the mistakes you make are your own, only then are they of any use.

The movement of life are the waves meeting the shore;  
new experience, every time, new experience.

Whether you make mistakes or not, it is new experience.

Let me talk about what experience is:

Actions and events are not experience, they are movements.

Movement always brings with itself the possibility  
of looking into yourself and life.

Only when you draw out the knowledge which is there  
in the movement, it becomes experience, and the experience is not complete before  
everything is looked through and has become wisdom.

Use all that happens to you and turn it into wisdom.

You say:

Again it is a matter of daring, and again I am scared to lose face and to be naked.

I answer you:

The one who has a face to lose, has a mask to abandon.

Know that masks give a false feeling of security. Underneath insecurity rules. By constantly making use of the mask, you give it nourishment, it grows firmer and firmer.

In the end, even you believe it is you.

Know that the mask leads an unfree life, always forced to follow the pattern which is expected.

When you carry a mask you walk away from truth and openness and into the narrow.

Do you feel the loneliness behind the mask, do you feel the grief that no one ever gets to know the real you?

Do you realize that you deprive the world of possibility of enrichment when you are not showing your true face?

You are the one we all have been waiting for, the one who by his own liberation liberate the world.

This is what we all are capable of: to set ourselves free and come forward as a true Being.

Season has followed season, and still you are standing by the gate waiting, little did you know that the gate is a picture of yourself.

It is closed when you have distance, open when you are present, and it ceases to exist when you are whole.

For how long will you wait?