

# Jean Klein: Dialogue in Grasse (1991)

[Jean Klein]: In the absence of yourself as a person, as an "I," there is only Presence. Presence to Presence.

[Interlocutor]: Can we say that this is meditation?

[Jean Klein]: Meditation is not a function or an activity. One must follow the perspective indicated here; otherwise, there is always an escape. Only following this perspective will bring you to understanding. Within the perspective, an attention is needed without tension or intention. A silent attention.

[Interlocutor]: Does constant attention to body sensations, emotions, anger, etc., lead to our inner Presence? Is it a way to enter the meditative state?

[Jean Klein]: When you are sitting quietly, you will immediately notice an invasion of thoughts. Without immediately seeking a result or the origin of the thought, the reflex to free oneself from thoughts arises. But if one observes deeply, one realizes that the desire to control thoughts nourishes them. At that moment, you are simply a silent witness. Let the thoughts emerge; since you no longer nourish them, they slowly fade away and dissolve. In that moment, there is no longer a controller or anything controlled. You find yourself in your natural state.

Generally, people adopt theories or "teachings" about mastering or stilling thoughts. In doing so, they only succeed in nourishing the mind. Whether through effort or a subtle form of violence, they keep thoughts in a "quiet" state, but this very effort keeps the person—the ego—alive. One must see clearly that this is a dead end. There is nothing to master. The controller must completely disappear. The controller has no reality; it is only a memory, a concept. It is the controller itself that keeps the conflict of control alive.

Regarding your question, the body can be the object of our attention from time to time. The first layers we observe are resistances, aggressions, the fear of anxiety. These are the first layers. When this observation is totally innocent, without a goal, a pure observation, then these resistances, aggressions, and fears no longer have a grip. A moment comes when they fade away, and we touch the energy body. One must contact this energy body.

Regarding \*asanas\*: one should only assume them when the body is in its true nature, its true consistency. Only then, when the body has met its higher nature, can one perform \*asanas\*. Otherwise, it is like working on a dead or defensive body. In all these domains, the quality of attention—attention without tension or volition—must be present.

[Interlocutor]: So it is this innocent attention that leads us to the meditative state?

[Jean Klein]: Perfectly.

[Interlocutor]: During the seminar, you taught a \*pranayama\* (alternate nostril breathing). Why is it important to practice it? What is its purpose?

[Jean Klein]: We are inhabited by feminine and masculine energies. If these two energies are balanced, our general state is healthy. These two energies must be totally balanced; you feel them while working. When I mentioned this in the seminar, I meant that this work must be further elaborated.

[Interlocutor]: Through intuition or sensation, do we contact our true nature or rejoin it?

[Jean Klein]: We cannot "rejoin" it. The part can never understand the whole. We can only be open and welcoming. We cannot go "towards" it because there is no one to go. In truth, there is no path to go there, because it is what is closest to us. This realization immediately puts us in a state of waiting, but a waiting without expecting anything. Our true nature is simply this openness. Otherwise, if we conceive of it, it becomes an object. Reality is the "Ultimate" in a "negative" sense (not an object).

Understanding that it is not an object brings an abandonment of "taking" (grasping), both on the physical and mental planes. There is nothing more to grasp or seek to become. Energy is automatically brought to a standstill. This is the result of understanding the mechanism: not falling back into the habit of seeking to obtain. Understanding that it is not an object frees you from the tendency to want to reach it. Everything you can "find" is only an object.

This understanding leads to a perfect spontaneity, a letting go. Otherwise, it is still an intention to "let go." An intention can never bring you to the state where you have truly let go. Because the one who wants to let go is part of the grasping.

[Interlocutor]: What role does a profound aspiration for the truth play in this opening?

[Jean Klein]: One must see clearly if this aspiration is still directed toward an object. A profound desire that does not refer to an object will bring you to what you desire. Joys, peace, etc., are terms often borrowed from psychology; they are part of experience. We have often said "there is no one to go." One cannot "know" the truth; one only knows the truth when one IS the truth.

[Interlocutor]: Words often seem like a trap, yet they are important for communication and moving energy. I felt a sense of nostalgia and sadness, thinking how beautiful it would be if we didn't need to speak.

[Jean Klein]: In language, we use words and concepts, but the concept is never the reality it describes. The word "sugar" is not sweet; it has no taste. Between human beings, verbal language is only a fraction of communication. We are often far too verbal. Regarding your sadness: it arises because you put the emphasis on what you think you don't know. But you can only be open to it. Openness is joy, equanimity, bliss. Do not focus on the absence, but on the Presence. There is nothing to attain, for you already are it.

[Interlocutor]: You said some time ago that when someone dies, they should be surrounded by prayer. What do you mean by prayer?

[Jean Klein]: I rarely use the word "prayer" in a conventional sense. For me, prayer is not asking for something. When someone is dying, one must be with them, close to them. I would even say: die with them. When you "die" with them, you both abandon all grasping. The dying person will be stimulated by your own let-go. You offer your "not-knowing," and you both find yourselves in a perfect "nothingness." In this passage to deep space, the threshold is crossed without a problem.

By prayer, I mean helping them so they don't look back at what they are leaving behind. One stays in total nudity, melting into the Totality. Since there is no person, there is only life. The idea of discrete "entities" or reincarnation is a form of romanticism. There are no entities; there is only Life, and this Life is not particularized.

When I say "prayer," I mean an act of love. In this act of love, there is no separation. Affective and family attachments should be released in that moment. One must have one's "plane ticket" in the pocket, ready to go.

[Interlocutor]: Why do our rational and emotional lives often conflict? Even if we understand something rationally, it is not enough.

[Jean Klein]: Affective and emotional life come into play as long as you live in relation to the "person" (the ego). When you face facts as they are, there is no

affectivity. One must have a non-objective relationship both with oneself and with the environment. The "person" has no reality; it is only a thought with which one identifies.

When you emphasize the absence of yourself, that is Presence. In daily life, a moment comes when the ego no longer has a role to play. Look at your life in its totality; there is no choice because your gaze is free of intention. The "I" has no place. The personality may function as an instrument, but you are not identified with it.

[Jean Klein]: Personality is memory. The "I" is also memory—except when you realize that the "I" cannot be thought as a pronoun. It is the only thought that cannot be thought. At that point, it refers directly to its deep structure. Otherwise, the "I" only lives in situations ("I am cold," "I am this"). Understanding alone orchestrates our energy and changes the disposition of our brain. This change occurs in all tissues.

When you have a presentiment of the truth, of your true nature, your energy is no longer used for compensation but is oriented toward freedom. We must live our understanding. It is not just an intellectual thing; it must be integrated and transposed to all levels. An artist, a writer, or a musician lives all day with their work. Like a lover lives constantly with their love. Living with this clarification, it clarifies itself.

[Interlocutor]: What about free will?

[Jean Klein]: You are not free (as a person). The idea that you are the actor or the author of your life is an illusion. The only freedom you have is the freedom to be. The rest is lived; there is no one who lives it, there is only life. Understanding this brings you immediately to your lucidity and openness. You didn't choose your birth, you won't choose your death, and you didn't choose the complications or sufferings of your life. So what do you still pretend to choose?