

Jean Klein: Dialogue in Hammamet (May 10, 1989)

[Jean Klein]: We can converse. Yes. There is much sensibility, many sensations and emotions. Many thoughts that are not yet thoughts, not yet formulated. Our language is very poor compared to all these inner experiences we can have. Do not force yourselves to find words; accommodate yourselves to a sensibility that is much deeper and more subtle than the words that designate it.

Everything you think and feel are "reminders." Just as organic reminders happen—like the feeling of hunger for breakfast—there are reminders of your background, your silence. Once you have understood and lived this, certain incontestable reminders occur.

When you have experienced moments with someone in the absence of words and thoughts, you might have noticed that the person (the ego) feels completely insecure in that absence. There is an energy in you that wants to "fill" or "occupy" the moment. You realize that boredom arises because you cannot find yourself, you cannot "furnish" the moment. You will notice this very often. But at a certain point, you will feel completely in tune with that moment, which is not an absence of activity, but the presence of your own nature. At that moment, the moments are completely full.

In our lives and surroundings, we have become "worldly," social beings. We feel obliged to talk, even when there is nothing to say. Our society has a terrible urge to fill every moment with something, like background music. One must not let oneself be caught by this; one must live those moments of "non-absence" (presence).

[Interlocutor]: I feel as if I have always known this. Since I have been touched by a great love, I wonder if this is a good "path." Also, I want to know: after having left his body, is the guru still there?

[Jean Klein]: You project an image and you live the affect (the emotion). This projection is an object. You must see what happens when you are completely submerged in the affect and the representation. You remain within a "frame." The moment you realize this, you find yourself outside the image and the affect. The image and the affect will then totally resolve into your presence. At that moment, there is no more affect or "little person." You can proceed this way for a time, but do not stay stuck to the image; it cannot bring you to the Ultimate. You are in love with

love, not with the object.

[Interlocutor]: How can we deal with the people around us?

[Jean Klein]: As long as there is still a "you," there is an "other." When you live from your true presence, you are in unity with your environment. Other persons—uncles, aunts, children—appear, but the relationship is completely different. The personality refers to this Unity. You free your surroundings by being free yourself. If you meet your environment with total freshness, with your totality, you will see how it reacts. It is a creative process. Being free from your own character also frees the others. It is an extraordinary experience to live totally in the moment. The projection of characters and roles prevents us from living in the present, where all true creativity arises.

[Interlocutor]: Behind the object, there is a sensation of emptiness. When the subject is seen, it disappears as a subject and becomes an object. Then there is only objectivity, which is sustained by an emptiness—not a total emptiness, but something that is neither subject nor object. The object inevitably resolves into this.

[Jean Klein]: There is only emptiness, only consciousness. This consciousness expresses itself and extends into space and time, creating perception. It then resolves back into consciousness. The object has no reality in itself; it always depends on consciousness. When an object appears and is not burdened by mental judgment or interpretation, it resonates back into its "home ground."

[Interlocutor]: Does it disappear into activity? Like a muscle sensation resolves into tactility?

[Jean Klein]: Yes. Tactility is always there; it appears when muscular tension relaxes. The object resolves into its true nature because the tension inherent in the "object-making" process disappears. Mission accomplished. The object is only a ripple in consciousness, in your presence.

[Interlocutor]: This tension that creates the object seems to come from the subject. But if there is no subject...

[Jean Klein]: It is a pseudo-subject, which is also an object. This tension has no real origin other than consciousness itself. In the end, we call it "object," but there is no object. "Object" and "subject" are just labels from memory.

When you look at something, is there a "viewer"? There is only vision, only visibility. Only later do you say, "I saw it." There is no simultaneity between the vision and the "viewer." If you hear a sound, there is only "audibility." You only conceptualize it

as a personal entity later. There is vision, hearing, touching, but no one who touches, sees, or hears. The "one who hears" or "thinks" comes afterward. At the moment of the thought, there is only the thought.

When you are flying a plane, there is only "flying." When the situation becomes difficult—like flying into clouds—the thought intervenes: "I am the one flying." This is the tragedy. It is a tragedy to think you are the pilot. Two thoughts cannot exist simultaneously. There is only the flying. That is the emptiness. That is where "you" die. But you cannot find the "one" that dies. We live our immensity.