

# Jean Klein: Dialogue in Hammamet (May 9, 1989)

[Jean Klein]: One must familiarize oneself with a different quality of feeling the body. This is important. Refer to this quality several times during the day. This attention is totally non-directed, without goal or result. It is consciousness.

[Interlocutor]: (Refers to the intention of perception).

[Jean Klein]: (Refers to the transformation that occurs through this quality).

[Interlocutor]: What about fear and anxiety? Pain?

[Jean Klein]: Pain is an exception that requires our full attention. As the percipient, do you accept this pain in order to understand it? First, locate where the pain is. I'll speak of two types of acceptance: psychological and functional. If you do not accept the pain psychologically, you are in a state of conflict with it. Physical pain itself is an object. The percipient—your true nature—is totally outside the process. Through functional acceptance, by being awareness of the pain, the sensation becomes an indicator. It points directly back to the percipient. But the percipient is not an object; it can never be perceived or localized. That which is localized is always an object.

Generally, people emphasize the object seen, but you must bring it back to your vision, to consciousness itself. The gaze has all its potentiality within itself. You can never "look at" the looker; you can only be the looking.

[Interlocutor]: What about problems?

[Jean Klein]: There are no problems. "Problem" is not a command. There is nothing problematic in itself. The problematic element arises only from the point of view one takes. From a personal point of view, there is choice, selection, and division. From the point of view of your totality, your globality, there is no problem.

When you identify with these mental patterns, you are submerged in them. The position of the percipient is totally impersonal. This impersonal position allows energy to function independently. There is no personal "actor" or "doer"; there never was. There were only reactions to circumstances.

This allows for the release of deep-seated contractions. When a muscle is sensed this way, it functions harmoniously with its antagonistic nature. We are touching the energy body directly. The perceived exists only because there is a perceiver. What appears has no reality in itself; it always refers back to the percipient. Everything manifested is an expression of consciousness, of its pure potentiality.

Everything manifested is energy, nothing else. Even in animals, there is reception without a personal entity. The percipient is not energy and is not affected.

Returning to the question of the "indicator": acceptance of the fact is key. If I, as a person or individual, do not accept a sensation, I produce more pain. Functional acceptance means tolerating it, or rather, not even needing to "tolerate" it because there is no choice involved. Functional inacceptance happens when there is choice.

[Interlocutor]: Can you speak about anxiety?

[Jean Klein]: Anxiety is largely a product of memory. When you accept the perception, the "anxiety" is not actual. Memory is what keeps it alive. But in the actual perception, there is no anxiety. The actual is real; the word "anxiety" belongs to memory. Live with the perception! Making friends with it, being with the pain... that is the transformation.

Through functional acceptance, you participate in your own healing. You become increasingly familiar with body sensations, and you will see that the body "wakes up." Psychological debris can be totally abandoned in this light. This brings a completely different quality to your life. You become conscious of the body's natural functions, and in that awareness, the right action happens spontaneously. No one chooses; it is the body-mind that responds correctly.

Sensitivity is a quality that exists and with which one must become familiar. Intelligence is sensitivity. When we live with others or in society, this awareness is crucial.