

Jean Klein: Dialogue at Santa Sabina (1989)

[Jean Klein]: One must increasingly favor direct perception, a free thought, and pure observation. Many residues from the psyche—habits and patterns—prevent this direct seeing. Beyond these resides an expanded awareness.

[Interlocutor]: (Refers to welcoming perceptions and the body).

[Jean Klein]: Instead of looking at an object as something separate from you, let the object look at you. Relax your entire nervous system, especially the optic nerve. Be totally relaxed and free.

[Interlocutor]: I feel as if there are two things: the "welcoming" of perceptions, and then something else that feels very close to me, almost in my solar plexus or belly. It feels like being in a beautiful garden.

[Jean Klein]: Do not discriminate between the two. Be completely open and constant. Selection is only a form of mental production. The original approach to truth has nothing to do with personal demand or preference.

[Interlocutor]: Is it a good idea to maintain this expanded awareness?

[Jean Klein]: Absolutely. First you must "touch" it (sense it). If you identify with your body, you react. That is biological survival. But if you do not identify with your body, you are established in your true center. When you react, you are effectively in "hell."

Action is different from reaction. What looks like a reaction from the outside may be a spontaneous action from presence.

[Interlocutor]: Is what we see always a function of the brain? What is the quality of the "eye principle"?

[Jean Klein]: The brain is only a tool, a prolongation of the mind. In reality, nobody sees and nothing is seen; there is only vision itself. Can you localize a "seer"? No. Any thought like "I see a flower" is just a concept, a memory. Pure observation is "direct seeing." In that state, you are completely free, and energy is released at

many levels.

[Interlocutor]: Is awareness consciousness itself?

[Jean Klein]: Awareness is not an object. Objects appear *in* awareness. Awareness is the background, the source. The brain is the instrument that awareness uses for outward looking.

When you walk in the forest or the mountains, your attention is natural, not intentional. Misery comes when you qualify and interpret your experience; that is a reaction. In silence, there is no naming. Like in Chinese paintings, the "empty space" points to emptiness. When you look at a child, there are moments of absolute purity. That innocence is not something missing in you; it is your very nature. It is an awakening in yourself.

[Interlocutor]: Are the senses the vehicles of awareness?

[Jean Klein]: Yes. But when you live in the silence, without personal knowledge or interference, the object (like the branch in a painting) is just a pointer to the empty space.

(Refers to the concept of time). Past and future are memory. Even when you think of the past, that thinking happens in the present. You are fundamentally timeless.

[Interlocutor]: What about desire?

[Jean Klein]: Our fundamental desire is for our own essence. When a desired object is reached, there is a moment completely without time because neither the object nor the "desirer" is present. You find yourself in your own peace. That's what one really seeks in any desire.

[Interlocutor]: Does one live in that perspective? Is that where desires are fulfilled? What about driving a car?

[Jean Klein]: Driving a car is a great example. "No one drives, there is only the driving." When you drive, you are not enclosed in your car; your body expands, you have a plasticity that allows you to be open to all possibilities. There is no "I" driving separately from the universe. Everything helps if you do it from awareness, not habit.

Reality is not an "experience." Every experience is immediately absorbed into your presence, drawn like a magnet to its source. The body appears within awareness. From the perspective of pure awareness, the body is not a separate object but a

functional extension. Beyond all forms, there is only Consciousness.

In the Center, concepts of "good and bad" have no existence. Going to sleep consciously is very important; you must define yourself as that which remains through the transition of states.

[Interlocutor]: Is there anything special to watch for in sleep or dreams?

[Jean Klein]: Real sleep is absolute absence. Dreams are the "residue" or debris of the waking state. Everything goes together.