

Editors' Introduction

(The Moment is Now)

It is not easy to talk about and make people understand what the meaning of attention is, which is often confused with concentration, with observation, or it can even be absorbed into other conceptualizations or forms of experience. In depth psychology, Sigmund Freud tells us that to favor the unconscious the analyst must try to enter a state of fluctuating attention. Carl Gustav Jung often warns us to pay attention because what we experience is "simultaneously" conscious and unconscious. This, later, led to the possibility of experiencing multiple non-linear and consequential but synchronic worlds in one space-time (also thanks to the theory of synchronicity, developed through a dialogue with the physicist Wolfgang Pauli).

In this context, especially after the daring openings and hypotheses from the latest quantum physics, the concept of reality changes and requires, in order to make sense, a great deal of attention.

The very concept of "psychic" takes on a stronger and more experiential value if, as the Greek etymology states, psyché is a breath that passes and "animates" things, but eludes any attempt at objectification.

Given this premise, namely the inability to define the psyché precisely, attention is an essential condition in order to be able to perceive the subtle presence-absence that continually animates us and animates infinite possible and "contemporary" worlds.

A great spiritual master of our time, Jiddu Krishnamurti, sees and describes attention as a moment in which one experiences what in his speeches he called "enormous energy", in which all forms of consciousness coincide. Even if not guaranteed by any method, something "so extraordinary" "could happen" as to revolutionize individual and collective life, the only true and profound revolution: the "freedom of the known" as he called it, that is, experiencing that eternal present that exceeds the space-time of consciousness phenomenologically understood.

The works of psychologists and psychoanalysts, with different facets, address this arduous and difficult issue of attention.

From our perspective, we would conclude our brief introduction and reflection with some verses that J. Krishnamurti wrote among his few written things, since his teaching was mainly oral; these verses had the title The song of life and read:

I sit in the temple
I sit by the wayside
Watching the shadows move
From place to place

This is "attention", this is living the eternal present in which that human and cosmic "tremendous energy", enclosed in the mysterious experience of Existence, can take place and one experiences the unique true re-volution: "Life liberated".

Mariannina Failla (Univ. of Rome Tre), Luigi Aversa (CIPA)