

ENGLISH TITLE : The Obnubilation of the Ethics of the Virtual in the Face of Thanatos.

The virtual is a borrowing (1503) from the scholastic Latin *virtualis*; it means “which is only in process to power”. G. Deleuze, “the virtual is not opposed to the real but to the actual”. It is opposed in the sense of a potential fetal desire. The news is a pandemic in isolation; patients are in quarantine which resembles psychic imprisonment? Our words are more expressive than our consciousness on the darkness of the elaboration of the virtual of each one: our virtual ones remain an enigma, are far from consciousness, we are ignorant under the traumatic effect of the death drive, the illusion by an *amentia*. The virtual is a repetition between the desire to open and close affecting the death drive.

The link between machinization and the virtual is the construction of a psychic tear and the symbolic game in order to allow a work of emotional metaphorization. All this revolves around a non-figurable memory that stops speech and transforms it into images where metaphor reigns.

When we speak of the virtual bond, we cannot omit the lateral transference of the virtual biopsychic object relationship which converges with Grumberger's work on fetal “protonarcissism”. Prenatal psychosomatician who underlines the inertia of matrix functioning in humans. The lateral transfer consists of a biological fetus-placenta-mother triad which, in my opinion, clearly specifies the biological partition on which the virtual biopsychic object relationship is based. ROBV by an immateriality of the body around this transitionality which is the screen; the image, the result is the perinatal, the traverseability of space. This scheme -matrix-protonarcissism-machine- and virtuality puts in place a blind spot which consists in the search for illusory images refracted in the face of inertia the dead point, the equivalent of thanatos, gathering around the dread which covers a frozen state in the face of machinization, which may manifest itself as “disquieting strangeness” (Freud, 1919) or it may be better translated by the anxiety of annihilation, the disappearance, or the liberation of the object towards a To be human.

The “virtualization” of this framework will be discussed as a fruitful paradigmatic vision, through a virtual biopsychic object relationship (ROBV) which will be considered in: the space-time around birth, through this attempt at opening and closing , expression of a part of the engine of destruction which circulates freely in man.

The study of the meeting of an interference between the technique and a biopsychic process, the “become psychoanalyst in the virtual”. It illustrates the fundamental entanglement between the virtual, symbolic matrix of the human, the technical virtualization that accompanies it like its shadow. Freud describes the complexity of the memory apparatus by a bridge thrown through the metaphor between an innovative theory of memory and a technical creation or the creation of a mechanical robot lost in human sense. H. Searles, has led the way remarkably well. In 1960: “The non-human element of the environment of man forms one of the most fundamental constituents of psychic life”. His book, *The non-human environment, in the face of the pandemic*, does a need for the virtual?

Virtualization is a mutation of identity, a displacement of the ontological center of gravity of the considered object: instead of being defined by its actuality (a “solution”), “The actual and the virtual co-exist, and enter in a narrow circuit that constantly brings us back from one to the other. It is no longer a singularization, but an individuation as a process, the actual and its virtual. »

The obnubilation precisely has the function, thanks to the unconscious psychic implication of the psychoanalyst, of bringing to light the knotting of the transference-

countertransference relationship around a point of fixation, in repetition. This is why it is essential that the analyst watch over his countertransference; in a biological fetus-placenta-mother triad which, in my opinion, clearly specifies the biological partition on which the ROBV is based which will allow it to realize the possible presence of a blind spot with the machine.

The actual and its virtual appear in situations of identificatory, unconscious movement with one of the patient's internal objects or even with a split and denied part of the latter's ego. All the conditions are met for the emergence of a stain. blind.

When the analyst finds himself caught in a movement of the virtual because the patient in the suffering of the unknown his ROBV can be a borrowed object or in the sense of making a virtual technical bodily object, or the patient scotomizes his body.

Because the virtual leads to this detachment from this common border between body and technique, like extensions of the body the patient who passes from dependence on it by expressing the biopsychic object relationship through a prosthesis to autonomy the machine. The analyst must come out of his obsessing, because the online process aims at technical evolution which imposes itself as a substitute and an extension of biological evolution: where the patient's experience is expressed by machine tools by occupying a place of "artificial organ"

When the analyst finds himself caught in a movement or the patient uses the virtual in a functioning of prosthesis which is accompanied by another which tends to psychic peripheralization. The ethics of the analyst must be vigilant in order to get out of the obsessiveness towards a deepening in the interpretations.

From the rule of abstinence and benevolent neutrality consists in the inter-virtual exchange, to grasp the narcissistic extension of the patient's capacities, amplifies and reveals his potential for schizophrenic defense. It is very important to be careful when using them in some patients because they cause repetition of the foreign segregation that underlies the projective partial object relationship.

The analyst ensures the conduct of the session in a neutral place which remains the same; ideally, in order to support the traversability of spaces as well as the work of figurability. Interpreting this magnetism created by this virtual reality is central to the process of becoming human. Ethics consists in grasping suffering via virtual links to W. Bion's "beta elements". And the rare knowledge eventually turned into an "alpha element". By helping with transformation. How to remedy this virtuality of the excess of virtualization in a sense of affective perversion. We are talking about a relation of virtual biopsychic object by a human specificity within the framework of a metapsychology of the processes of transformations with three conditions : the analyst must be integrated there in front of the logical movement of the unconscious relations and must be balanced there in front of the conscious relations or in a movement these two poles, in constant interactive tension never resolved, must constitute a positive dialectic, initiator of creative transformations. Insofar as this last tension is inseparable from the listening thus aroused in the analyst's PCS system, obnubilation fulfills from the economic point of view a double function. Thus, on the one hand and from an intrapsychic point of view, Of the obnubilation of the counter-transferential après-coup and of the interpretations of closure. Obnubilation organizes a repressing motion of the analyst's excitement. On the other hand and from an interpersonal point of view, it constitutes a temporarily framing-containing form for the analytic treatment, which brings to the fore the unconscious nesting carried in the

residues of memories in metaphor. Nidation is a stage of revival of the archaic conflicts of separation to the most elaborate ones. In an enriching and dynamic or suffered and destabilizing transparency, the "problematic complex" of their lineage, of their biography is updated.

During the analysis, the virtual highlights the creativity and vulnerability of the metamorphoses of the perinatal segment. If the traumas or ghosts are revived, the labiopsychic will be in jeopardy and the cohesion of the virtual and the actual child, in danger. the anxiety that arises from the lack of representation and which would therefore be responsible for the advent of obnubilation in its counter-transference. This is the interpretation-closure.

Construction and transformation goes through in this ROBV. The virtual child corresponds to the "imagined" child, described by Soulé (1983) by Lebovici (1994) who breaks it down into an imaginary, fantastical, mythical child. The analyst's reverie of the imagined child is a sanctuary of the anticipation of the virtual child. The psychoanalyst takes the risk of creating, of pre-investing the imagined baby". on the way to conceptualizing ROBV. This metaphor of the virtual is similar to the placental container seeks to highlight the functional purpose of psychic gestation of the containment and interaction with the virtual child at the cost of a renegotiation of primary narcissism whose analysis consists of a incarnation and the exit from the inertia of the thanatos point towards the quality of the containing function of the psychic placenta of the psychoanalyst, determining for the genesis of the biopsychic relation of object with regard to the virtual child. As well as the postnatal analyst's empathy for the first real bond.