

An ethic that contemplates the cursed part

The title, with resonances to Bataille, is taken exclusively in metaphorical terms, alluding to the attempt to think of an ethic of the human that contemplates what is damned that constitutes it.

We rescue when he stated that the hatred of the Jew as an enemy that fascism will try to eliminate as a *"final solution"*, *"could not be explained exclusively by economic, political or religious motives"*, but rather points to *"the psychological structure itself"* as a foundation.

The fact that Freud published "Civilization and its Discontents" in 1930 - adding the last paragraph in 1931¹ - when the threat of Nazism was already notorious, makes it impossible to avoid that reference. He envisioned the questioning regarding that dark side of the soul as inevitable.

In 1915², when the first world war was declared, he expressed his disappointment with the assumption that *"foreigner"* and *"enemy"* could be united in a single concept that had been overcome.

I quote, *"War is not eliminable", "[...] as long as the differences between the conditions of existence of peoples and the aversion between them continue to be so great, wars will continue to take place by force."*

Far from limiting his research to a sociological inquiry, the analysis drifts towards *"what war does with us"*. We are surprised by his warning, *"... shouldn't we turn around to challenge the truth?... Wouldn't it be better to offer death its rightful place in reality and our thoughts and*

¹ Freud, S. "Civilization and its Discontents" (1930), Complete works, Vol. XXI, Amorrortu, Bs. As.,pág. 140. *"Here, in my opinion, is the decisive question for the fate of the human species: whether its cultural development will manage, and if so, to what extent, to dominate the disturbance of coexistence that comes from the human drive for aggression and self-annihilation. Our age perhaps deserves a particular interest precisely in connection with this. Today human beings have taken control over the forces of nature so far that with their help it will be easy for them to exterminate each other, down to the last man. They know; hence a good part of the contemporary restlessness, of his unhappiness, of his anguished mood. And now it is to be expected that the other of the two "heavenly powers", the eternal Eros, will make an effort to gain a foothold in the fight against his equally immortal enemy. But who can foresee the outcome?"*

² Freud, S. "Of war and death." 1915. Editions Amorrortu. T XIV

reveal a little more about our unconscious relationship with death, even up to now so carefully repressed?"

It seems that we should turn away from something that we turn our backs on. It was necessary the "Beyond the pleasure principle" to give it its place. We interpret that this indication made in "Of war and death" is an anticipation of what he was going to conjecture in his conversation with Einstein, in 1932.³

He rescues from his interlocutor *"the link he makes between law and power"* as a starting point to investigate the reason for the war. He asks: *"Am I authorized to substitute the word power for violence?"* He knots the right to violence, homologating culture to civilization as the place where the best we achieve and the worst we suffer are played out.

We must specify some concepts that we consider essential for our non-development.

1. The paternal function in Freud⁴, as a law-desire knot, it needs to be differentiated from any issue identifying a family role, or from the ideology that calls itself patriarchy. The establishment of this place, that of the dead father - one of the names of castration -, is the condition for the possibility of establishing a social bond. The knotting in the fraternal pact will be of resignation and discomfort, also of pacification. A double symptomatic dimension is established: a symbolic order that frames the impossible for everyone and the imperative order of repetition of the failure-operation.

2. We rescue the atheist position what he maintains by returning to the question of the myth in "Moses and the monotheistic religion". He listens to the silences, and reads the gaps, which makes a hole in the text. The credible is not homologated to the truth, and the various versions are interpreted as phantasmagoric positions that give consistency of being to the

³ Freud S. Why the war? 1932/33. E.A. TXXII

⁴ Freud S. We refer to the Freudian development in ". The consistency and the status of exception granted in certain readings convinced us that it was not obvious to remember a quote by J. Lacan from Seminar XVII, *"It is the position of the real father as Freud articulates it, namely, as an impossible, what makes the father be necessarily imagined as a depriver."*

subject and the Other. He wonders about the establishment of the idea of God, about the ways to make consist as One what is not, and about the value *"of delirium of historical truth that is imposed having to be believed as such"*.⁵

From the proposed logic we highlight the neurotic per-versión of any phantasmatic position and the fictional dimension of any truth that is constructed as reality.

3. When referring to the "Psychology of the masses", although the analysis begins with Le Bon's sociological perspective, it goes towards the mechanism that produces the *"mass effect"* putting in love, hypnosis, suggestion, the army, and the church in series. The question derives from the assumption of the group as a cause to the effect of alienation produced by identification. Identification with an idea sustained in the place of the Ideal is enough to make mass with itself.

Knowledge can become one of the names of the Other. Here is a worrying conservative and resistance side. Uniqueness and segregation effects appear as a Moebian band of the same identifying structure, in which hate can operate as a privileged supporter. We interpret that what are impasses of the structure, what is irreducible, does not exempt us from the responsibility of questioning ourselves about the singular subjective position that is adopted about that incurable.

4. Freud surprises us in his treatment of this subject in "Dostoyevsky and parricide". He conjectures about his primitive patricidal purpose, the comedy of death of his epileptic seizures by which he manages to satisfy sadistic and masochistic impulses, his attitude towards the authority of the *"little father tsar"* and before the belief in God. He risks that it is a hysteria. The fact that he has tortured himself all his life between faith and atheism places him in the position of a neurotic. However - and here is the accent that we want to highlight - in the struggle for life, the subject renounces choosing his freedom and puts himself *"side by side with his jailers"*, which *"made him reactionary"*.

⁵ We are alluding to Freudian metapsychology that is the basis of the proposed logic. Develop the topic in the text "From forgetum to delirium ", published "Del olvido al delirio" , in Conjectural N°52, April 2010.

We can rescue the qualification of "reactionary" to name the position that gives consistency of destination to an attribute of the structure, in this case, submission.

Fate will be one of the father's names.

From the logic proposed, we could deduce that covering the gap of what identification does not cover from the lack of being, consolidating knowledge as a field of truth, making contingency a destination, offering places of identification for the effective realization, in act, from the masochistic structure of the phantom, letting knowledge and power fall into the field of the Other, ultimately being guarantors of meaning, can't not be read except as a reactionary position.

5. Let us remember that Lacan predicted that this could always get worse and also anticipated the effects that we have already corroborated - that the promotion of the image, sustaining the belief in a possible identity, would cause the rise of racial hatred.

6. We are interested in dwelling on Freud's treatment of the irreducible to identity, the immeasurable of difference, what Lacan names there is no sexual relationship and that it does not seem forced to us to point out that we can read in the taboo of virginity.⁶

He locates "*the basic horror of women*" as a condition that can become taboo. He adds that "*it would be seductive to give in to the idea and derive it from the narcissism of small differences.*" However, he proposes something beyond that. It is in the encounter with absolute otherness that we can locate the foundation on which the taboo is built. From there, the culture fetishizes and stigmatizes. Would it be risky to serialize the taboo, religion, and historical construction as privileged places where to read the social translation of the very structure that constitutes the subject?

⁶ Freud, S. "The Taboo of Virginity (Contributions to the Psychology of Love, III)" (1918), Complete Works, Vol. XI, op. cit., p 194-195

The impossible to symbolize, which is a cause of anguish, drifts toward the demonic to fear and to the purification crusades. It is the neurotic operation that translates the impossible as forbidden and welds the other into contingency as a cause of deprivation. It is not the only place where the teacher points out these two dimensions that are articulated but that need to be differentiated: the displeasure of the hereafter of the pleasure principle framed in the discomfort of the beyond.

A concern invades my reflection regarding the discourse of the time that proclaims what I interpret as a denial of the impossible.⁷

The fundamentalism of the logic of capitalism finds outside the institutions the suitable ground to sustain the illusion of absolute freedom conducive to ignoring a new form of slavery: the religion of "everything is possible."

In terms of Freud, we could ask ourselves if we are willing to support and offer a voice to the delusions of truth of our time that are imposed as having to be believed as such; or if we recover - in terms of Lacan - the function of interpreters of the discord of languages.⁸

⁷ Freud had already sentenced, "*man has become a sort of god-prosthesis.*" Malaise in culture. Amorortu Edition. xxxi. Page 90

⁸ We are alluding to the sentence of Jacques Lacan. Function and field of the word. In Writings 1. XXI century editors. 1972

"It is better, then, that he who cannot unite the subjectivity of his time to his horizon resign. Well, how could he make his being the axis of so many lives who did not know anything about the dialectic that throws him with those lives into a symbolic movement? That he knows well the spiral into which his time drags him in the continued work of Babel and that he knows his role as interpreter in the discord of languages."

We develop this theme in the text entitled "Aspiration of in-difference" presented at the VII International Congress of Convergence, Psychoanalysis inserted in the polis. Tucuman, 2018