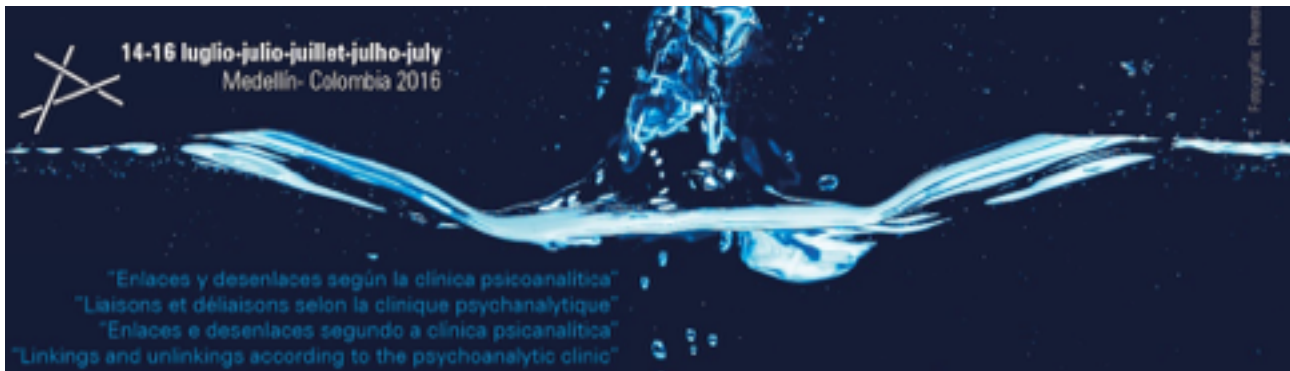


Medellín 2016 - RVI - Prelude - Juan Guillermo Uribe



The final denouement...

Freud taught us that the individual in the unconscious denies death, death is for one's counterpart: "It is indeed impossible to imagine our own death"; "we survive as spectators"; "We have attempted to kill it with our silence"; "At bottom no one believes in his own death, or, to put the same thing in another way, that in the unconscious every one of us is convinced of his own immortality"(1). It does not stop being paradoxical that Freud associates love and death.

Philosophy maintains Socrates affirmation before dying, when he says to his disciple Cebes: "That the philosopher desires death". There is here an exception, somebody does not deny death". But the difference introduced by Socrates is that he believed in the immortality of the soul, this gives a negation to the fact of death, as it happens in some religions.

In the seminar book 7, *The ethics of psychoanalysis*, when he introduces the tragedy of Antigone, he considers Ate –goddess of calamity- as a disgrace, and shows us Antigone's passionate obsession as she addresses her own ending, as clearly as he affirms in the tragedy, to the point of saying that her soul has been dead for a long time (2). Sophocles also affirms that man aims *pros atan*, towards Ate. Lacan comments on this lesson that man takes the bad for the good, because something of the beyond of the limits of the Ate became for Antigone her own good..." Ate as death is the supreme form of the Real: the only absolute truth. The end of all the links, the emaciated manifestation of the death drive.

Lacan teaches us in this seminar that:

"The relationship between action and the desire which inhabits it in the space of tragedy functions in the direction of a triumph of death. And I taught you to rectify the notion as a triumph of being-for-death that is formulated in Oedipus's *me thynai*, a phrase in which one finds that me, the negation that is identical to the entrance of the subject supported by the signifier. There lies the fundamental character of all tragic action." (3)

This is what maintains the tension of the subject facing the signifier: There will always be the ending of a link...

Fear

Fear has always been associated with death; its presence is acknowledged both in the subject as well as in the human community. How to immunize in the face of this feeling? Religions take advantage of the assumption of the immortality of the soul to silence the suffering facing the unknown of death as a “great ending” in many memorable works of literature. Funeral ceremonies are organized to confirm that the earthly living is just a step, a provisional abode. The denial, however, falls short in front of the forceful fact of death: Who goes on now?

Since Freud the verification of fear is given through the phobia. The case of Little Hans is paradigmatic of the relationship between angst and the phobic object. The subject also fears the disappearance of its desire, *afanisis*. Lacan teaches us that this fear has a close relationship with the castration complex. In the seminar book 6, *Desire and its Interpretation* in the lesson of February 4, he speaks of “an insufficient articulation, of a partial foreclosure of the castration complex.” In *L’etourdit*, he speaks of how death is a matter of calculus of probabilities, and how some assure themselves by means of insurance policies in facing that probability. (4)

In any case, fear can be verified, both in the demand for help as the subject enters analysis, as well as in the diffuse angst required by the trajectory of the cure in order to locate its coordinates. This fact of fear is also perfectly verifiable in our actuality, when we face precariousness of bonds, as has been recently transmitted to us by Colette Soler in her presentation. All of these forms of fear stand in a certain relationship with the “final denouement.”

Thomas Hobbes as quoted by Roberto Esposito in the book *Communitas*, writes: Everybody, effectively, is led to desire for himself what is good, or flee from what may be seen as bad, above all, the ultimate of all natural badness, which is death.” (5)

In spite of this, fear has a mythical antecedent and it is parricide. The guilt over the original crime turns into fear of the return of the dead one. The father as “Name” traverses the psychic history of both the individual and the collectivity.

What to do? When the precariousness of life can be recognized and the mechanism of denial is not utilized, it is possible for each one to “know how to do with that,” and each one is alone there, ech-o of Lacan’s work.

Juan Guillermo Uribe, October 26, 2015

Translation by Macario Giraldo

1 Freud, Sigmund, *Our attitude towards death*, 1915, The Hoggart Press and the Institute for Psychoanalysis, 1957, London, Vol. XIV, p.289

2 Lacan, Jacques, Seminar Book 7, *The Ethics of Psychoanalysis, 1959-60*, W W Norton & Company, Inc. New York, London, 1992, p. 270

3. Op. Cit., p.313

4. Lacan, Jacques, *Autres Ecrits, L’etourdit*. Spanish version:Paidos, Buenos Aires, 2012, p.500

5. Esposito, Roberto, *Communitas, Origen y destino de la comunidad. Amorrortu Editores, Buenos Aires 2007*