

Fragment 1

Background of the question

Today, anxiety ¹ is diluted into variants that remove any ethical value from it. Panic, anguish, phobias, psychic and somatic migratory symptoms, guilt and depression due to lack of reaction. As always, attempts are made to suppress it by means of drugs, alcohol, mushrooms, magic words, religious rites and other medicines now provided by science.

In 1844, at the same time as Marx was coining the notion of the social symptom, Kierkegaard introduced anxiety as a concept. Anxiety cannot be defined as social or plural; it is personal and linked to sin, to the choice based on the knowledge of sex - *sex* in the literal sense of the term, *cut*. Unlike all the mediations of Hegelian absolute knowledge, sex is, for Kierkegaard, the only case where synthesis implies opposition and requires choice. There is no intermediate reality, and if one is needed, there is anxiety. He did this discreetly, and his text *Begrebet Angest* was published under the pseudonym Vigilius Haufniensis. Freud would inaugurate a new discipline, by openly considering that anxiety and symptom, for those who speak equivocal languages, involves sex as a causal condition.

In the inhospitable German context of 1927, Heidegger explained that anxiety is not produced before any object of the world, but before the *mundus* (order) as such, that world which duplicates the body and which Lacan, who read Heidegger carefully, would reduce to an object *a*. Anxiety tears us away from the everyday, impersonal reality of common discourse, the market in which things have an exchange or scrap value. This order of commodities imposes itself on all subjective references, making the speaker more and more vulnerable to an anxiety that, suddenly, reduces him to the body as *solus ipse* in a shopping world, non-place, *unheimlich*. For this reason, the certainty of anxiety, still without reality, implies the possibility, the imminence of Other thing (*Autre chose*).

The cure proposed by the philosopher is the introduction of the singular existence into time, each day has enough trouble of its own (*Sorge, souci*), the cure consisting in the action of being-for-death. A few decades earlier, Freud had warned that anxiety does not only arise in this perspective, and without pseudonyms introduces the-being-for-the-sex, the being-two: the anxiety occurs in front of the Other body, the desire of the Other, the deficient relationship with the Other, abandonment and even the desire of death (of the Other).

The philosophical solution, whether neutral or generic, is limited to self-help: you read the manual and manage as best you can. The scientific solution is medication: you treat your body as a biochemical being. Freud's approach, on the other hand, relies on an encounter with an Other capable of listening to anxiety and making it speak, of bringing it into the subjective field of interpretation, symptom and transference. It's a question of moving from certainty to belief (*y croire*), believing that it means something.

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¹ With reference to Lacan's Seminar X "Angoisse", translated into English by Anxiety.