



SOCIETÀ AMICI DEL PENSIERO



## TO SIGMUND FREUD

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Read in Freud's study, Berggasse 19, Wien  
in the tenth Anniversary from the Foundation of Studium Cartello  
Saturday, 31<sup>th</sup> of July 2004

This homage to Freud is presented by some Members and Collaborators of *Studium Cartello* at the end of the tenth year from its foundation (July 1994). *Studium Cartello* succeeds to "Il Lavoro Psicoanalitico", Association of psychoanalysis established in 1983, which itself took over the 1973 "Scuola Freudiana".

This quick chronological information is motivated: it refers to a long, industrious, desirable course.

A. We salute Freud as the founder of a *Positive Order* (*Ordinamento positivo*) of the experience. A founder as a founder of a Constitution and not as a theorist of a science that has by now become traditional albeit being modern.

Such *Order* does not exist in nature: it is established.

The order derived by it, "*Topik*", is peaceful but not at peace: it is opposed by the pathology, both the individual pathology and the pathology of Culture. The pathology is disorder, not first of all in a medical sense but as a dis-order with respect to that order, which is order of Civilization. The Freudian name for such dis-order is "Superego".

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<sup>1</sup> Courtesy translation by Luca Flabbi, July 2007.



We pay homage to Freud because he has started a science which is not detached: it is a Manifesto of the freedom for everyone. A science like this is a *prudentia* (as in *iuris-prudentia*) distinct from the *scientia*.

The science started by Freud restores the psychological competence of the individual who has been deprived of it by the psychopathology and by Culture.

The growth of the detached science (the modern science but, in some respects, also the old one) – that psychoanalysis regards as friend – necessarily generates darkness over the non-specialist, darkness only mildly enlightened by popular science which still keeps, actually makes, the recipient passive. The detached Science does not have the power to free from obscurantism, and of keeping at bay the temptation of the occultism, which “black tide of mud” Freud stigmatized.

Freudian science sees *savant* and *non-savant* on the same level, standing at the same starting line. On the couch, one can clearly see that they are even.

The *savant* of every age, in particular or at least in a more codified way in the late modernity, has always wanted to avoid his own imputability. When Freud says “repression” he is making a judgment of imputability, and it is making it precisely at the level of knowledge: “There is something you do not want to know about”, even if with the *excusatio*: “You cannot help it”, that is: it is a matter of psychopathology.

The *savant* institutionally rejects the Freudian *peccavimus*, starting from a “trauma”, received or imposed upon, which is a crime and which is as such taken away from the causality of nature. Here we have examples – repression, trauma – of psychoanalysis as a jurisprudence a “*Topica*” as well as an “*Economica*” and a “*Dinamica*”.

Freud’s Tribunal is unarmed and peaceful and is composed only by those who freely want to compose it.

Its judgments are imputative truths, with no sanction; better yet: in which the sanction is the imputative truth itself, i.e. a judgment.

With Kelsen – hosted by Freud in this same room in 1922 – we say that the man is not imputable because he is free, but he is free because he is imputable.

It would be more logical to negate the possibility of a Psychology as science than assert it as a specialization like other sciences, or worse yet: as subordinated to the other sciences. Freud’s science is a science for the generalist (from *genus*, human) not for the specialist.

That few or many are cultivating it, it is just “a matter of facts”. About the nature of these “facts” we have always made clear that it is not a matter of “facts” detached from “law” (*diritto, ius*) but of a juridical fact from a First Law (so called *Primo Diritto*.) A *Primo Diritto* that lives, in the sense of the common definition of law, in the appropriate juridical space of the juridically permitted, that is the space of what is not juridically prohibited in an explicit way.



When some followers of the neurosciences try to seize the psychoanalysis – for example even founding establishing an *International Neuro-Psychoanalysis Society* that reminds us the Nazi *Anschluss* of Austria: but maybe they do not realize it, “Lord, forgive them!” – declaring it finally validated by them, we find ourselves at the presence of an Orwellian Psychopolice which only reason to exist is the abolition of the juridical consent, and with it of the *ius* itself.

A *scientia* pretending to do *Order* would give the worst world possible: it would be lacking... *prudentia*.

Neurosciences would do well to study the biological ways in which the brain obeys in an ancillary way and without objections to the thought (*pensiero*), in the same way as the sane thought is pleased with its own body, and with its own brain, without aspiring to force its limits by extension (occultism) or by inhibition (pathology). It is in the pathology that the thought does not please the body in its own nature anymore, nor it is pleased by the body, up to mutilate it functionally (inhibition, symptom) or even anatomically.

There is no *beyond the body* (“*aldilà del corpo*”): the body is made a *beyond* with respect to the nature thanks to the thought – *Order* that, pleased by it, pre-disposes and pre-meditates the satisfaction of the body. Here it is the thought – in particular that kind of thought badly called “dream” by the linguistic tradition – predisposed in order to receive the satisfaction. It is happening to the individual what we may say about a government: it is working, when actually does it (which is not terribly frequent), in order to attain the economic satisfaction of the country.

B. Again, we pay homage to Freud because he has established the elements of a science of the “man” (“*uomo*”) – nothing to do with the Humanities (“*Scienze Umane*”) – based on a concept, Begriff, of “man” outside any fideism in his existence or any philosopheme about the soul.

Such concept is that of a body within nature but with a law of motion that does not exist among the laws of nature, a meta-physical law of motion:

“drive” (*Trieb*) is the Freudian name for such meta(-psychological) law as a device established and articulated in the complexity of four moments or sentences (pressure, source, object, aim; *Drang, Quelle, Objekt, Ziel*): complexity which the sciences are not up to;

“Unconscious” (*Unbewusst*) is the Freudian name of the act of thinking this law, also as the thought that actively elaborates it (“source” is the subject itself, that is, in the normality, a concept of competence). “Un-conscious” does not in the first place mean unconsciousness (this is the case of the psychopathology, and only in part): but it means that the thought precedes the conscience. Conscience which is up to the thought only when is pleased about it.



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'This law of motion of the bodies has nothing to do, and radically so, with the "instinct".

This is true starting from the baby: the baby described by Freud is an intellectual. Intellectual but honest: in being *naïve* he will not be able to defend himself from the trauma of a deceit. Deceit that later will tempt him into being dishonest, that typical intellectual vice.

The fact that Freud, first if not unique, has given us the concept of "man" is even more relevant today when, at the level of world-wide Culture, we are at the "a-homism" (*a-uomismo*) (Foucault) as just a few decades ago we were saying "a-theism".

Freud has given substance of concept to the biblical description of Adam i.e. man means:

1<sup>st</sup> "in image and likeness of God" – independently from faith, religion, theology – that is: thought not caused (not object of the natural sciences) with legislative and entrepreneurial faculty ("giving names to the things"). It is only in the pathology – consequence of the "original sin" – that the man will move to the causation, moreover not the natural causation but the imperative causation (the Freudian "Superego");

2<sup>nd</sup> constitutionally man and woman before any enjoyment and reproduction where the constitution is a psychical constitution that we recognize as juridical.

The "man" is man because acts (thinks) juridically. Or anti-juridically: in the pathology the man is screamingly anti-juridical, up to the vandalism.

More. Freud has totally and suddenly renewed the question about the man: not anymore "What is the man?" but "Who is the man?" In fact, not a question but a statement: "Who! is". "Who!" translates *Es* in the sane, or healed, men.

This is a radical innovation with respect to the whole history of philosophy: there is no passage from *quid* to *quis*, there is no general ontology (which, already in the '600, was treating as *quid* not only the man but also God.) Here it is a metaphysics distinct from any other metaphysics of the history of philosophy.

No previous metaphysics had the concept of "man" as the concept of a peculiar law of motion of bodies ("drive") and thoughts ("Unconscious"). It is a logic and primary concept, and nonexistent in nature, with respect to the always dark "conscience". Dark because the conscience is not definable ahead of the distinction between normal and pathological. The anterior, primary, absolute, ab-solute from the thought "conscience" is psychosis and perversion.

Again about "in image and likeness": it means cultured and man as the cultured third, or first, with respect to Nature and Culture. Nature and Culture without the cultured man are a system of vertical and horizontal bars crossing in the pattern of a jail



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C. It is appropriate to finally conclude this homage that could last much longer. We just mention here something about the Freudian paper of 1919 “On the Teaching of Psycho-Analysis in Universities”. We just remind that *Studium Cartello* has “Idea of a University” as its additional designation, that is: it is not a matter of teaching psychoanalysis in the current University but of thinking a University already articulated following the “thought *de natura*”. Such University will prominently include Law (*Ius*), Economic Science, Logic. We remind that the word *Studium* is taken from the beginnings of the European University in the XI century - the *Studium* from Bologna - with its motto of the time: “*Erubescimus sine lege loquentes*”.

D. We save on mentioning more about this homage by referring to the attached document (the interview of Giacomo B. Contri about J. Lacan by Raffaella Colombo) where the Seminar by J. Lacan is placed within the Freudian seed of the Freudian Era.

*Studium Cartello* is working together on the *Order (Ordinamento)* started by Freud.