

Contra el Yo y otros contras...¹

1.

El capitalismo no es un sistema entre otros, no está, en principio, en discusión, es el zócalo de la experiencia humana actual, de una actualidad por él mismo inventada, es la experiencia de la justificación de sí en sí mismo y en cada uno de nosotros. Se trata de una lógica de la autorreferencialidad extendida y multiplicada, no ya de un individualismo egoísta pasible de las mil y una críticas morales, sino de una autorreflexividad estética-política banalmente gozosa. El Capital, encarnado en todo tipo de agentes y gerentes, entendió antes y mejor que nadie el anuncio nietzscheano, el diagnóstico freudiano y la crítica marxista. Esa es su potencia: en última instancia sólo nos ofrece nuestro propio regodeo personal. Máximo de sujeción y máxima promesa de libertad forman un único pliegue. Ni siquiera se trata del espejo que, quién sabe, aun guarde en algún recóndito rebote una sorpresa o un sinsabor. Somos una parodia cuando desesperados reclamamos aunque más no sea un "malestar" sobre el cual "trabajar"². ¿La experiencia? Eso es cosa del pasado. Hoy, el sentido se desfleca.

Cada vez más el individuo aparece como un nodo, pero no por su capacidad de formar parte de lazos que se anudarían en él como lugar de un destello posible, sino por su centralidad como lógica de funcionamiento, ya que, pareciendo conectarse con todo vuelve a todo lo que no es Yo un desprendimiento de su necesidad, un útil disponible. El hiper-individuo, el nodo feliz, no vive según los anudamientos que traman su subjetividad como proceso y arman un mundo posible, sino que existe como tal sólo atado a sí mismo, y su soberbia habla en su nombre: Yo soy el mundo (como dice la publicidad de una de las empresas de telecomunicaciones últimamente beneficiadas en nuestro país: "Cada persona es un mundo").

"La atracción es para Blanchot lo que, sin duda, es para Sade el deseo, para Nietzsche la fuerza, para Artaud a materialidad del pensamiento, para Bataille la transgresión: la experiencia pura y más desnuda del afuera". Michel Foucault

En la era de la incitación al placer la atracción no parece posible, ya que el afuera se cifra envolvente seductor, confirmación pomposa de lo que ya sabíamos anhelar personal. Una suerte de linaje del pensamiento del afuera contesta al encerrante giro lingüístico con el giro que se afuera –si nos permitimos el verbo "afuera"–, el coraje de pensar con y a pesar del vacío que, en su incesante retiro sólo se presenta

¹ Escrito después de ver la película autobiográfica de Narcisa Hirsch y antes de leer en un recital de pintura de Lula Mari. Algo de eso hay.

² Vale la pena, en este sentido, revisar *El bienestar en la cultura* de Pablo Hupert.

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Michael Rajnik



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