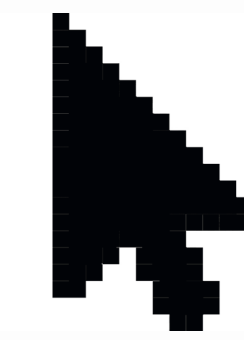


coincide. There is also a materialist version of the Absolute at work from de Sade to Bataille: that of the ecstatic outburst of destructive negativity. Since reality is a constant flow of generation and corruption of particular forms, the only contact with the Absolute is to ecstatically identify with the destructive force itself.

A homologous case can be made for sexuality. Far from providing the natural foundation of human lives, sexuality is the very terrain where humans detach themselves from nature: the idea of sexual perversion or of a deadly sexual passion is totally foreign to the animal universe.

The becoming-cultural of sexuality is thus not the becoming-cultural of nature, but the attempt to domesticate a properly un-natural excess of the meta-physical sexual passion. This excess of negativity discernible in sex, what Freud called "death drive," is the very dimension of "unruliness" identified by Kant as the violent freedom on account of which man, in contrast to animals, needs a master. So it is not just that sexuality is the animal substance which is then "sublated" into civilized modes and rituals, gentrified, disciplined, etc. — the excess itself of sexuality which threatens to explode the "civilized" constraints, sexuality as unconditional Passion, is the result of Culture. In the terms of Wagner's *Tristan*: civilization is not only the universe of the Day, rituals and honors that bind us, but the Night itself, the infinite passion in which the two lovers want to dissolve their ordinary daily existence — animals know no such passion. This infinite passion, neither nature nor culture, is our contact with the Absolute, and since it is impossible (self-destructive) to dwell in it, we escape into historicized symbolization.

Although this last version may sound Hegelian-Lacanian, we should opt for a wholly different path: not the path of some radical or extreme experience from which we necessarily fall but this fall itself. While our starting point is, as usual, the gap that separates us, our finite mind, from the Absolute, the solution, the way out, is not to somehow overcome this gap, to rejoin the



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The next 4 sentences are repeated in chap. 14 at pp. 5-6



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repeats chap. 6 p. 51



Kako

lahko

Hegla

pišemo

naprej?