

## I. The cuirass of the supplicant

In the 19th century, the Saxon educator Moritz Schreber adorned his son, most certainly inspired by the first act of barbarism, with a conquistador's helmet to suffocate his head, and surrounded by cages to straighten his back and immobilize his hands. He elaborated, not on his own, but the whole society took part in it, the *Schwarze Pädagogik*. The pedagogue encloses the child in a world which is foreign to him and calls this process discipline, with *schlagues*. This device is the material realization of what the Viennese psychoanalyst Wilhelm Reich called cuirass: "The cuirassed man, frozen in his mechanistic stiffness, produces mechanistic thoughts, creates mechanistic tools and forms a mechanistic idea of nature."<sup>1</sup> So much so that the human being can neither think nor accomplish anything that does not respond to his cuirass. It is a straitjacket that the civilized man imposes on his character and his institutions as well as on his own body.

Pierre Klossowski seized with fulgurating the point where the regime of reproduction of the species and the regime of disciplinary reproduction come to articulate themselves in an economy knotting political and pulsional, "the properly mercantile character of the pulsional life within the individuals".<sup>2</sup> This pulsional life is productive of a first repression that makes the bodies disposed to the productive organization of the industrial civilization - this organization that is the disciplinary. The proper body is configured from a fight, permanent and always in progress while the intensity of certain forces prevails on others: "The one who will pay in a way or another, it is the support constituted by the place where the fight takes place, where a possible or untraceable compromise is trafficked and negotiated, the proper body."<sup>3</sup> The body is this cuirass, as a fear of the free motility of voluptuous emotions. It is established in the terror of the total convulsions that it seeks to banish.

It is from this body, organized and hierarchical - hierarchy of needs and hierarchy of values where the forces see themselves limited and relative - that the carcass comes to be grafted, as an additional guarantee, a "it is necessary that *it* holds", this artificial unity of the support. And yet so precarious that it needs a heavy carcass to maintain it and immobilize the impulses in presence. Immobilization, that is to say constitutive censorship of the unity of the self - this western wound and which results from this so rare moment of immanence of the flesh: the moment when the mouth kissing itself believed itself responsible for the word - *Me*, I speak! And here we have begun to interpret the impulsive life, what agitates us as an inexpressible and unknowable phantasm, according to a whole heap of social and moral needs that ensure the disposition of the bodies to its repression and its sanction. To the black mechanics of the father Schreber.

We must ask ourselves this: starting from the disposition of the being to the industrial modifications, what are the existential consequences within the western civilization? "The pathological behavior of our industrial civilization" opens Klossowski's libidinal investigation and continues here from the paranoid demand of the father to enclose in a carcass of more or less trivial metals not only the head and the thorax of his son, but also what serves him to live and to think, that is to say, his hands that touch the turgid limb and the high solar place. And how, in the experience of what he cannot touch, he attributes to him the entrance and the exit of the divine: Anus.

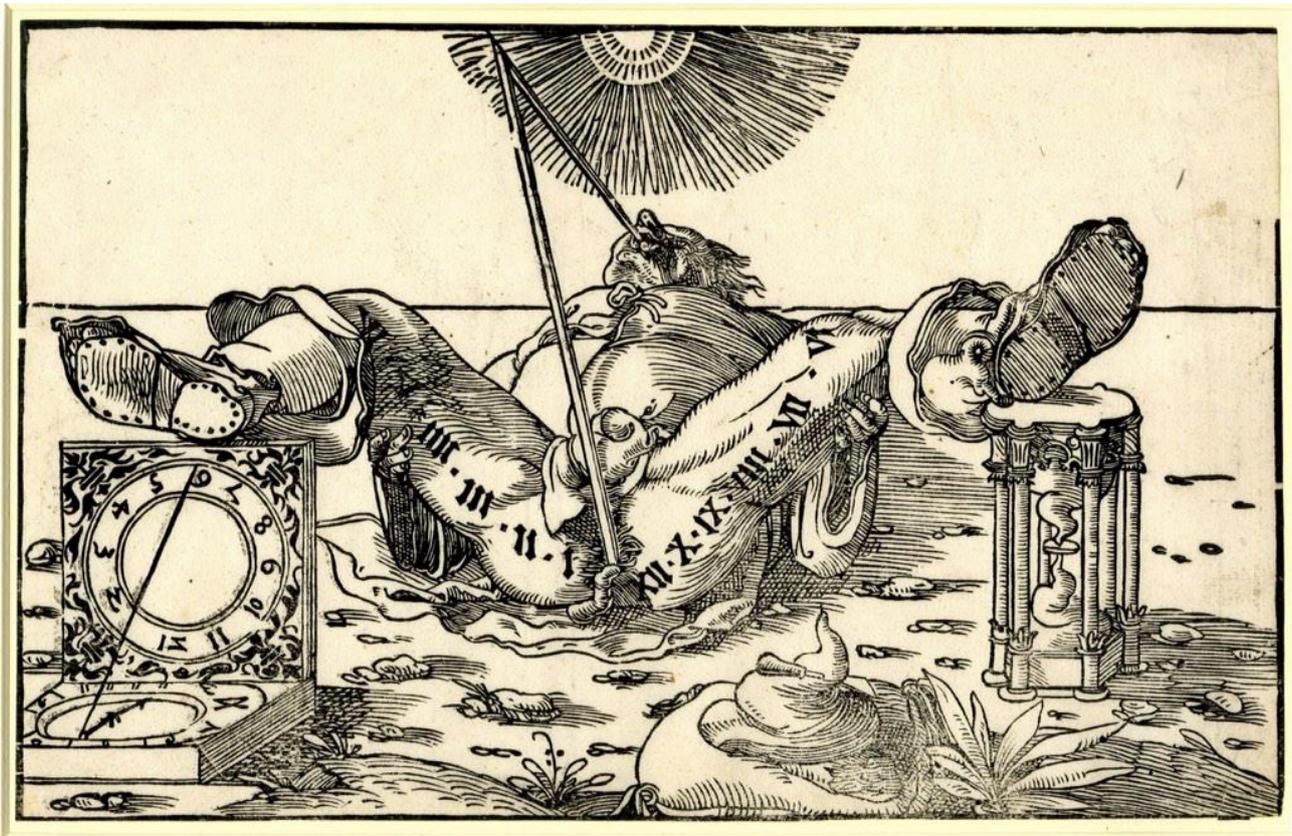
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<sup>1</sup>W. Reich, *L'éther, Dieu et le diable. (Ether, God and Devil)*

<sup>2</sup>P. Klossowski, *La monnaie vivante. (The Living Currency)*

<sup>3</sup> Idem

## II. The whore-becoming towards God (Le devenir-putain)



*Did Daddy really want me to get naked before the Eternal One, while at the height of the zenith the long metal rods that encircled my body were being removed as He groped me?*

The whole carcass of *Vater Schreber* responds to the disciplinary logic of industrial civilization. But it is certain that it is the son, indulging in his fornication with God, that is to say the moment when the latter makes him fat with his works - solar rays in the anus -, this moment of the *Transition of the Virgin into the spouse of God*, that Schreber gives to see what arranges our modern world starting from the bursting of his own - this myriad of beings that he gives birth to by the foundation is only made possible by the explosion of the carcass - : what he throws in front, it is this first big drama that was the privatization of the anus<sup>4</sup>. Closure of the place of the impulses. This privatization can be named: merchandise, phallic stage, cleanliness, heterosexuality, complex of the lame or quite simply the *West*. It is in this precise point that censorship is formed and that it is exercised - it is at night that vigilance is relaxed; and it is well for this reason known to the pedagogue that the child is tied up and prevented from trying it.

When did gold become currency? What are the successive layers of violence that organized this diabolical passage? It was when the anus was privatized, when the sun no longer gave its color to gold, but when it was searched in the deepest mines with the barbarity of the European, and when it turned red one night in October 1492<sup>5</sup>. When the fortress of Cibao was erected, a sinister fence, and property was proclaimed in gain and exchange in destruction. Commodity. Since then, it has been a

<sup>4</sup> G. Deleuze et F. Guattari, *L'Anti-Œdipe. (Anti-Oedipus)*

<sup>5</sup> D. Danowski et E. Viveiros de Castro, « L'arrêt de monde », in *De l'Univers clos au monde infini. From the Closed World to the Infinite Universe*,

long sequence of barbarities and all-too-human excesses - civilized insertions of which the armored cage is only a logical outcome - like layers or strata from which a dreadful mixture of sand and blood was consolidated. *Das Gold Der Liebe*. When money is instituted, it is done with a knife.

Commodity, as the sacred disappeared, ceremonial Anus. Here our bodies closed, became like smooth surfaces (*res extensa*) - innocence of the civilized: if I don't have a hole, I can't make one for others, there on his side, *you have nothing to fear from me*. In the industrial world, the civilized one thinks thus to offer himself naked to his single factories; but it is that he does not notice his metallic frame. All I see him armoured and throwing himself into the abyss, surrounded by so many fibulae that all his gestures are motionless and then, here he is waiting inside. So much so that cuirass is perhaps only another word for that of carrion: that is to say, immobile body without principle of life. Because, I repeat it again, it is the anus which is the seat of the impulses.

And to see oneself cut off from it, is literally to be-perishing on the spot.

### III. The counter-generality by the gang

A rule for the new society: everyone gets only what he or she really can - and as everyone has discovered the gluttony of his or her anus - a gluttony that is no longer individual (hoarding, ownership) but an exacerbated tendency to connect in a group (gang) desire<sup>6</sup> - appetite to hook up. This is not a cry for a lost pastoral, like a before-civilization, but the affirmation that the homosexual desire is only understood as the realization of an impossible project - instead of the pacifying utopia of Muñoz (*Cruising Utopia*), which ignores the fight of the impulse forces and is satisfied with the carcass -, not to elaborate the utopia inside the carcass but on the ruins of the latter. Schreber, as well as Heliogabalus, threw themselves into this impossible project with all the fury that should have been ours, too appesantised by the pile of metals.

P. B. Preciado had proposed *wittigs* as a word to designate the bodies of his contra-sexuality. Let us extend the gesture in a contra-generality - the homosexual desire seeks to establish in universality the counter-generality that it represents in the order of the copulation, the schreberian body for the discovery of another support that makes impossible the individual unity of its body and any functionalism of its organs, from an aim of the heterosexual reproduction. From the isolated gesture of the solar whore, to secrete another social body where the creative potential of the desire and the flesh makes law. The disciplinary repetition, of the hierarchization of our bodies, the repetitive balancing between reproduction and conservation, meets the homosexual coitus as non-reproduction. It is thus that the resolution to this civilizational balancing act is found (always the obsession between Apocalypse and Redemption<sup>7</sup>).

While the carcass immobilized us - the disciplinary was in a certain way mobile, it traveled on us while we were resolved to standstill; in the aftermath, BDSM body *versus* pedagogical body; cruising body versus procreative monogamous body. In this utopia of the counter-generality, established on the ruins of the disciplinary, new perceptions are affirmed, no longer slowed down and made static by the carcass, but the manners to feel, to perceive and to feel of the Schreiberian supplicant.

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<sup>6</sup> G. Hocquenghem, *Le désir homosexuel. (The Homosexual Desire)*

<sup>7</sup> D.H.Lawrence, *Apocalypse*. In the project of ending war and judgment, and of producing new connections that are no longer mercantile, "we must begin with the sun" wrote Lawrence.