Psychoanalysis and antisemitism: from the myth of the Judeo-Satan to the otherness at the pulsional

Psicanálise e antissemitismo: do mito do judeu-satã à alteridade do pulsional

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ABSTRACT
We question antisemitism for its historical, social and psychological reasons. We reconsider the Freudian analyzes about Moses as a hero, an introducer of circumcision, up to the thesis of his murder. Next, we analyze Bonapartean research on the formation of the Judeo-Satan myth and the psychological causes of anti-Semitism falling back on the aggression drive. Our methodological purpose is, from the Laplanchean point of view, to consider the Ptolemaic and Copernican arguments, especially the latter, as they are committed to the role of the other in the drive. Following this journey, our conclusions aim at the pulsional or aggressive roots of anti-Semitism encompassing both the individual and collective spheres.

Keywords: antisemitism, jew, myth, drive, aggression.

RESUMO
Interpelamos o antissemitismo nas suas razões históricas, sociais e psicológicas. Reconsideramos as análises freudianas sobre Moisés como herói, introduzidor da circuncisão, até a tese do seu assassinato. Em seguida, analisamos as pesquisas bonaparteanas sobre a formação do mito do judeu-satã e as causas psicológicas do antissemitismo recaindo na pulsão de agressão. Nosso propósito metodológico é do ponto de vista laplancheano considerarmos os argumentos ptolomaicos e copernicanos, sobretudo, estes últimos, pois, estão compromissados com o papel do outro no pulsional. Feito esse percurso nossas conclusões visam que as raízes pulsionais ou agressivas do antissemitismo abarcam tanto a esfera individual quanto coletiva.

Palavras-chave: antissemitismo, judeu, mito, pulsão, agressão.

1 INTRODUCTION
We question the theme of anti-Semitism, institutionalized racism, which goes through the history of psychoanalysis, in view of the persecution that Sigmund Freud
himself suffered in his last months of life. Marie Bonaparte managed to save him, along with his last biographer, and took him to England (BERTIN, 1989; EDMUNDSON, 2009). Since that time many psychoanalysts have been driven to cast reflections on the psychological implications of anti-Semitism. So my research question is to know what are the historical, social and psychological reasons for anti-Semitism? To answer the first two questions we will have as objectives: to bring the considerations pointed out by Freud (1939/1976; 1938/1976) about the figure of Moses as a hero; the custom of circumcision, responsible for giving this people a status differentiated from the other peoples; and, finally, to discuss the thesis of the murder of Moses, and at this point it will be inevitable for us to carry out a game of ideas with another Freudian text on the hypothesis of the assassination of the Primevo Father and its repercussions (FREUD, I, 1.1.1.111319377777777 6). Finally, to answer the last question, we will deal with the researches of Bonaparte (1951a; 1951b; 1951c) that enlighten us from the religious reasons (the diaspora), social reasons (the isolation imposed on the Jewish people) and all the other ordinances of the privileged phenomenon that was the Nazi program that compiled the formation of the myth of the Jew-Satan (BONAPARTE, 1951a). Such Bonapartean researches were written by means of notations taken of own fist in the midst of the general population, mainly soldiers. The latter, in the form of testimonies, helped her to write the stories of the myths that arose during the whole period of the two Great World Wars (BERTIN, 1989), and opportunely published in the work that serves as a guide. Above all, we understand the complex explanation of the psychological causes of anti-Semitism, both in the Freudian proposal of pulsional dualism (FREUD, 1920/1976) and the fear of castration raised by circumcision, as well as by the pulsion of aggression (Bonaparte, 1951c).

The methodological purpose of this work will be from the point of view of Laplanche (2008a) we consider the advances and setbacks of Bonapartean reflection. First, by elucidating his Ptolemaic argument that biology comes to place sexuality as in continuity with the development of the organism, very common thought among psychoanalysts of his time, and also the adoption of the translation of the German term Trieb by instinct or impulsion (impulsion) (BONAPARTE, 1951d). Second, after having explored this limitation, I propose to indicate the advances of the author, Copernican axis, committed to the totally exogenous conception of sexuality, which refers to the role of the other human in the pulse (LAPLANCHE, 1992). In this scenario we see that the
Bonapartean view privileges the reflexive moment (selbst or self) in the relationship between masochism and sadism, in a similar way to the Laplanchean view, (LAPLANCHE, 1970/1985). However, this does not necessarily mean something Copernican, which we will investigate shortly afterwards. Having done this, our conclusions aim to declare that the importance of Bonapartean texts goes beyond psychoanalysis and constitute a very effective political action not only in its time, but also, in the present day, against racism, whose pulsing or aggressive roots of anti-Semitism encompass both the individual and collective sphere.

2 FREUD'S MOSES AND BONAPARTE'S JEW-SATAN

It will be in the scenario of the Nazi occupation of Austria and the inevitable exile in London that Freud's main text (1939/1976) on anti-Semitism is published, in which the outburst emerges: "We are living in an especially marked period. To our astonishment, we discovered that progress was allied to barbarism" (p. 71). In fact, a remarkable text, in which some points about anti-Semitism are cast, which we cannot ignore, if we want to continue thinking about psychoanalysis in the face of social facts: the violence perpetrated against the Jews.

The first point that we elucidate is the figure of Moses as a hero of the Jewish people, a thesis by Freud (1939/1976) which puts it that:

Moses was an Egyptian - probably an aristocrat - about whom the legend was invented to turn him into a Jew. ... While normally a hero, in the course of his life, rises above his humble beginning, the heroic life of the man Moses began with him descending from his high position and falling to the level of the Sons of Israel (p. 28).

This hypothesis, that Moses was Egyptian, is based on the translation of the Jewish formula that says: "Hear, Israel, our god Aten (Adonai) is the only god" (FREUD, 1939/1976, p.39), so, being Moses an Egyptian, the religion he transmitted to the Jewish people, should also be an Egyptian religion. The religion of Pharaoh Amenhotep IV or Akhenaten, whose main characteristics were the prohibition of pictorial representations of any kind, resistance to magical thought, and the belief of an afterlife. From this came monotheism, the idea of a universal god, the god Aten. From this point of view, we can consider that it was Moses who, in fact, provided the laws and religion to the Jewish people. However, it will be the custom of circumcision introduced by him that is responsible for giving this people a status differentiated from other peoples.
He made them saints by the sign of circumcision. This distinction of the Jewish people, dating back to the 5th century BC, after the Exile. It is curious that the regulations of the Jewish religion aimed to make the whole people holy; their separation from their neighbors was made effective by prohibition or mixed marriages (FREUD, 1939/1976, p. 58).

This means that on a deeper level, for Freud (1939/1976) the unconscious root of anti-Semitism lies in the Castration Complex represented by circumcision, we will resume this point shortly afterwards.

We know that the Jewish people possess a copious literature where are found the legends and myths about the development of their people, and according to Freud (1939/1976) such canonical texts were altered according to historical and social needs. And these changes in the texts left their marks on them, because "the deformation of a text resembles murder" (FREUD, 1939/1976, p. 59). We see, then, the author introduces the thesis of Moses' murder: "The Jews were obstinate and undisciplined towards their legislator and leader, rose up against him one day, killed him" (FREUD, 1939/1976, p.78). It is inevitable that similar with the ideas of another work by Freud (1976/1913), published almost 20 years before, the murder of the Father of the early horde, whose sons mourned his death and to celebrate it will build the Totem, in the same way that the Jewish people "came a time when they began to mourn the murder of Moses" (FREUD, 1939/1976, p. 65). We see that the Freudian text draws a parallel between the tensions of the Jewish people (collective sphere) and the problem of traumatic neurosis (individual sphere). However, we will not develop the parallel between group psychology and religious phenomena, as we are suggested, by extrapolating the purposes of this investigation. However, it is important to say that, for Freud (1939/1976),

the deepest motives of hatred for the Jews are rooted in the most remote ages of the past; they operate from the unconscious of the peoples ... jealousy toward the people who declared themselves the firstborn and favorite son of God the Father has not yet been overcome among other peoples (p. 111).

According to Freud (1939/1976), Moses belonged to the entourage of Akhenaten, and "for him Akhenaten's death and the abolition of Akhenaten's religion meant the end of all his hopes. He could only remain in Egypt as an outlaw or as a renegade" (p. 77). Here we have the root of all the stigma perpetrated for centuries on the Jewish people, that is, their leader who has always been an outlaw, just as his people will be, who, after killing him, "were fated to experience a series of grave trials and painful events; their god
became hard and severe and, so to speak, shrouded in sadness" (FREUD, 1939/1976, p.81). And, further:

The pride of being a chosen people: it was to the religion of their first father that linked their hope of reward, of distinction and, finally, of world domination. This last fantasy of desire, long abandoned by the Jewish people, still survives among the enemies of these people (p.105).

In addition, as a minority among peoples, their numerical weakness also encourages the hostility of other peoples against them. In another passage the author states: "the archaic heritage of human beings encompasses not only provisions, but also a general theme: traces of memory of the experience of previous generations" (FREUD, 1939/1976, p. 120). We consider this explanation enigmatic, and, in fact, the author does not sympathize with the notion of collective unconscious of Jung (1981), because, for Freud (1939/1976), "it was not easy, in effect, to introduce the idea of the unconscious into the psychology of the group" (p. 150), after all, "I don't think we gained anything by introducing the concept of a collective unconscious. The content of the unconscious is, in any case, a universal collective property of humanity" (FREUD, 1939/1976, p. 156). Then we may think that it will be by the custom of circumcision, through which the feared castration is remembered, that the Jews become separated from the other peoples and hatred against them is probably sediment.

However, let us not forget that it was Princess Marie who developed this problem in all its abstraction, elucidating from her the myth of the Jew-Satan. To describe the configuration of this myth, the author discusses three points of view: the passionate, the historical and the functional. With regard to the functional point of view, it describes three functions: the magic function, the social function, and the political function. We'll see a little bit of each of these next:

• Passionate point of view: Bonaparte (1952a) begins this section of the text reminding us that the passion responsible for bringing up Nazism in Germany was the defeat of the Germans in the Great First War in 1918. From then on, a feeling of revenge and revenge arose among the Germans. Thus, they sought a culprit or scapegoat, who would bear the blame for all their misfortunes: "they discovered an inner enemy against whom they mobilized their young troops, who launched themselves into violent assault" (BONAPARTE, 1951a, p. 131, my translation). We note that the author explains the origin of Germanic aggressiveness against
Jews by initially reporting on the facts of war, because Hitler promoted a great mass conversion to anti-Semitism via the propagation of ideas and propaganda of the National Socialist Party, which among its specifications taught how to identify a Jew, either through a typology that listed his physical traits, or by the costumes they wore, or even by the characteristics proper to his race (LACOUE-LABARTHE & NANCY, 2002). Thus, various anti-Semitic advertisements are propagated. There was a great deal of effort in the belief that the Jews belonged to an inferior race, and with it their art, science, and everything that was the work of the Jews were destroyed. In turn, for the Jew, his "diadem is to be the mortuary crown of humanity" (p. 143, my translation), an expression that Bonaparte (1951a) takes from Hitler (Mein Kampf), who, in Bonapartean understanding, was the god of racism, decreed the Inquisition against the Jews by the concentration camps, because it made believe that all diseases (leprosy, plague, syphilis, smallpox, and countless others) physical or moral of humanity were coming from the Jews. This ends up producing the so-called "myth of the Jew-Satan" (p. 144, my translation), then: "personalization of the devil, emblem of all that is evil, and that takes the bodily form of the Jew" (BONAPARTE, 1951a, p. 144-145, my translation). Thus, Nazi ideology produced this myth, according to which the Jew stands as a diabolical embodiment of evil, a personalization of the Devil. And this incarnation of evil can then coalesce the aggression of other "honest" peoples (p. 146, my translation), so psychologically it is explained by the projection mechanism. In this text, Bonaparte (1951a) boldly rebukes the idea of belief in a Jewish race: "All the demonstrations of anthropologists tend to make clear that contemporary Jews scattered throughout the world constitute a mixed aggregate of diverse races" (p. 133, my translation). However, the explanation of the psychological causes of anti-Semitism demands more from the author, and then the other points will be presented: the historical and political point of view.

- Historical point of view: the author comes from the Diaspora, passing through the era of the Holy Crusades, the Middle Ages, until the persecutions of the Jews of the days of his era. Therefore, he states that: "Anti-Semitism appears pluri-determined: its causes are manifold" (BONAPARTE, 1951a, p. 145, my translation). This fact is discordant among specialists, some believe in a single cause, and there are others who believe in various causes. In fact, due to the
practices of persecutions that persisted for centuries against the Jews, passed from
generations to generations, this phenomenon ends up reaching the collective
sphere, in psychoanalytic terms, via unconscious: "The foreigner is synonymous
with the enemy" (BONAPARTE, 1951a, p. 148, my translation). This foreign
(stranger) character that the Jew acquires over time, included holding him
accountable for all the evil inflicted on himself and on the nation that receives
him. The author takes up the text of Freud (1939/1976) and recognizes the merit
of the thesis of the murder of Moses, which, in terms of the unconscious, is related
to the death of the father of the early Horde (FREUD, 1913/1976). The death of
Moses would be a "historical update of humanity's prehistoric crime"
(BONAPARTE, 1951a, p. 149, my translation). This passage confronts us and
implies to say that the murder of God and his later reincarnations is also at stake,
and this makes the various accusations that anti-Semitism inflicts on the Jewish
people, all justified accusations. Bonaparte (1951a) goes on deconstructing, point
by point, the accusations inflicted on the Jews by the Nazis to justify their cruel
persecutions, but we are not going to explore them by delaying the theme.

• Functional viewpoints: In this section of the text, the author initially tries
to answer: what is the function of anti-Semitism in nations? He compares it with
the phenomenon common in wild tribes, the belief that one can transmit guilt and
suffering to some other living person or creature, or even to inanimate beings,
who will suffer in their place. This phenomenon is called the transfer of evil
(FRAZER, 1925), has been studied in indigenous tribes of the Solomon Islands,
Madagascar, Nigeria, Guinea, and the Banks Islands. This custom constitutes a
kind of magical ceremony, for example, among the aboriginal Sihakanas of
Madagascar, when a man is very ill, his relatives are ordered to expel evil from
their midst by destroying some objects, for example, a wooden stick from a
particular tree. In this way, in Bonapartean reflection, the plausible hypothesis of
the function of anti-Semitism in nations is given in this sphere of the transfer of
evil, a transfer that is only possible in the dimension of magic thought, typical of
primitive peoples.

With regard to the functional point of view, there are three points to consider:

• Magic function: Bonaparte (1951a) states that: "Evil, explained according
to Frazer, can also be transferred to inanimate objects, stones, sticks, plants,
animals and men" (p. 152, my translation). The author defends the idea that what happens in anti-Semitism is an analogous phenomenon, that is, a belief or an analogous practice. As an example of the transfer of evil to men, in the Onitsha tribe in Nigeria, each year two human beings are sacrificed, upon whom sins are transferred and thereby rid the tribe of all evil. These people to be sacrificed are chosen from those accused of being thieves, arsonists, adulterers, sorcerers, among other crimes. The victims then suffer public punishment, and are sacrificed to purge all the abominable crimes of that people. In war situations, this scapegoat serves to free the warriors from any evil that may hinder them. Bonaparte (1951a) believes that the belief of the transfer of evil from primitive peoples can be transposed to our (civilized) society, so are the psychological causes of racism or anti-Semitism. And to further substantiate this hypothesis, she recalls that even in the most civilized ancient civilization such as Greece, it was also common to see the practice of taking many poor men as scapegoats, particularly in times of public calamities such as plague, famine and extreme drought. Among the people (victims) chosen to be sacrificed it was common to "sacrifice one of the victims for men, and the other for women" (BONAPARTE, 1951a, p.155, my translation). And he recalls: "...it is known that every year, at the feast of Targelios in May, the murder by stonings of two victims takes place outside the city of Athens" (BONAPARTE, 1951a, p. 156, my translation). This phenomenon also occurs in the city of Leukadia, in Thrace, where the present-day human sacrifices are in a place dating back to the time of the sacrifices to Apollo, in the 6th century BC. In short, the configuration of the practice of anti-Semitism as a practice of the transfer of evil, also refers to a time when Germany was preparing for the Second World War, in which the fight against social evils was skillfully placed upon the Jews, in a very precise Weltanschauung (spirit of the era).

- Social function: according to Bonaparte (1951a), the most frequent accusation of Nazis against Jews is that they are the leaven of dissolution, in a Germany that wanted to unite the nation for war. So, the author wonders, which Jew? You're the Jewish Bolshevist, accused by Israel? Or the Jew caricatured by Hitler in his Nazi propaganda as a devil incarnate? Or the Jewish worker whose desire is aroused by the hope of changing his existing conditions, in the struggle for democracy and the end of the dictatorship of the proletariat, in a will for social
justice? Or even the intellectual Jew? It is important for the reader to know that at this point in her reflection Princess Marie herself bravely wears the skin of the Jew, and in an attitude of extreme bravery states: "Writing this modest study, I myself am a leaven of dissolution... For the simple reason that every intellectual is a leaven of dissolution" (BONAPARTE, 1952a, p. 163, my translation). And for the author the persecution of the Nazis against the intellectual Jews would take place, less because they are Jews, than because they are intellectuals. Is this the power of the intellectual in a revolution or war?! We believe that the Copernican revolution itself (LAPLANCHE, 2008a) can be thought of from the prism of the yeast of dissolution, occurred in the situation of Copernicus himself having been called to appear before the Court.

• Political function: according to Bonaparte (1952a), the Jewish-Satan myth appeared in all its bloody form in World War II, when there was the largest massacre of innocents in history, with the horror of the German concentration camps. They were based on the ideological structure upon which the whole National Socialist edifice rested, that is, the belief in the superiority of the Aryan race, the so-called Aryen, which defined an empire where the Jew, the Syrien, the cursed, the archenemy, the devil, in turn, present, visible, discernible within each vanquished people, should be exterminated.

Auspiciously, the Bonapartean reflection proposes a re-formulation that: not only the Jew was the devil, but Hitler also embodied the figure of evil and all Germany was the devil. Hitler organized a spectacle to build his ambition of world domination that provoked "the regression to primitive barbarism of man..., perhaps even susceptible to return to original barbarism" (BONAPARTE, 1952a, p. 174, my translation). Our hypothesis is that the author makes a historical-philosophical interpretation of National Socialism, along with metapsychological interpretations that will be revisited in the following section from Laplanche's work.

3 FROM THE AGGRESSION PULSE TO THE RELEVANCE OF THE OTHER IN THE WRIST

In a way in which truth is preferred over love (BOURGERON, 1997), Bonaparte proposes to reflect on the psychological causes of anti-Semitism linked to theories of instincts. Initially, it will depart from the religious cause, as already mentioned above,
and "the Jews ... should be murdered" (BONAPARTE, 1951b, p. 483, my translation), and a ruthless law has been decreed: persecuted you have been, persecuted you will remain! Another cause pointed out by Bonaparte (1951b) lies in the wandering lifestyle of the Jew, who ends up attributing to them a passing quality and that of a foreigner. As a refugee who passes from one country to another, "every Jew appears voluntarily in the popular imagination as the eternal wandering Jew" (BONAPARTE, 1951b, p. 485, my translation), even those established after a long time in a country, still fear the persecutions their people have suffered persistently in the course of history.

We stress that the theoretical and clinical reflection on aggression in Psychoanalysis dates back to the first Freudian theory of pulses, which initially divide them into: ego libido and object libido, which in turn "... originate from the study of the intimate characteristics of neurotic and psychotic processes" (FREUD, 1914/1976, p. 94). We therefore know that this theory will be reestablished in the second theory of pulsions (FREUD, 1920/1976).

Regarding the Bonapartean doctrine of pulsions, the author carefully understands the translation of the German term Trieb (pulsion) by instinct (instinct) (BONAPARTE, 1951d). She clarifies that the etymology of the term instinct (instinct), since the 17th century, has the original Latin meaning of impulsion (impulsion). So, "it is appropriate to call the idea of something pulsating (of instinctus, past participle of instinguere) as a death instinct" (BONAPARTE, 1948, p.205, my translation). The author's point of view is very clear, because:

It is because I believe I can call, referencing myself in etymology, that the forces I sustain today are instincts; well that an instinct that pulses against death seems in contradiction with the current vital sense of the term instinct. But I prefer to preserve the psychoanalytic concept of pulsion to the various partial pulses ... and designate by the broader term of instinct a set with two large groups of forces that, according to Freud's second theory of instincts, govern all life, the instincts of life, and those that oppose them, and possess equal power, the instincts of death (BONAPARTE, 1951d, p. 65, my translation).

At this point we can see a Ptolemaic path. For, after all, on the contrary, "in human sexuality, the instinct, the life force, disqualifies itself and is lost in the pulse, its metaphorical-methonymic product" (LAPLANCHE, 1970/1985, p. 128). Let us leave the latent inflections of the Latin vocabulary and their differences of meaning to the specialists in etymology. However, it should be noted that: "it is only this abstract element, the economic factor, that will remain invariant in the derivation that will make
us move from instinct to pulsion" (LAPLANCHE, 1970/1985, p. 18). Still within this Ptolemaic axis, we also know that biology plays a fundamental role in Bonapartean reflections (LEBOVICI, 1983), which places sexuality as continuing with the biological development of the organism. In fact, this more markedly biologic orientation is an inflection left by Freud himself (1915/1976), who states that: "the study of pulsional sources goes beyond the field of psychology and the problem should be finally solved by biology" (p.149). Or:

The phenomena we are dealing with do not only belong to Psychology; they have an organic and biological side as well, and therefore, in the course of our efforts for Psychoanalysis, we also made some important biological discoveries and we could not avoid structuring new biological hypotheses (FREUD, 1940/1976, p.224).

With regard to these new discoveries and biological hypotheses to which the author refers, we risk thinking that in the field of female sexuality Princess Marie made her biological discovery: the thesis of the anatomical cause of frigidity¹.

Indeed, the Bonapartheian elaboration of the phenomenon of anti-Semitism is inspired by Freud's second theory of pulsions (1920/1976), and the author explains that: "The instincts of human aggression seek to satisfy the good term and without risk, and he (the Jew) is perceived by his persecutors as being himself the source of his own evil" (BONAPARTE, 1951b, p. 489, my translation).

We note here the convergence of this observation with an idea of Freud (1940/1976) that: "Within this id operate the organic instincts, which are themselves composed of fusions of two primeval forces (Eros and Destructivity) in varying proportions. The only and exclusive impulse of these instincts is towards satisfaction" (p. 227). Hitler's racism conquered the spirit of German youth and allowed people to project their evils and their sins into a scapegoat: the Jew. Anti-Semitism also has an ancestral root steeped in religious terror. "Man remains without doubt a mythical animal with all that behaves of fanaticism and irrational intolerance" (BONAPARTE, 1951b, p. 490, my translation). The idea of the Bonaparthean instinct of aggression is also consistent with Freud's idea (1940/1976) in the following point:

While this instinct operates internally, as a death instinct, it remains silent; it only draws our attention when it is diverted outward, as an instinct for

¹For the reader to want to deepen this theme we suggest reading Ribeiro (2020), Ribeiro e Belo (2017) and Lemel (2010).
destruction. ... our justification for including aggressive impulses in libido is based on the opinion that sadism is an instinctive function of purely libidinal and purely destructive impulses, fusion, which henceforth persists uninterruptedly (p.175 and 179).

It is in this area that we rediscover the power lines of Bonaparte's thought and then we capture his Copernican axis:

the libido will take possession of the instincts of death that are within living beings, and project them out in the form of the instinct of aggression, of sadism. The part of the death instincts that comes from abroad is linked to sadism, and in this way it institutes primary masochism. Secondary masochism is constituted by the return of sadism on the subject itself (Bonaparte, 1948, p. 205, my translation).

It is in the idea of the return of sadism over the subject itself that I converge with Laplanche (1985) who recognized the primacy of self-aggression over hetero-aggression. It also has: "the use of the notion of support (étayage) in the theory of sadomosoquism and the priority of masochistic time in the genesis of the sadomasochistic pulsion" (p.90). The advances of Bonapartean thought lead us to identify its Copernican axis: "is sadism not, by the way, a primary phenomenon, following Freud's first doctrine, masochism makes it secondary, by the return of sadism upon itself? The great sadists show us, in an exemplary manner, the return of sadism on the subject" (BONAPARTE, 1948, p. 208, my translation). According to Laplanche (1970/1985), for sexuality is the reflexive moment (selbst or self) that is constitutive, the moment of return about oneself:

The sadomasochistic sexual pulsion, to enjoy in pain, finds its origin in masochistic time, but on the basis of the return of an original hetero-aggressiveness. ... So, we may think that it is in the return of aggression in self-aggression that is linked to the appearance of the sexual component, by support (étayage), so that it is always to the self-time that corresponds to the emergence of sexuality (p. 95-96).

This passage allows us to understand the original reflexive position on the basis of the return of the original hetero-aggressiveness. Thus, reflexive masochism means:

Fantasizing aggression is turning it towards itself, assaulting oneself: a time of self-eroticism, in which the indissoluble connection of fantasy as such, of sexuality and of the unconscious is confirmed. ... If we take this idea to the end, we are led to accentuate the privileged character of masochism in the constitution of human sexuality (LAPLANCHE, 1970/1985, p.105).

This goes back to the passive position of the child in relation to the adult in the fundamental anthropological situation, however, it is not only passivity in the real
relationship with the adult activity, but passivity in relation to the fantasy of the adult that makes intrusion in it. Bringing this discussion to the aggression perpetrated in anti-Semitism, it is "within the various societies where man is integrated, he has robbed, killed, even harmed his neighbor, and renouncing the latter does not come without much suffering, every instinctual renunciation implies coercion and pain" (BONAPARTE, 1952a, p.313, my translation). It is in this imbroglio that man's nature, in order to make reign on earth in concord and goodness, finds its pulse difficulty. It is then that ethnography allied to psychoanalysis can project on sociology some glimmers, where "aggression will not disappear from the face of the world" (BONAPARTE, 1952a, p. 317, my translation). In this way, from the point of view of aggression, man can never be happy or good, since the price of restraining the aggressive instincts is suffering, otherwise it is the other, the victim, who suffers. Aggression, whether self, against one's own subject, or hetero, against one's neighbor, appears as a primitive dynamism, an elementary force inherent to life, assimilates the things of the environment to take hold of them or destroy them.

We can say that the pulse attack (sexual) of the other is an attack of unconscious content. But, this is only clear as long as the boundaries of the psychic topic of self are already established (OAK, 1996). Regarding the relationship with the other in the field of sexuality, Laplanche (1992) states that the child is for the adult a sexual object, an object of his partial pulses and also an object of love. We note here the convergence of this observation with an idea of Freud (1940/1976), who states:

The long period of childhood, during which the growing human being lives in dependence on his parents, leaves behind him, as a precipitate, the formation, in the ego, of a special agent in which the parental influence is prolonged. ... This parental influence, of course, includes in its operation not only the personality of the parents themselves, but also the family, the racial and national traditions transmitted by them, as well as the requirements of the immediate social milieu that they represent (p.171).

The Freudian sense of the term "social milieu" (p. 171) is the same given by Laplanche (2015) for term socius, which corresponds to the immediate and closest small group of the child, whose moral and ethical beliefs and values are represented and transmitted by parents.

In this research, the effort of finding the Copernican axis in the Bonapartean texts implies in debiologizing them, taking away the sexual pulse of the instinct model, as a response to a natural need. Sexual pulse relies on a non-sexual, vital, life-essential bodily
function (breast sucking - feeding function for sucking the finger - non-feeding function) in self-eroticism giving it a new (sexual) dimension. Child sexuality develops by relying on a body function, hence the importance of the idea of étayage (support):

The fraction of sexuality from the other implies, it is true, a biological reference, but very special. Contrary to what is thought, it is not through blossoming that the vital order results in sexuality, but it is through its insufficiency that it calls for the intrusion of the adult universe (LAPLANCHE, 1970/1985, p. 54).

The erogenous zones, oral, anal, uretal, genital, attract particular and special care by the adult, with the hygienization, bathing, etc., of the baby. Thus, there is a seduction to which practically no human being escapes, the seduction of maternal care.

4 BY WAY OF CONCLUSION

This path allows us to reveal the conceptual sophistication in the Bonaparthean elaboration of the myth of the Jew-Satan. In a way, we must recognize the political position of Princess Marie, authorized to speak of the place and as a Jew, who under the psychological causes of anti-Semitism makes one think of the thoughtless of National Socialism: the myth. It allows us to understand that what is at stake is the aggression drive. From the outset, we have seen that aggression places the relationship and the representation of the other at the center of psychic life and at the origin of the most fundamental motivations of the human being. The occurrence of external sexual trauma derives from the passive experience of child seduction (LAPLANCHE, 1970/1985), which has far-reaching consequences. The other is constantly and necessarily present in the individual psyche. And if anti-Semitism disappears one day, there will undoubtedly be other hatreds that will take its place.

We have reinforced the political nature of Marie Bonaparte's work. I hope I have opened a way for us to continue researching the specificities of the Bonaparteana work and also to propose dialogs such as the one we are trying to do here. Our conclusion, for the time being, is that Marie Bonaparte, when analyzing the phenomenon of anti-Semitism avails herself of Freud's theories that are still deeply marked by the biological character of the pulses. The author, like Freud, is attentive to the historical and anthropological discussion of this type of racism. Future research, open to dialog with other psychoanalytic theories - such as Laplanche's - is important to continue understanding the complexity of Bonapartist work.
REFERENCES


