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Stephen Mosblech

# Orgasming into the Fire / Evacuating into the Abyss: A Pith Extraction on Listening to the Body as the World in Psychoanalysis

## Summary:

Logic is a form of stupidity that separates each event from itself through the condition of opposites until everything is a living mirror.

Orgasming into the

fire[1]

the body as phallus

and as the ejaculation of the mind into the mouth of the *animal*[2]

from the perspective of the mind

it is a phallus

it comes and goes varying when we sleep

or wake

like an intumescence in the mind how form is a swelling of space

that swelling scintillates stretching it warms warming vibrates until it suddenly

dares to call out a name[3]

+

se(a)men

fireman-Father

(Shulamith[4])

—

This time this

hour for myself

of destroying

birthing, opening stuffed within

the birth that stuffs itself within

how out curves beyond

like a burnt black doll

is still pink underneath[5]

stone fucked dry hardened

strain fucked dead to stone

ice and needle:

like milk

suppository shitting

semen-needle

ice lead (dead?)

squirt

that pricks

the stone-pink-deadprick-wall-hole-(blackastered)-shut[6]

For it is birth

and it is birth

—

To each

*In non-separation and non-joining*[7]

as praxis:

I am left only with

I want to see you

in ways that are impossible to keep

in unquenchable openness

of charred

the openness of flushed,

my symptom.

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[8]

## Notes:

[1] Freud (1932) interprets the myth of Prometheus as a quasi-dream record of the renunciation by primitive man of the (largely homosexual) desire to extinguish a fire by pissing on it. This injunction is intrinsically secondary. The shadow of a more archaic interdiction haunts Freud's text with its absence: namely that of orgasming into the fire. Freud notes that the impact of the proximity to fire produces the same sensations that accompany sexual desire. A more primal response to the pleasure generated by this penetration of the body by fire is excitement, enjoyment, release. Such a response is in fact recorded in the footnotes to this text, where Ocrisia (a slave in the household of a Roman King), after offering substances (cakes and libations) into a ritual fire, gets impregnated by a flame-phallus that erupts out of it. Like Schreber bedecked in silken ribbons gazing into his mirror (Schreber, 1903/2000), like G.H. seated before the dying cockroach pulsing ichor (Lispector, 1964/2012), Ocrisia making offerings into the fire becomes fertilized by something inhuman. What we are confronted with then in the figure of Prometheus opens as the possibility of a counterpart to the fantasy of anal-birth. Prometheus, who *carries* fire to man in his "hollow stick" (Freud, 1932, p. 188 ) – a detail that makes Freud hesitate to label this tool a penis-symbol – presents the logic of the phallus-as-womb, of phallic-impregnation, of phallic-birth/ing. I will conjecture further, Freud is absolutely right, reversal is the essence of this myth. Freud locates this mechanism in the representation of water (piss) by fire. I present the possibility of considering a reversal of a different order: by orgasming into the fire (offering substances) I (in the lineage of Ocrisia and Prometheus) become inseminated, fecundated. Unidirectionality is a lie.

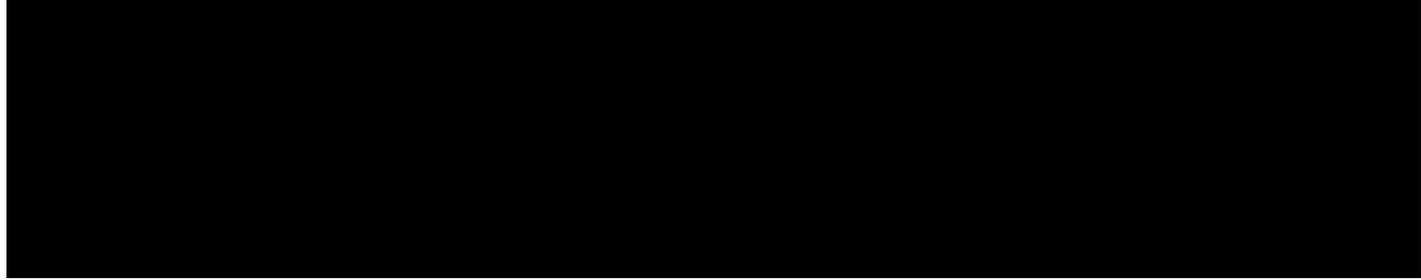
[2] Howard, 1991

[3 ]Norbu, 1985

[4] Celan, 1952

[5] Howard, 1991

[6]



[7] Dudjom Rinpoche, 2014

[8] See Costa (2007), “A Closed Door that Leaves us Guessing” for a discussion on how exclusion of knowledge/seen provides entry into experience.

**Bio:**

**Stephen Mosblech** is the managing editor of the European Journal of Psychoanalysis; a member of the Foundation of California Psychoanalysis (FCP) and Instituto Elvio Fachinelli ISAP (Institute of Advanced Studies in Psychoanalysis) in Rome. He is the recipient of an APA Division 39 Scholar Award (2022-23) for research into the fundamental axioms of Freudian psychoanalysis. His early performance works were staged in New York, Germany, Sweden and Japan.

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