NOTES


2. In the realm of ethics, Kant was the one to formulate this notion most clearly by insisting that our ethical judgments must be “disinterested” in the sense of being devoid of all personal passions and investments.


7. For a fascinating discussion of some of these issues, see Anthony Storr, *Solitude: A Return to the Self* (New York: Free Press, 2005).

2. **THE PROCESS OF BECOMING**

1. This perspective is common in popular spiritual writing. One of its most engaging articulations can be found in Thomas Moore’s *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life* (New York: Harper Perennial, 1994).


5. This complicated argument exceeds the parameters of the present discussion. I plan to tackle it in a more academic book tentatively entitled *Between Levinas and Lacan: Self, Other, Ethics*. 

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6. One of my ongoing disagreements with contemporary theory is that it tends to paint the world as precisely such a default adversary. Those interested in how to conceptualize the world as a potentially enabling space of collective ideals might benefit from Lewis Kirshner’s *Having a Life: Self-Pathology After Lacan* (Hillsdale, N.J.: The Analytic Press, 2004).

7. Slavoj Žižek talks about this feeling in a number of his books, but perhaps the most relevant in this context is *The Ticklish Subject: The Absent Centre of Political Ontology* (London: Verso, 2000).

### 3. THE SPECIFICITY OF DESIRE


7. See the final chapter of *The Four Fundamental Concepts of Psychoanalysis*.


11. Ibid., 319.


13. I am here signaling to the idea that a desire that resuscitates the Thing’s echo is a desire that relates to the Lacanian “real”—the part of our being that resists symbolization. See ibid.

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4. THE BLUEPRINTS OF BEHAVIOR

1. My approach in this chapter is broadly Freudian. Those interested in the basics of his thinking might want to start with the following classics: _The Interpretation of Dreams; Five Lectures on Psychoanalysis; The New Introductory Lecture on Psychoanalysis; Beyond the Pleasure Principle; The Ego and the Id_; and _Civilization and Its Discontents_. These texts are available as separate volumes in _The Standard Edition of the Complete Psychological Works of Sigmund Freud_ (New York: Norton).


3. Freud characterized this state of unorganized desire as one of “poly-morphous perversity” without thereby placing a normative judgment on it: it is simply the primordial, presocial manifestation of human wanting. See Sigmund Freud, _Three Essays on the Theory of Sexuality_ (New York: Basic Books, 2000).


5. On the importance of developing an active relationship to our repetition compulsion, see Hand Loewald, _The Essential Loewald: Collected Papers and Monographs_, ed. Jonathan Lear (Hagerstown, Md.: University Publishing Group, 2000).

6. Lear argues along related lines throughout his work. See, in particular, his introduction to _The Essential Loewald_.

7. This point resides at the core of my argument in _A World of Fragile Things: Psychoanalysis and the Art of Living_ (Albany: State University of New York Press, 2009).

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5. THE ALCHEMY OF RELATIONALITY


9. My ideas about the sublime aspects of love have been influenced by Alenka Zupančič’s *The Shortest Shadow: Nietzsche’s Philosophy of the Two* (Cambridge, Mass.: MIT Press, 2003).

**6. THE ETHICS OF RESPONSIBILITY**


4. This notion is perhaps most closely associated with Eckhart Tolle’s influential *The Power of Now: A Guide to Spiritual Enlightenment* (Novato, Calif.: New World Library, 2004), but it has been enthusiastically embraced by the self-help industry, in particular its more spiritual echelons.


7. This theme can be found throughout Žižek’s work, but one of its most pointed articulations is his critique of Levinasian ethics in “Neighbors and Other Monsters: A Plea for Ethical Violence,” in *The Neighbor: Three Inquiries in Political Theology*, by Slavoj Žižek, Eric L. Santtner, and Kenneth Reinhard, 134–190 (Chicago: University of Chicago Press, 2005).


12. Butler makes this argument most forcefully in *Precarious Life* and *Frames of War*. 


### 7. THE SWERVE OF PASSION

1. In what follows, I draw on the notion of the “truth-event” that Badiou develops throughout his work, but most accessibly in *Ethics: An Essay on the Understanding of Evil*, trans. Peter Hallward (London: Verso, 2001). Badiou is of course not the only contemporary philosopher to deploy the “event” as a way of thinking about radical change. The concept can be found in the work of Jacques Derrida and Gilles Deleuze, among others.


3. This, of course, is one of the central insights of Judith Butler’s early work, in particular *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1990) and *Bodies That Matter: On the Discursive Limits of “Sex”* (New York: Routledge, 1993).


### 8. THE UPSIDE OF ANXIETY


2. Ibid., 154.


**9. THE EROTICS OF BEING**

2. Ibid., 31.
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