

El romanticismo de la angustia: De Kierkegaard a Heidegger y Lacan

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Ciafic - Conicet

1. A qué llamamos «románticos»

Lo que intentaremos mostrar y demostrar en estas breves páginas puede resumirse en la afirmación de que la «angustia», conceptualizada originalmente por Kierkegaard y retomada luego tanto por la ontología fenomenológica de M. Heidegger como por el psicoanálisis lacaniano, hunde sus raíces en lo que los románticos alemanes denominaron «melancolía» o «nostalgia» (*Sehnsucht*).

El romanticismo sobresale en la historia universal de las ideas por la determinación del sujeto singular como centro de la realidad y de la reflexión. No se trata aquí de una bella subjetividad calcada sobre el contenido objetivo de la naturaleza ni de un *cogito* meramente pensante ni de un yo trascendental-epistémico. Por el contrario, con el romanticismo irrumpe la singularidad viviente y sintiente, en la integridad omniabarcante de su potencial imaginario, afectivo y racional, esto es, en su pura espiritualidad concreta, eje y fundamento de la naturaleza, la historia y la cultura. En los términos de Novalis, “la personalidad es el elemento romántico del yo”^[1], lo cual significa que el avance de la subjetividad promovido por el pensamiento moderno remata –con el romanticismo– en la resignificación del individuo existente, único e irrepetible, como centro de la escena histórica, cultural y especulativa.

El sujeto romántico es tan singular como universal, tan finito como infinito, tan real como ideal, tan afectivo como racional, tan cuerpo como alma. En el cruce de ambas determinaciones opuestas, él se constituye como personalidad por la acción libre de la fantasía. La personalidad singular es, para el romántico, una obra de arte, un poema encarnado, una invención lograda en el juego con la belleza. En la producción de la propia humanidad, la fantasía cumple una función mediadora, por ser ella el órgano de la infinitud ideal reflejada sobre lo finito. La preponderancia de la fantasía que

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