

Après Coup

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Translated by Megan Williams

Render to Caesar what is Caesar's and to God what is God's.

Let us take as ours this speech of the Gospel and know how to return to Lacan what we must and to recognise in him the immense merit of having known how to extract from Freud's texts the *nachtraglich* and have drawn from it the doctrinal consequences related to the subject and its topology.

But we don't forget, for all that, the masterly interpretation of Freud, bearing on the infantile neurosis of the Wolf Man, concerning the place and the function of the famous dream.

Everyone has, moreover, the memory of the drawing in mind, since the reproduction continues to be sold in the house where Freud ended his life in London.

Let us recall after Freud that it is this dream which, in this case, has a traumatic function, since it conceals in the network of signifying formation the trace of the original encounter with *jouissance*, that of the famous primal scene, which is a reconstruction of the real only supposed by Freud based on his interpretation of the dream.

Thus this dream wraps around a real, and this real Lacan, in the après-coup of his reading of Freud, is going to situate in giving it its veritable interpretation, one which Freud was unable to produce because of his epoch, but which was within the scope of Lacan, who was able to make emerge, and to extract, **the gaze as object "small a"**.

Thus in the dream of the "Wolf Man", it is the gaze of the Wolf Man himself that remains for all eternity fascinated by the real on which it is fixed: it is his surplus enjoyment [*plus de jouir*].

Lacan was able to read Freud in the après-coup and give to the Freudian *nachtraglich* its topological import such that it is activated in the writing of the retroactive vector of the graph of "Subversion of the subject and dialectic of desire".

It is starting from there that Lacan will materialise in the Möebius strip the cut of the subject itself. It takes time to make oneself in the après-coup, the subjective cut of the strip. And each psychoanalysis can re-find in this après-coup the signifying enchainment where the wrong side and the right side of the strip inscribe knowledge and truth according to a structure where the not-all keeps its hand in.