

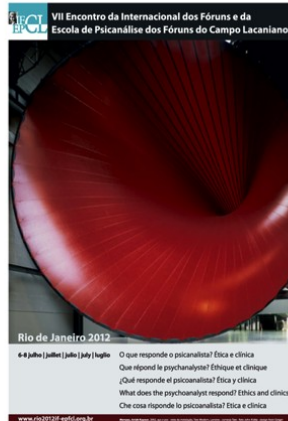
VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII Rendez-vous Internazionali dell'IF-SPFLF
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 julho | juillet | julio | july | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

www.rio2012if-epfcl.org.br | rio2012ifepfcl@gmail.com

Preliminar 13:

THE WEAPONS OF THE PSYCHOANALYST

Albert Nguyễn

What an analysand who undertakes an analysis asks is that a response from the psychoanalyst be required and due, and this is also what a School may expect of the psychoanalysts it recognises. If you like, the response of the psychoanalyst is of the order of responsibility, and for the School, of the order of response-ability.

The assumption of responsibility, sexual responsibility, can only ratify the intervention of the psychoanalyst in so far as the desire of the analyst has come into being for him, that desire which is signalled by the introduction of an other regime,

Rio de Janeiro, 06 – 09 | 07 | 2012

www.rio2012if-epfcl.org.br

e-mail: rio2012ifepfcl@gmail.com

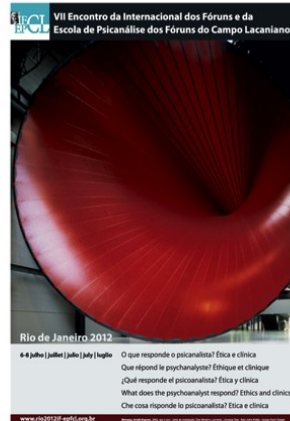
VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII Rendez-vous Internazionali dell'IF-EPFCL
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 julho | juillet | julio | july | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



an other register of knowledge (*savoir*): an acephalic knowledge: there is some knowledge without any subject who knows it.

From this place of psychoanalyst where it functions, he has to respond, and the two terms chosen for this Meeting indicate the fields that his responses touch: the clinic and ethic, which do not go without the analytic act.

When Lacan affirms that we only have equivocation at our disposition as our sole weapon against the symptom, it is indeed the signifier “weapon” that he utilises. The analyst can make of this weapon his response, and let’s say that this response points at his responsibility. But Lacan did not hold to this since, paradoxically, he implies other weapons and notably the cut, after having said in *Seminar XI* that interpretation is of sense and goes against signification. It is of sense in so far as it precisely makes appear another sense that the analysand did not hear in his statement and by which the statement is extracted from signification. That it plays on homophony or on grammar does not prevent it from being logical (I am referring to the three modalities laid out by Lacan in *l’Etourdit*).

Rio de Janeiro, 06 – 09 | 07 | 2012
www.rio2012if-epfcl.org.br
e-mail: rio2012ifepfcl@gmail.com

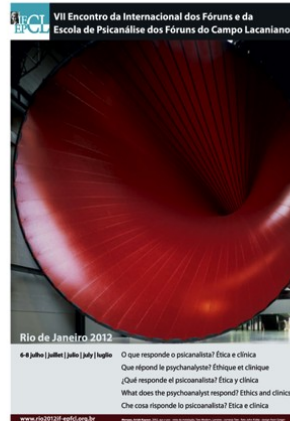
VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII *Rendez-vous* Internazionale dell'IF-EPFCL
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 julho | juillet | julio | july | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



In that the equivocation changes the sense that it interrupts or displaces, it first of all makes a hole in the signification, but it is from the new sense which appears that the equivocation's efficacy over the symptom is deduced, from which the signifying co-ordinates are brought to light, not without a residue.

However the operation of the equivocation goes further: in particular, in putting in evidence the knot of signifiers outside sense in which the symptom consists. Why? Because at the heart of this knot lodges the impossible to say, the limit of what can be said: in effect the response of the psychoanalyst has to be such that the real can be reached.

Thus interpretation does not play solely on sense but operates an other knotting for a subject, which requires an other effect than that of interpretation: the cut. To achieve the knot that the real operates requires from the interpretation of the analyst that his act makes a cut.

Beyond this cut, which is decisive, what can occur?

Rio de Janeiro, 06 – 09 | 07 | 2012
www.rio2012if-epfcl.org.br
e-mail: rio2012ifepfcl@gmail.com

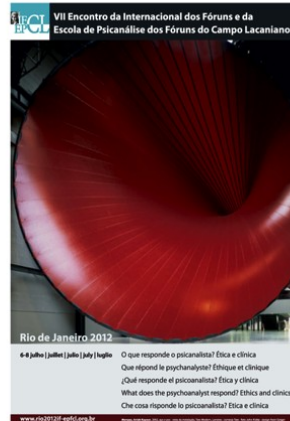
VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII Rendez-vous Internazionale dell'IF-EPFCL
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 julho | juillet | julio | july | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



To obtain this transformation makes of the analysis this praxis which gives the act its scope, since, as Lacan underlines, it concerns touching the relation of the subject to the symbolic and to the moorings of being. What is it that “it” (Id, \$) means?

It seems to me feasible to put forward that the subject, by this act, finds himself detached from the Other whose inexistence he can perceive (S(A-barred)) and that from then on, he is submitted to the regime of this real that Lacan put forward following Freud (following and moving away from him; proposing a totally other direction of jouissance).

The question is posed of knowing if this exposure of the subject to the sexual real is not, at the end of analysis, that to which he will have to respond “permanently”: life is totally other from the moment that the mirages of the realisation of ideals have fallen. The end of analysis consecrates the idea that the sexual non-relation puts death into life and that the analysand become analyst has to respond from it.

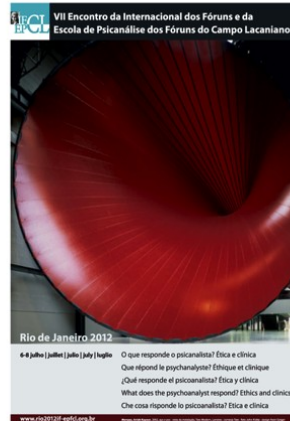
VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII Rendez-vous Internazionali dell'IF-EPFCL
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 julho | juillet | julio | july | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



What is “it”? Let’s return to the text Lacan entitles “The Freudian Thing” in order to take account of the step, the giant step, and so big that only the end of his teaching allows us to measure it, starting from the invention that Lacan promoted there: the verb “*S’y être*”, of which one perceives the echo in his “one knows it” (*on le sait, soi*) of the *Preface* to the English edition of *Seminar XI*.

“It”, this “*S’être*”, is the Lacanian thing, the one that also says “I, the truth, speak” (*moi, la vérité je parle*), in as much as the truth is none other than “the blunder” (*la bévüe*).

The Lacanian speaking being “blunders” (*bévoit*) and be-selfs (*bé-soi(t)*) to its heart’s content, which is that to which the psychoanalyst has to make himself to (*asphère*).

“It” is legible in the phrase of Lacan in the text evoked:

“Where it was”, one might say, “Where (it) was itself”, I would like it to be heard, “it is my duty that I come into being”¹.

¹Lacan, J. *Ecrits. The First Complete Edition in English*. Translated by Bruce Fink. NY & London: W. W. Norton & Co., 2006. pp. 347-8.

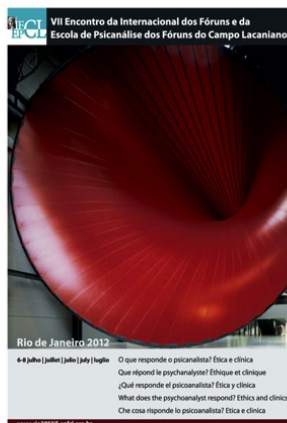
VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII Rendez-vous Internazional dell'IF-SPFCL
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 Julho | juillet | julio | July | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



Just as it can be read in what he adds to the introduction of the verb “*s’être*”:
“...which would express the mode of absolute subjectivity, insofar as Freud truly discovered it in its radical eccentricity...”².

And this is why, to the misunderstanding of sex, to its malediction which sprawls on the couches and in all the strata of society where the link disaggregates, the analyst, following the poet, can only sustain his saying from a “can you hear” (“*ententu*”) in the response, not without ethic, that he brings to the clinic that is submitted to him.

Can you hear that I respond to you from the place of the Thing: “While it is to him that you must speak, it is literally about something else – that is, about something other than what is at stake when he speaks of himself – which is the thing that speaks to you. Regardless of what he says to you, it cannot elicit its response in you, and if, having heard its message in this inverted form, you cannot, in re-turning it to

2 Idem, p. 347.

VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII Rendez-vous Internazionale dell'IF-EPFCL
VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
RIO DE JANEIRO – BRASIL

6 – 8 julho | juillet | julio | july | luglio 2012

www.rio2012if-epfcl.org.br
rio2012ifepfcl@gmail.com



him, give him the twofold satisfaction of having recognized it and of making him recognize its truth"³.

However for this ('it'), one must have found another one to speak to, the partner who is given the chance to respond to subjective urgency. The psychoanalyst is the one about whom an analysand can say: with him, I found someone to speak to, and you know, the expression in French means that the one who listens to you has some '*répondant*' (refers in English to 'responding with efficiency' and to 'respondent', a guarantor).

Paris, april 2012.

Translated by Megan Williams and Chantal Degril

3 Idem, p. 349.