

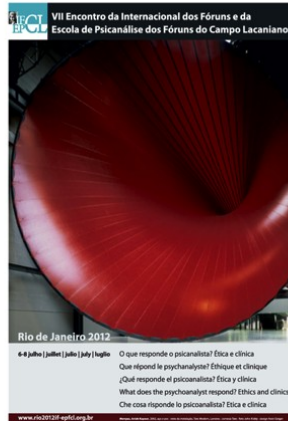
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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

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Preliminary 19:

WHAT DOES THE PSYCHOANALYST RESPOND? ETHIC AND CLINIC

Trinidad Sanchez-Biezma de Lander

In the Proposition of 1967, Lacan will come back to the importance of psychoanalysis in extension in the frame of his three registers, proposing the concentration camps as a model of the real. He will say that inasmuch as we have accepted psychoanalysis's separation from science, we can admit a certain forecast on the future of humanity: "*Lets abridge by saying that what we have seen emerge for our*

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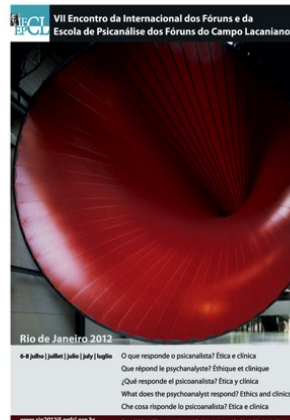
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own horror, represents the reaction of the precursors in relation to what will be later developed as a consequence of the reorganization of the social groups for science and, mainly, the universalization that introduces in it". The relation between psychoanalysis and religion does not precisely promise an encouraging subsistence of the former. "It is not about a very friendly relationship. In fact it is one or the other. If religion succeeds, which is more likely... this will be the sign of the failure of psychoanalysis... Psychoanalysis will not be triumphant over religion; religion is indestructible. Psychoanalysis will not triumph, it will survive or not" (Press conference in Rome 1974).

We see well that Lacan does not allow us to seek shelter under the Freudian hope of a psychoanalysis guaranteed in its future as science; but it is also true that Freud made this extensive to the god of the Logos, to the human intellect, whose soft voice does not rest until it is heard, which achieves it after uncountable, repeated rejections. This is one of the few points in which it is valid to remain optimistic regarding the future of human kind. Freud takes the shelter of being sustained in an illusion away from us, term with which he defines religions. This is rather strange

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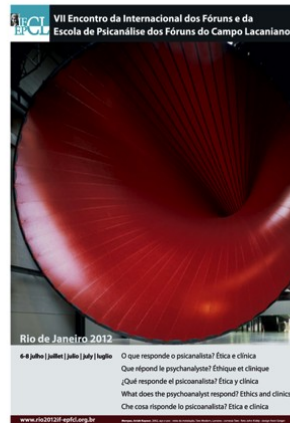
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because it affirms that an illusion is sustained in desire, in this case that of a Father who would sustain helplessness and despair, and he distinguishes the error of illusion by saying that illusion is not the same as a mistake, nor it is necessarily a mistake. Freud thinks however that the mistake can be sustained in desire and he gives the example of Columbus'illusion of having discovered a new route to the Indies. Different from the medical theory previous to his generation according to which the Tabes Dorsalis was a consequence of a sexual excess, suggestive distinction because it touches upon the relation between desire, knowledge and truth. Freud seems to find there the distinction between an error that would reveal itself retroactively with the progress of science, medical in this case -in whose production the scientist's desire supposedly would not be at play-, and an error in which the discoverer's desire would operate as an obstacle for the interpretation of an act whose consequence would be shaking his subjective position.

It is interesting to note that Freud suffers here the same illusion he is denouncing, when trusting in a science purified of desire, whose result would be to

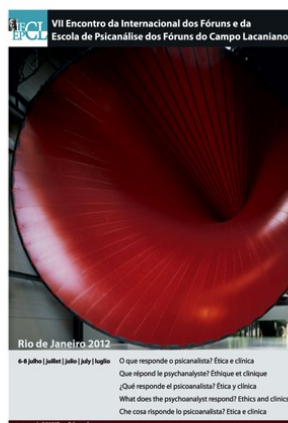
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begin the forclusion of the subject it supposes; maybe his position is closer to that of the discoverer than what he believed and he does not doubt to put psychoanalysis in series with Copernicus’ “Cosmological offense”.

Then, what is the future of psychoanalysis if Lacan dismantels the Freudian illusion of inscribing it in the field of science and Freud affirms it is not an illusion? Lets affirm that if an illusion can be sustained in desire, desire is not sustained in an illusion... Lets propose what Lacan called the desire of the analyst, a gamble opened in the Proposition which was not eliminated by his death. It was rather left for the new generations, which are summoned by it so insistently that its presence leaves us indiferent before the cartels of the pass. If Freud left us his rock, Lacan left us work to do: *“I come here before launching my Freudian Cause... To be Lacanians depends on you, if you want to; I, on my part, am Freudian”* (Caracas Seminar of 1980).

Is this Lacan’s illusion? Without a doubt. As long as we know how to repair what operates as the cause in the desire that sustains it, which he designated as his only invention.

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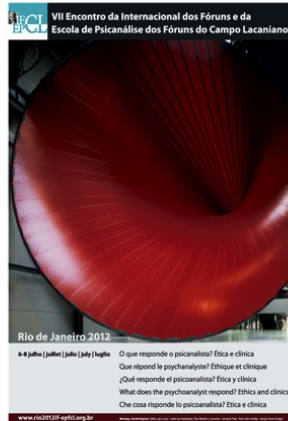
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Lacan was Freudian, there is no doubt about this, he worked on Freud's dreams over and over, on the dreams and on the awakenings. One in particular, on the letter 69 to Fliess of 1897 he speaks of his deception before the failure of his conception regarding hysteria; however his words seem to say that there where he fails, he succeeds, which confers this experience the dimension of an act. Not only his failure but also Fliess's, to who he tells: *"You will hardly comprehend it without a previous explanaition, since you yourself have given credit to everything I had the chance to tell you"*. Tragedy? Rather humor as is convenient to comedy, it is not by chance that when someone slips and falls it makes us laugh.

"It was such a beautiful perspective that of reaching fame and a good standing, the complete independence, travelling, saving my children the deep worries that clouded my own youth... Now I have to get used to keep quiet and being humble: Take off that dress Rebeca, the wedding is over!... However, from this crumbling only the psychology has been left intact. The dreams keep solidly anchored... It is a pity that one cannot live, for example, interpreting dreams"

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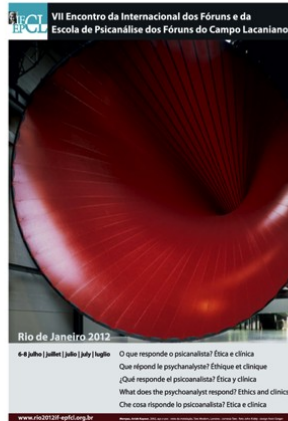
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The question that follows is: How to take that dream in our hands? We know that good intentions are not enough... If in analysis the ethic indicates a position, the clinic allows us to go back over our steps to question ourselves over and over again. Lets add the desire of the analyst, that Lacanian invention that springs in the pass one to one, and allows someone to take charge of it, to carry it on. Not-all can bear it.

The future will say if we have known or not to keep ourselves accountable for the task we say to be the heirs of.

Translation: Gabriela Zorzutti



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