



## « LINKINGS AND UNLINKINGS ACCORDING TO THE PSYCHOANALYTIC CLINIC »

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Prelude 4 - Dominique Fingerman

### PROLETARIANS OF THE WORLD UNITE!

“Proletarians of the world all countries unite!” a certain discourse wished in bygone days, which were indeed ours, and about which Lacan said: “they want a master [*maître*]!” [*m’être*].

Proletarians of our time have become disenchanted and no longer sing in unison the poem by Paul Fort: “If all the guys in the world were to join hands ...”<sup>[1]</sup>

They run here and there, pass by each other, overtake each other, turn around, come full circle and then leave. It looks like Peter Handke’s gripping play of silence, “The Hour When We Knew Nothing of Each Other,”<sup>[2]</sup> during which, without a word spoken, and less than an hour of comings and goings, more than 300 “individuals” cross a square, stroll about, rush around, trip over each other, pass by each other without ever meeting.

We could cry out: “These contemporaries are mad!” but now we are all well and truly embroiled in this whirlwind: rascals, morons, “right-minded,” and even those who are informed about the non-relation, still hold on to their little up-to-date surplus jouissance while running their small business affairs .

More visible in the contemporary scene than in Handke’s play, everyone fiddles with their little objects they believe to have in their pocket, without taking into account that the latter leaks like a jar of Danaïdes because, crumpled by the slot machine, they will already be out-of-date. So then, if the capitalist discourse does not make link, it is however not outside discourse like psychosis.

But ... psychoanalysis.

Psychoanalysis, though perhaps not always at a premium in the market, has however not given up, at least in this other field, the Lacanian field, named by Lacan, from the time of *The Ethics of Psychoanalysis*, as the one that does not ignore jouissance.

So, psychoanalysis confirms and signs, in spite of those who have always sung its demise, and proposes a peerless partner, one who has the chance to respond to what does not make link, because of the structure.

Yes, psychoanalysis is there for some proletarians, who are no less subject to incurable anxiety and who, due to some circumstances and contingencies, find a psychoanalyst.

What happens then?

Linkings and unlinkings in the analytic clinic? Elementary my dear! Freud explained it well: Eros and Thanatos!

Eros, from the Pleasure Principle, to desire and transference love cheats death; Thanatos always disrupts paths and brighter futures.

The proletarians of the capitalist discourse, who out of courage or desperation take the risk of coming to psychoanalysis, are not contented with this simple bipolarity of which moreover science promises to cure them.

For indeed, the question of what links and ruptures links in the psychoanalytic clinic summons us. It is far simpler than appears at first sight and it will deserve all our attention during the next International Rendezvous of the IF-SPFLF at Medellin in July 2016. It will certainly be the occasion for us to hear unfold the particularity of the links (of speech, of demand, of desire) that the experience of an analysis treats singularly well, their relation to the salutary unlinkings it permits as well as the new knottings it can possibly produce.

The ethics of psychoanalysis, which directs and orients the clinic, clashes with the effects of contemporary discourse, but it blocks the specific malaise of this civilization when it supports the subversion of the barred subject and raises its cause to the dignity of the semblant, the agent of a new discourse, for it preserves "the revolutionary effect" of the symptom.<sup>[3]</sup>

From the first words spoken in the preliminary interviews, words which inflect the failures, ravages, solitude, boredom, and other forms of weakening of the sense of life, an unparalleled point of singularity is denoted, a point of emergence of a Saying that ex-sists, something that is excepted from what is said while fomenting it. It is in this point of radical unlinking, that stands out as a point of urgency, that "the analyst" responds. Something as an analyst "function", like a silence, a presence that could be well represented by the empty set  $[\emptyset]$ , binds this strange dialogue. Here then, in these points of emergence and urgency, the symptoms of their everyday life become analysable through the link of the transference and are constituted as analytic symptoms.

The "Intervention on Transference" will then be able to produce the switchover of the symptom from the worst to the saying [*du pire au dire*]. This intervention fundamentally functions as "The Saying that no"<sup>[4]</sup> which simultaneously actualizes the "no relation," and the "There is the One," and unknots what Soler<sup>[5]</sup> calls the "false link" of the transference.

"A true analyst would not intend more, until better is proved, than to make this saying hold the place of the real."<sup>[6]</sup> It's thus, by chance, that the saying of the interpretation may "link" with the analysand's One-Saying. It's by way of this strange dialogue that at the end of the account of the turns of what is said (les tours dits) the symptom as knot can be recognized and known as "the impudence of the saying."

"(...) from the saying that 'there is the One,' I went to the terms that demonstrate its use, to make psychoanalysis,"<sup>[7]</sup> Lacan said. Let's indeed hope for our world that we can make good use of it for a long time to come in the course of future links.

Dominique Fingermann, 6 July 2015

Translated by Esther Fay

- [1] Paul Fort, sung by the Companions of the Song in 1957, link <https://www.youtube.com/watch?v=wGwHnFUDmww>
- [2] Peter Handke (1992). *The Hour When We Knew Nothing of Each Other*. Paris: L'Arche.
- [3] Jacques Lacan (1969). "Compte rendu du séminaire XV – L'Acte analytique." In: *Autres Écrits*, op. cit., p. 381.
- [4] Jacques Lacan (1972). "L'Étourdit." In: *Autres Écrits*. Paris: Seuil, 2001, p. 453.
- [5] Colette Soler (2012). *Qu'est ce qui fait lien?* Paris: Éditions du Champ Lacanien.
- [6] Jacques Lacan (1972). "L'Étourdit." In: *Autres Écrits*, op. cit., p. 476.
- [7] Jacques Lacan (1972). "Compte rendu du séminaire ... ou pire (1971-1972)." In: *Autres Écrits*, op. cit., p. 547.