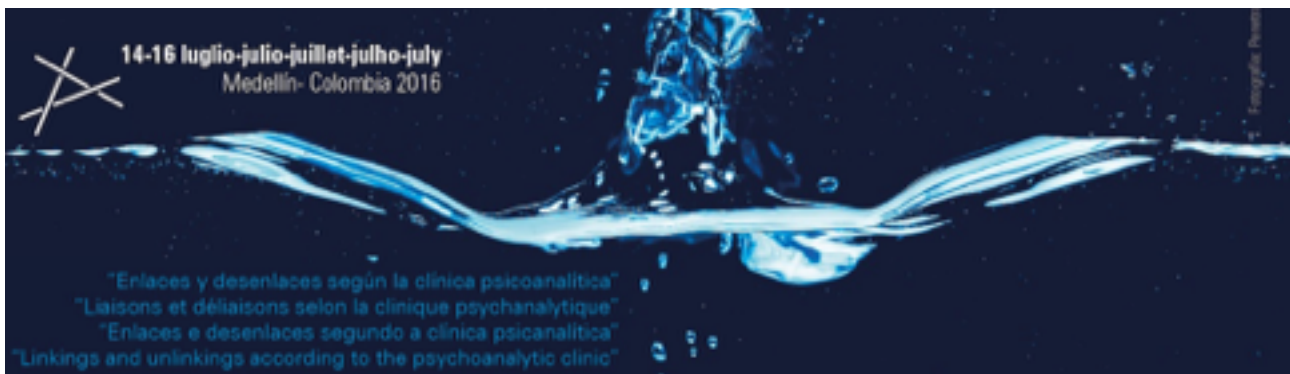


Medellín 2016 - RVI - Prelude - Manel Rebollo



IMAGINE

www.youtube.com/watch?v=RwUGSYDKUxU

[...] *The mutual relations of men are profoundly influenced by the amount of instinctual satisfaction which the existing wealth makes possible; secondly, because an individual man can himself come to function as wealth in relation to another one, in so far as the other person makes use of his capacity for work, or chooses him as a sexual object; and thirdly, moreover, because every individual is virtually an enemy of civilization, though civilization is supposed to be an object of universal human interest. It is remarkable that, little as men are able to exist in isolation, they should nevertheless feel as a heavy burden the sacrifices which civilization expects of them in order to make a communal life possible. Thus civilization has to be defended against the individual, and its regulations, institutions and commands are directed to that task. They aim not only at effecting a certain distribution of wealth but at maintaining that distribution; indeed, they have to protect everything that contributes to the conquest of nature and the production of wealth against men's hostile impulses. Human creations are easily destroyed, and science and technology, which have built them up, can also be used for their annihilation.*

Sigmund Freud, *The Future of an Illusion*, 1927

Imagine there's no heaven

It's easy if you try

No hell below us

Above us only sky

Imagine all the people

Living for today...

Imagine there's no countries

It isn't hard to do

Nothing to kill or die for

And no religion too

Imagine all the people

Living life in peace...

You may say I'm a dreamer

But I'm not the only one

I hope someday you'll join us

And the world will be as one

John Lennon, *Imagine*, 1971

“That one might be saying remains forgotten behind what is said in what is heard”.

Jacques Lacan, *L'étourdit*, 1973

In 1971 John Lennon urged us to join together, to unite, to link to each other in a world that would be One. A stubborn dreamer who aspired to ‘nothing to kill or die for’, he was murdered on the 8th of December, 1980 by an *hère*. Thus he shifted from being *heretic* to being a *hero*, and thirty five

years after his death his song remains a hymn celebrated in the Western world, whilst thousands of Syrian refugees attempt to flee the horror of the Islamic State, only to meet in old Europe the same horror – the concentration camp – of the third facticity – ‘real, all too real’ – that Lacan announced in 1967: ‘Our future as common markets will be balanced by an increasingly hard-line extension of the process of segregation.’

What future can be expected, then, for his illusion? What can be said about the analysts, in relation to whom Lacan urged to leave those who are unable to approach to their horizon the subjectivity of an era?

The history of analytic institutions is not Borromean. Having found its original sin in the committee of the seven rings instituted by Freud, the International Psychoanalytic Association soon left the ring of Freudian thinking loose – the ring that could have knotted it better. Lacan attempted to restore that knotting with his ‘return to Freud’, and that cost him the excommunication. Then he founded his School, which he dissolved after realizing that his wager for the pass – a new attempt at knotting – was not able to produce a sinthome in his analytic community. After the dissolution came the ECF [École de la Cause freudienne], later the AMP [Association Mondiale de Psychanalyse/World Association of Psychoanalysis], but within it the pass was still unable to make a knot: the One prevailed, and once again a wide section of analysts became untied.

What Freud advanced in *The Future of an Illusion* about human beings can be perfectly transposed to the relation among analysts in their collectivities:

It is remarkable that, little as men are able to exist in isolation, they should nevertheless feel as a heavy burden the sacrifices which civilization expects of them in order to make communal life possible. [*Standard Edition* XXI: 6]

In our new wager for making communal life among analysts possible in the task of transmission of psychoanalysis and the formation of analysts, we constitute a collectivity formed on the basis of two models, one Freudian and the other Lacanian. From the Freudian model we have adopted the International of Forums (IF), and from the Lacanian model the School (the SPFLF). The first give us our legal foundation, regulated by the Charter of the IF, which governs the linkings and unlinkings between members and between forums. The second one attempts to be a linking element of a different nature, with which it would be possible to orient the work that derives from the question that makes us come together: What is a psychoanalyst?

I understand that the division between the two fields – the Forums and the School – makes possible that the noise that may be generated in the field IF does not make it too difficult the

advancement of the saying [*decir*] or sayings [*decires*] that propel the work of the School. At this point I put forward a plea: that the forgetting in what is heard does not prevent its efficacy in transmission.

Now, Lacan did not invent the pass only as a way of evaluating the type of linking of the analysts with the analytic cause. He also conceived the cartel, a particular modality of a link between five (four plus one), with the aim that personal bonds do not hinder the one that is at stake: the transference of work. That is the reason why the cartel has from the start inscribed as its destiny the dissolution after two years at the most.

The peremptory deadline of two years, together with permutation as a requisite, constitute two key axes in the organization of our institutional organs, and facilitate the series of dissolutions that we experience and which enable the circulation of desire in our institutional labours.

At any rate, we do not get the ideal *Imagine-ry* of the One School, nor of a One IF, since there is One (*Y'a d'l'Un*) that functions in the sinthome of each one, and we have to make do with it. At every international assembly of the School, as well as of the IF, amendments to the Charter and the School's by-laws are introduced, and they are submitted to the vote.

It is true that there is no collective saying [*decir*], as there is no collective subject or collective unconscious. But it is important to plead for an orientation of the work of the School as a saying that ex-sists to the swarm of sayings of our IF. On this point I am of the view regarding the IF that, as Lacan says in *The Third* [*La troisième*] in relation to the analyst, *the School, the knot, one has to be it*.

The history of psychoanalysis and its institutions is a testimony that analytic treatment does not guarantee an associative bond between analysts that does not lead to the worst.

The modalities of the bonds that we establish in our institutions, and those that operate in our enunciations without having been explicitly established, require our analysis, if the future of psychoanalysis is important for us. To that effect we must continue to oppose the real also in the collective plane. This is because the collectivity of the Ones, when it has at its head the H of the human, of the *humus*, may well finish with psychoanalysis before the collusion between science and religion does. The last thing we need is an army of *huns*,¹ if we expect that the pastures keep growing in our Lacanian field.

The ethics that may assist us in our common aim is far away from being that of 'each one

¹ *Hunos* ('huns') and *Unos* ('Ones') sound identically in Spanish. (Trans.)

with his symptom, with his desire, with his saying...'. This may be sometimes applicable to the one-by-one of the speaking beings, but it does not work in the politics/policy [*política*], in the ensemble of the psychoanalytic *polis*. The *narcynicism* that emanates from this position is consonant with the capitalist discourse in its tendency to an un-linking [*des-enlace*] between subjects, summoning each one in his autistic relation with his particular object of *jouissance*.

We, analysts, cannot be dreamers like Lennon. Our function is rather to wake up to the real, which returns in the new forms of the symptom, since the real is its true sense. And it is also our function to remember the saying: that which remains forgotten behind what is said in what is heard.

So, psychoanalysts, yet another effort... beyond the symptom of each one.

Manel Rebollo, Oct 28, 2015.

Translated by Leonardo S. Rodríguez