

XI International Rendezvous of the Forums VII International Encounter of the School of Psychoanalysis of the Forums of the Lacanian Field

09-12 JULIO | 2020

Paseo La Plaza - CABA
Av. Corrientes 1660

Buenos Aires
Argentina

Lacanian Heresy

Ana Laura Prates Pacheco

Heresy, etymologically, refers to choice. In some ancient texts, including the Bible, *hairesis* could also mean opinion (*doxa*), thus giving a margin for different interpretations. Its use was later stabilized and refers to those positions that are contrary to the doctrines and dogmas of the church, a dissident choice regarding what the true opinion would be (*orthos doxa*). But, why bring to the field of psychoanalysis a word from the religious field? In the seminar *The four fundamental concepts of psychoanalysis*, Lacan, who had just cut institutional ties with the IPA –representative of the orthodoxy and of the dominating dogmatism in the analytic field– compared his position to that of Spinoza, when he was excommunicated from Judaism and whose work, *Theological-political treatise*, was later prohibited as well by the Christian theologians. At different times Lacan equated the IPA to the church in regards to the structure of the social bonds, exactly like Freud describes in his text *Mass Psychology and analysis of the ego*, a type of relation among peers sustained in the identification to the leader, in this case, parting from the relation to knowledge.

In 1964, Lacan proposes a new mode of formation for psychoanalysts, rescuing from the Greek, to baptize it, the sense of School: place of conferences, debates, and free thinking. The school subverts the relation between knowledge and truth, in coherence with the one traced by the subversion of the subject of the unconscious. Notion that, although historically linked to monotheist religions and, above all to the discourse of science, is at the same time radically original in culture, denaturalizing the trivial conceptions of language, body and the relation between man and woman. In the 70s, Lacan radicalizes this denaturalization using a topological object, the Borromean knot, which for its very peculiar particularities, allows to operate an homology with the space of the speaking being when remarking the equivalency with the registers Real, Symbolic and Imaginary: RSI, three letters that sound in French like *HERESIE*. Two senses, but one same knowledge.

We came back to *Heresy*, therefore, not only by way of etymology, but also by way of homophony, more coherent with the predominance of the poetic function of language, for it is the primary matter with which an analyst operates under transference. Therefore, the *Lacanian Heresy* returns to the Trinity, not any more to make One parting from three, as does true religion; but to point to the impossibility of a One that would reach the Two of the relation, producing the Borromean Three. RSI: the *parlêtre* is cardinal: ex-sists in the living body that enjoys, insists in the word that kills the thing and produces the *Corp* (corpse), and consists in the image reflected by the mirror.

From Freud onwards, and still in the XXI century, it continues to be by way of the symptom however, whatever contemporary names it may acquire, that we can manipulate anything of

the Real through the practice of the chatter. This is an *heresy* that implies a knowledge in the place of the truth, tributary of an unpronounceable singularity of *whose* consequences, however, the Pass may gather the testimony. This is our choice.

Translation: Gabriela Zorzutti