

## The heresy of the impossible

Camila Vidal

I'll start by saying a Perogrullo's truth<sup>1</sup> ... *it's lost but it's there*; and we know it because it has effects. Therefore, this is not exactly a lack.

There is no zero, but a disturbing invisible presence, nevertheless present.

After all, that's the path of an analysis: the passage from the idea that something is missing and that there is an other who could serve as a remedy to it (because in fact it is he who took it from me) as well as the experience of the impossible which allows us to cease unconditional demand requesting from the Other what we lack, as if it was about a good, and to transform this impossible into the engine of desire.

Desire, supported by this impossible, is thus always a bit heretical, especially if we compare it to unsatisfied desire - like the one of the witty butcher's wife who can only desire salmon, something fairly orthodox, or anything that someone else may be lacking or that can be taken away from him - or the obsessive desire that follows the same logic. In psychosis, what is missing comes back from the real, what had remained outside comes back, with an extreme and puzzled presence, clear proof that it is not something that is lacking. This return of the impossible also presupposes the appearance of heresy.

One might ask the question about what would be good in heresy compared to orthodoxy? Heresy is less segregative, which is why, very often, the possibilities of invention appear more "easily" in psychotic structures than in neuroses, which phallic orthodoxy undoubtedly makes difficult.

I thus take up "the shelter from the impossible" as a function to be maintained for the School, as Lacan clearly affirms. In the School - this or another - *protecting the impossible/sheltering from the impossible* may not be able to go without each other, which confronts us with a new impossible, which we will certainly not be able to get rid of, but which obliges us to a permanent work to do something with that.

As psychoanalysts, we also cannot face this impossible all the time, nor even from time to time, we must also protect ourselves, take shelter. It is essential to try to maintain this tension between the two questions. Permanent heresy is impossible, except perhaps for Joyce and certainly some others, without which the heresy ends up becoming orthodoxy herself; if not, let's ask Luther the question, right?

It is towards this small space that we must direct our gaze to expose ourselves and at the same time protect ourselves from the impossible of a School.

*Translation: Anna Wojakowska-Skiba and Jan Tkaczow*

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<sup>1</sup> Translator's note: In the original "una verdad de Perogrullo" which is an idiomatic expression meaning platitude, truism (cf. <https://www.collinsdictionary.com/dictionary/spanish-english/perogrullo>). Etymology: from a medieval folkloric character named Pedro Grullo, also written as Pedrogrullo, Pero Grullo or Perogrullo of the unknown origin. [cf. [https://en.wiktionary.org/wiki/verdad\\_de\\_perogrullo](https://en.wiktionary.org/wiki/verdad_de_perogrullo)]