

### Prelude III. English

At the end of *Seminar XIX, ...or Worse*, Lacan asks what links the analyst and analysand and suggests that this link is a link of fraternity « to which the analytic discourse affords its presence. »<sup>1</sup>

And he invites us, analysts, to think of ourselves as brothers of our patient, insofar as, like him, we are « sons of discourse ».

In the same period, Lacan suggests that what logically corresponds to the «there is no » of the sexual relation is a « There is such a thing as One » and « nothing more», which definitively highlights the radical solitude of the speaking being (*parlêtre*) whose *jouissance* objects to any possible completeness and to any link.

If the possibility of a fraternal link in an analysis could be good news, is Lacan, for all that, inviting us to an optimism? Probably not.

Lacan ends his seminar by refusing to “paint the future in rosy colors”, placing the roots of racism within the « fraternity of the body». To again emphasize the real dimension of the *jouissance* unfit for any link

What then would be the nature of this « fraternal » link to which the analytic discourse «affords its presence»? What constitutes it?

Is it a link of identification?

If the analytic experience leads basically to solitude and leaves the subject alone with the autistic *jouissance* of his symptom that cannot be shared, would the possibility of a link of « fraternity» only be one of being able to count oneself part of a community of unfortunates? Are we declaring ourselves brothers based solely on the fact of being galley companions? Probably not.

In this last lesson of Seminar XIX, for Lacan a supplementary operation is required, and he speaks about it with religious overtones, something that is not common:

This brother is a « transfigured» brother and this is accomplished thanks to an « analytic conspiracy », and it is based on this experience that the link is established.

Something must appear differently, meta /morphosed and, by the grace of the analytic discourse « afford presence » ...a surprising formulation that could evoke magic or the practice of an esoteric rite !

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<sup>1</sup> J.Lacan, *The Seminar/Book XIX ...or Worse*. (trans. A. R. Price), Cambridge, UK: Polity Press (2018) p. 210

The transfiguration evokes that of Christ who reveals (discreetly) to his three most intimate apostles his true divine nature, at the very last moment when he decides to live his calvary and face his crucifixion and death. A crucial moment, then, when he is confronted by his inexorable destiny in his earthly life, by his own mortal condition. After this episode of transfiguration will come Christ's desperate cry from the cross: « Father, why hast thou forsaken me ? »

It is Lacan's thesis that, in the moment when the analysand encounters his subjective division, this « split thing » which is « the subject », in the end a transfiguration can be produced in which our patient's quality of « brother » appears. Not without a Saying.

Experience of solitude and of no-guarantee, the subject encounters « this split thing », gap, beginning from the emergence of a Saying of existence, which partakes of the real that constitutes him. The trans/figuration, would it be this glimpse of the real, at the end?

The brother-analysand reveals himself in a transfigured form in a fleeting moment, starting with the event of a Saying of existence, and this also has an effect of exaltation for the analyst. A change of state for the two protagonists, indicative of the real that has been touched, and this « by the grace » of the analytic discourse which engenders this link.

The link of fraternity is not given immutably; it is an effect that affects starting from the possibility that a Saying emerges that touches a real of ex-istence , beyond the saids of the cure, unprecedented.

Could it be, then, that the « imperative » (of the social link) is what allows for the conditions under which such a « conspiracy » can come about anew ....in each treatment ?

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