

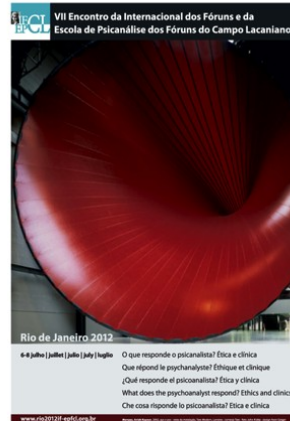
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RIO DE JANEIRO – BRASIL

6 – 8 Julho | Juillet | julio | July | luglio 2012

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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

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Preliminar 10:

THE RESPONSIBILITY OF SAYING

Dominique Fingermann

*My experience only touches the being to make it be born out
of the failure that the entity produces when saying itself.*

J. Lacan – Radiophony

Nowadays it is possible that the pain of existence “will give itself a partenaire that would have the chance to respond”ⁱ

The analyst’s response, as the word indicates, **is its responsibility**, it is qualified as responsibility of Saying.

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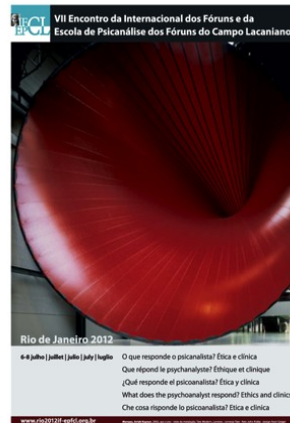
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Response, responsibility, from the Latin: *spondeo – spondere* = promise. *Re - spondere* = promise, *re*: “in return”. To respond is to answer to another saying, it is a saying at the level of the Other; the Saying takes the measurement of alterity and thus its unicity (*uniqueness*) takes position.

The radically ethical dimension of the analyst’s response is announced from the beginning.

What does the analyst respond for? What is a psychoanalyst that would respond for psychoanalysis? An analyst is that who can respond for his act. It is him who assures, upon exchange of the demand – for his sayings, *misayings* and reasayings -, that the *understumble* that will make it singular will be taken into account, and thus, conditions the passage to the act, passage to Saying.

The analyst is that who, upon Exchange for the discomfort that has the courage of becoming a demand for knowledge, takes position and assumes the responsibility of Saying; position of the analyst, position of the unconscious, in-body [*en-corps*], he becomes the pivot for the reduction from the said to the saying.

We borrow here, evidently, from Emmanuel Lévinas, and that with the care not to fold Lacan’s concepts, which orient us in the clinical experience, over to the philosophical concepts. By no means trying to abuse or mistreat this reference, let us remember succinctly the conceptual field that interest us inasmuch as it can allow us

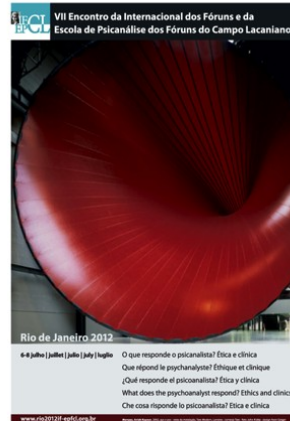
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to discern the clinical responsibility of the analyst, that is to say his response, meaning the saying that founds his act, the Well-Saying, the ethic that guarantees it.

The responsibility is a responsibility for *Autrui* (*the fellow man*), “answer responding to a provocation”ⁱⁱ from alterity: traumatism. It is “the place where the no place of subjectivity is established”, where is noted “in a laps of time with no return”,ⁱⁱⁱ “Of another way than being, or beyond essence” [*l’Autrement qu’être, au delà de l’essence*]; to respond is to Say parting from no previous essence.

The responsibility for *Autrui* is “responsibility among separate beings that it calms”;^{iv} an-archic, it is Saying from the origin, pre-original, “from before language”. It is the mark of the ethical not ontological origin; the essence can only make sequence in the Said (nothing more, nothing less).

“Rupture point, but also knotting point”;^v for the separation “is the conversion into responsibility” of the “positivity of the infinite”.

The Saying and the Said.

The saying is an exposition to *Autrui*, to respond for *autrui* is “a form of being affected”^{vi} and, thus, it is to include the radical alterity (alienation and separation); the traumatism provokes the Saying: “the alterity of the fellow man appeals to the irreplaceable singularity that is in me”^{vii}, principle of “*relation between odd terms, without common time*”.^{viii}

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The ethical answer of the Saying continues in the Said. “The saying which tends to the Said keeps that tension with the Other, with *Autrui*, that yanks the word before it appears”.^{ix}

The Said correlated to the Saying is “showing off”, it shows, it manifests, it is sense, truth, fable or writing that represents, thematizes; and whose treason allows an access to being.

“In that Said we surprise the echo of the Saying, whose signification is not assembled”.^x

“The saying discovers the one that speaks”,^{xi} a “Stripping down to the unspeakable one, until the pure someone, unique...”.^{xii} On one hand, fabulation of the truth of the Said; on the other, “shamelessness” of the Saying.

Lacan, on his part isolates that function of the Saying in the ‘70s, after his elaboration of the Discourses, substantivizing the Saying as the *princeps* Act.

He begins localizing what he calls **Freud’s Saying**, which he infers parting from all Freud’s Sais, as well as from all the said of psychoanalysis. This can also be heard as: from all the saids of a psychoanalysis that deduce Freud’s Saying “there is no sexual relation”.

But that is not to say it all [*pas-tout dire*].

Lacan gives the sequence to the Saying “there is no” by putting what he calls “my saying” that will enunciate “The One Saying”. **Lacan’s Saying** is the Real as Ex-

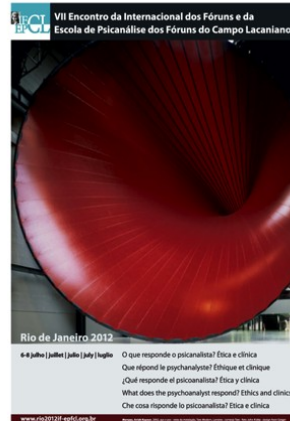
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sistence, meaning the Borromean knot, where in order to make One three are needed. He will deduce the *Symptom* as a singular manner to respond to the “there is not”, thanks to the “There is of the One [*Ya d’l’Un*], one more that knots the three.

In those two cases of the Saying (Freud’s Saying and Lacan’s Saying) we find that two moments of Saying create the subject as a response to the Real “there is not” , “there is”, two moments that “Position of the Unconscious”^{xiii} was already announcing with the double causation of the subject, meaning alienation and separation.

In the clinical work of the demand, in the transference from the Said to the complaint and its statements, *there is from the One* that resonates “There is from the One” [*Ya d’l’Un*] knowledge that exceeds the truth.

The responsibility of the analyst is to respond for that One with no quality, but not without style. The responsibility of the Saying of the analyst is his response to the demand for truth from a position that takes the Real outside of sense into account, in other words, “the response that is convenient to the style of the unconscious”.^{xiv}

“It will be about – warns Soler in 2008 – updating the conception of the act and of interpretation at the time of an analysis oriented by the Real outside of sense, despite that it only proceeds from speech. The stakes are high, for that real is the only susceptible one of making a limit to the endless wanderings of truth”.^{xv}

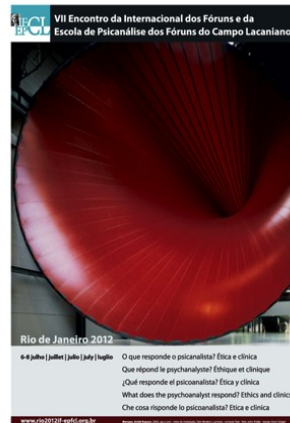
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The act and the interpretation: Is it possible to distinguish them clearly, if one as much as the other must respond for the Saying that exist to the saids, of the impossible and ex-sisting that singularly indicates the place of the Real?

Making an intrusion in the course of speech, in a way that actualizes right there at the same time the rupture and the bond, the “Saying No” of the act and of interpretation breaks the semblance of truth making another loop, a new link with the real whose hole is pointed: The Saying makes a cut and makes a knot.

Whether it keeps quiet or it speaks, enigma or equivoque of sense, it is with his cuts in the Said that the analyst points to, or better, captures in its laps the Saying that runs through it from head to toe. Like the *lapsus*, when it no longer makes sense, the analyst, that is, his act, makes the Saying ex-sist.

That he speaks or not, is the position, the presence, enigma or equivoque that operates making an objection to sense. The analyst in-body [*en-corps*] “interprets” lending itself to the game of the act like an actor. To play the analyst is to play the object that objects the good sense of truth. To make an objection is to make an abjection “to represent that effect that I call object a, to get used to that “de-being” [*désêtre*] of being the support, the waste, the abjection to which that can be attached, that will, thanks to us, be born of saying, of a saying that will be interpreting of course; with the help of this I invite the analyst to sustain himself in

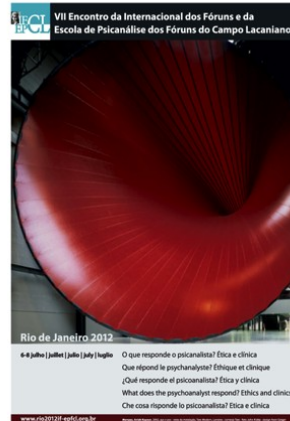
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such a way that he will be worthy of the transference, to sustain himself from that knowledge... in the place of truth".^{xvi}

The responsibility of the saying of the analyst is that incarnating the "Saying-no" to the "truthful Saying", he makes room for A saying: "that which will, thanks to us, be born from saying".

The ethical response of the analyst is "a saying, a saying that could have consequences",^{xvii} Lacan hopes: clinical consequences. Making one letter tilt in the saids of an analyzand it may cause that the One will tilt from the Worst to Saying^{xviii} [*du Pire au Dire*], and it may be that the "There is not" of repetition and the "There is" of the symptom will there find a different resonance from that of phantasy, a chance for A Saying [*Un Dire*] in another way.

If for the analyst "there is Saying to be demonstrated",^{xix} for the analyzand there is "shamelessness of the Saying"^{xx} poetic, as an ethical and poetic response before the logic of the cure: "sexual responsibility" before the "There is no relation..." of the Hétéros.

São Paulo, February 2012

Translation: Gabriela Zorzutti

Notes

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- i Jacques Lacan. "Introduction to the German Edition for a first volume of the *Ecrits*". In: *Otros Escritos*. Buenos Aires: Paidós Editora, 2012
- ii Emmanuel Lévinas (1978). *Autrement qu'être ou au-delà de l'essence*. Paris : Le Livre de Poche-Biblio Essais, 1996, p.26.
- iii Idem p. 23.
- iv Idem p.24.
- v Idem p.27.
- vi Idem p.159.
- vii Idem p.239.
- viii Idem p.114.
- ix Idem p.124.
- x Idem p.48.
- xi Idem p.83.
- xii Idem p.85.
- xiii Jacques Lacan. "Position of the unconscious" In: *Escritos*. Tomo 2. Argentina: Siglo XXI Editores, 1987, pp. 808-829.
- xiv Jacques Lacan. "Psychoanalysis and its teaching" In: *Escritos*. Argentina: Siglo XXI Editores, 1987, p. 429.
- xv Colette Soler. October 14th, 2008.
- xvi Jacques Lacan (1971-1972). *El Seminario, libro 19 - ... o peor*, unpublished, in Spanish. [*Le Séminaire Livre 19 – ...ou pire*. Paris : Seuil, 2011, p. 235].
- xvii Jacques Lacan (1974-1975). *El Seminario, libro 22 – R.S.I.*, unpublished (class of 04/15/1975).
- xviii Jacques Lacan (1971-1972). *El Seminario, libro 19 - ... o peor*, unpublished, in Spanish. [*Le Séminaire Livre 19 – ...ou pire*. Paris : Seuil, 2011, p. 12].
- xix Jacques Lacan (1974-1975). *El Seminario, libro 22 – R.S.I.*, unpublished (Class of 05/13/1975).
- xx Jacques Lacan (1973-1974). *El Seminario, libro 21 – Les non dupes errent*, unpublished (Class of 06/11/1974).