

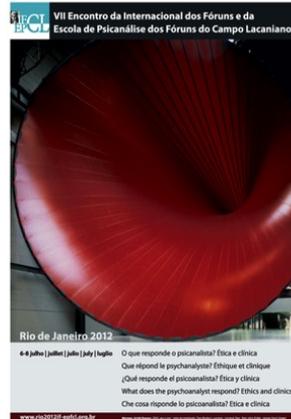
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VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
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VII International Meeting of the IF-SPFLF



HOTEL SOFITEL – COPACABANA
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 14:

PRESENT!

Sol Aparicio

If one wished to eulogise the psychoanalyst, the “figure born from Freud’s work,”¹ one would have to speak of the quality of his presence. Of his knowing how to be there. Or of his knowing how to be the *a-* which is not exactly the same thing, but is intimately bound to it.

The analyst is very much the one who always responds to the first appeal of the demand. In one or other way, he always replies: “present”. It is his first response, his

¹The expression is Lacan’s, in “Allocution sur les psychoses de l’enfant” [Address on childhood psychoses], *Autres écrits*, p. 363.

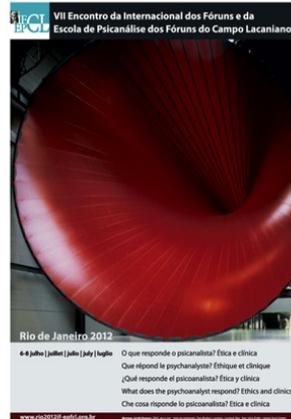
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fundamental response, that which in fact establishes him as analyst. It is “the inaugural spondee of the analyst” about which Gabriel Lombardi has spoken.²

He responds to the appeal not by replying *to* but *from* the unconscious demand that this appeal envelops. A fundamental demand, Lacan may have said; and he enunciated it thus in these terms: “I ask that you refuse me what I offer you, because it is not that.” A fine knot whose sense escapes capture. A demand not to be disregarded, Lacan added. Let us say that the analyst responds by the presence of desire.

Early in his teaching, Lacan drew attention to the presence of the analyst, more precisely, to the feeling of his presence, tainted with anxiety, which the analyst may experience at certain moments of the treatment.³ He then showed that the feeling emerges there where the subject’s speech touches on what he cannot say. The feeling of the analyst’s presence thus marks the place of resistance, which Lacan

2V. G. Lombardi, “Qu’est-ce-que répondre?” [What responds?], *Mensuel* 69, April, 2012.

3J. Lacan (1988), *The Seminar of Jacques Lacan, Book I, Freud’s Papers on Technique 1953-1954*, New York, Cambridge University Press, ch. IV.

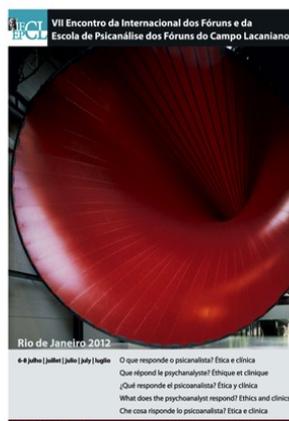
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asserts as being not the resistance of the subject, but the resistance of discourse. It was an indication given concerning the level at which the analyst has not to answer. One can starting from this try to grasp what he will affirm ten years later in this new major seminar, which *Seminar XI* is, whose sense appears undoubtedly enigmatic at first glance: “The presence of the analyst is in itself a manifestation of the unconscious”⁴ But the context at this moment is quite other. Or, to say it better, it is broader. For it is not only a question about the treatment, it concerns the part that comes back to the analyst as much as in the existence of the unconscious as in its refusal. It is the context designated at that time, in the *Founding Act of the School*, as “the duty that comes back to psychoanalysis in our world.”

Having asserted the unconscious as a temporal pulsation, having emphasised that the unconscious only opens to immediately close itself, having made of the unconscious the Eurydice twice lost to the analyst’s Orpheus, Lacan then said that

4 Cf. J. Lacan (1981), *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psychoanalysis*, New York and London, W.W. Norton & Co., ch. X, p. 125.

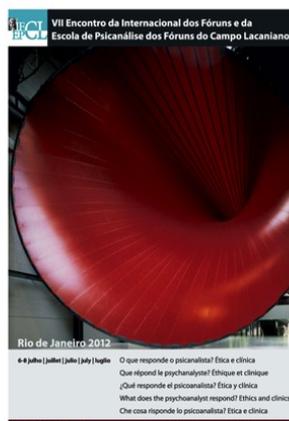
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“the presence of the analyst is irreducible, as witness to this loss.” As such, it “must be integrated into the concept of the unconscious.”⁵

The double register on which the presence of the analyst plays and on which his responsibility is played, is thus brought to light: psychoanalysis *in intension* and psychoanalysis in extension.

Ten years further on and we are at the moment when, in *Television*, Lacan situates the unconscious, unconscious knowledge without a subject, in relation to discourse. The unconscious is only attested to in the discourse of the hysteric, he said. The presence of the analyst is not explicitly designated, but it is there, naturally, in the required listening. As it is in the reference to Freud’s docility in front of the hysteric, the exemplary form of its presence. And it is also there in what follows: The unconscious only ex-sists in the analytic discourse. Only the analytic discourse indeed makes it ex-sist. And doubtless on two counts: on the one hand, to be in a position to “evaluate it as knowledge”, and on the other hand, to come to come to circumscribe that which, of real knowledge, can only by definition ex-sist to discourse.

⁵ Ibid.

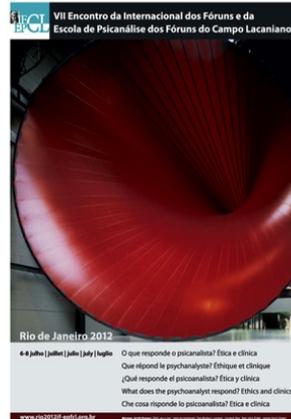
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It will be read between the lines: the invitation is here made to answer “present” to the call which our Brazilian colleagues have been broadcasting for some months, the call of the Rendezvous of the IF-SPFLF which will very soon take place in Rio!

Paris, April 2012.

Translated by Esther Faye, Melbourne



Rio de Janeiro, 06 – 09 | 07 | 2012
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