

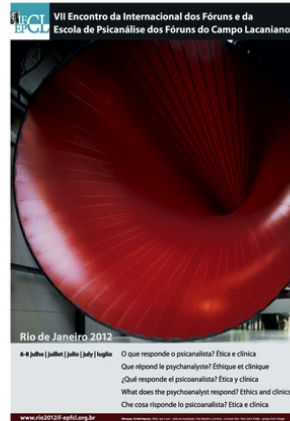
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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

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Preliminar 17:

“KNOWING TO BE THERE”

Juan Guillermo Uribe

“What does the analyst respond?” This is a complex question which has been examined as a crystal that generates different diffractions.

“What does the analyst respond?” This question presupposes a demand for an answer, because the analyzand demands happiness to the analyst. This would be an abridged manner to characterize the “demand” in analysis. Thus it presupposes

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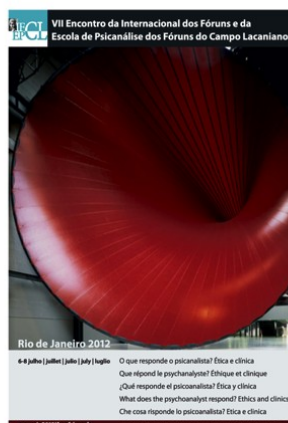
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knowledge in that who is directed to, as well as a place from where it is uttered, and from which the possible answer is being awaited.

This answer expected as “possible” on the side of the analyst, different from the analyzand’s demand, can be submitted to the diffraction process evoked as an analogy. We find that it can be a silence, an affirmation, a negative, an interjection, a gesture, a gaze, a sigh... In orthographical terms, all punctuation signs could be there.

The analyst’s “possible” answer can imply a certain ambiguity in his indication that it is to the Other to whom any demand is directed to. The unconscious is the referent that will sustain the desire for knowledge, on the side of the analyst as well as the side of the analyzand. Transference and its equivocal are based upon it.

All these diffractions about the possible answer presuppose a preliminary piece of information regarding unconscious knowledge, because we are in the context of the analytic situation. This unconscious knowledge was qualified by Freud as a unknown knowledge. We can verify this in the 18th Conference, (1916-17), part III:

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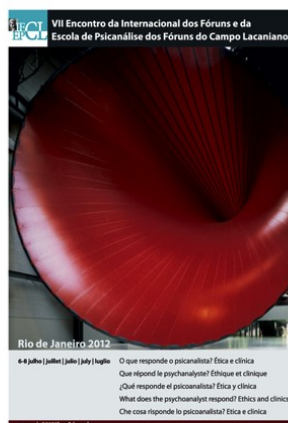
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«The patient then knows something he did not know.» Freud excuses himself before his virtual audience for presenting the contradictions that this knowledge that does not belong to consciousness presupposes. How is unconscious knowledge possible? The “physician” knows what the “patient” does not know which is presented in the ciphered message of his symptoms. The “physician” turns into a reader that deciphers what is encrypted in the symptom which is ignored by the “patient”.

Later on Lacan will speak of the *deception* and will differentiate it from *equivocation*, regarding the unconscious and its effect of lack of recognition: «There one is deceived to the fullest. The deception of consciousness obeys to the fact that it serves to that which it will not serve. »¹

There is here an blunt proof of the tearing of the ego: its vigilant consciousness is deceived, in such a way that when it affirms “I think”, right there the abyss of thinking where it is not, and being where it does not think is opened... Therefore the Freudian maxim: *Wo Es war, soll Ich werden*. Without extending more in these

¹ Lacan, Jacques, El Seminario, *De otro al otro*, libro XVI, 1968-69, Paidós, Buenos Aires, 2008, p.192

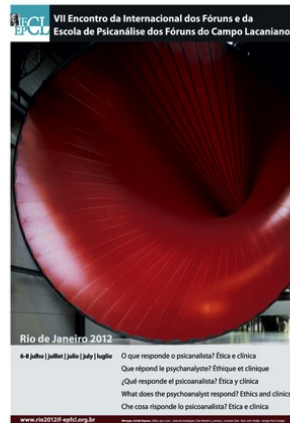
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reflections, it should be enough to say that the psychological unconscious determinism is one of the verifiable proofs of psychoanalysis, but also a reason for disarrangements for conscious thought always so sure of not being deceived. It is not too much to say that it is also the cause of distrust of many philosophies.

However, this non-deceived is deceived, as later will affirm Lacan in 1973 in *Les non dupes errent*, also in 1976 in *L'insu...* There he widens the relation of the subject to the unconscious by appealing to the resource of the logic of the signifier. The more the subject is deceived the more he “believes”, that is, the more he affirms a false identity, the more lost he is.

How to get oriented there then? The demand to the analyst is the demand for orientation. When happiness is demanded, it is a search for an answer to the ethical question of how to act in the world. Lacan touches on a political point regarding the exploitation of man by man. Then, is psychoanalysis a form of exploitation of the deceived? It is a risky question because of the limits that it touches: the social and the singular realms. In any case it leaves us an indication: given that the subject is

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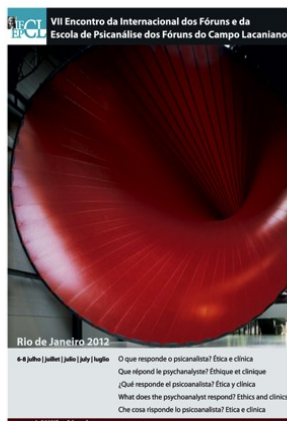
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deceived regarding its relation to the unconscious, transference, with its equivocal character, opens a way to revealing this deception.

On this purpose Lacan advances the following:

Then, is the knowledge of analytic experience only the knowledge which comes in handy not to be deceived again with the same old story? But, how is this useful if it is not accompanied by *a knowing how to get away from that* –or even more precisely, by an introductory knowledge, by a *knowing how to enter* in what is at stake regarding that lightning that can result from it, about the necessary failure of something that is not perhaps a privilege of the sexual act?²

Even though Lacan considers that in relation with this issue and with the practice of psychoanalysis, the latter “has kept itself at the threshold”, that is why it implies a theoretical work and he adds in the same place: “...inasmuch as we are in the pan, trying to do us also, like the others, and go further”.

How to go about in the field of the unknown knowledge? In the lesson that guides us Lacan uses three expressions: Know how to do [*savoir-and-faire*], know how

² Lacan, Op. Cit., p.192

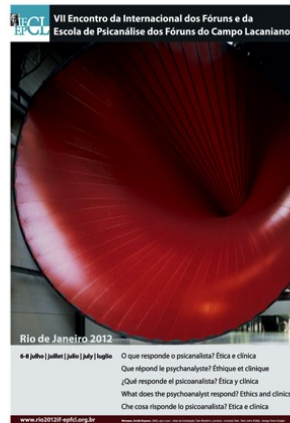
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[*savoir-faire*] and lastly, *knowing how to be there* [*savoir-and-être*]. Here we find the ambiguity of the translation from French to Spanish of the verb *être*: To be or to be there? Depending on the context, the opposition that used in the title of this preliminary is: “Knowing to be there”. I base the choice in the fact that one cannot “be there”, in the unconscious, given that the subject of the unconscious does not have an ontic statue to “be there” as an entity. Its effect of being represented in the chain gives it a fading condition, which would not allow it to exist as an entity. It could, following Lacan, *ex-sist* in its divided being of pure representation. That is why its satisfaction does not come from the drive and its objects, but from a mode of enjoying its *ex-sistence* on the side of the real as impossible.

Then, What does the analyst respond? Him also as speakingbeing is subjected to the condition of being deceived. Lacan offers us an *organon* to pierce this frontier: **the logic of the signifier**. To make use of this instrument, for whose demonstration Lacan used the resource of mathematics, but warning us that the truth, since it is

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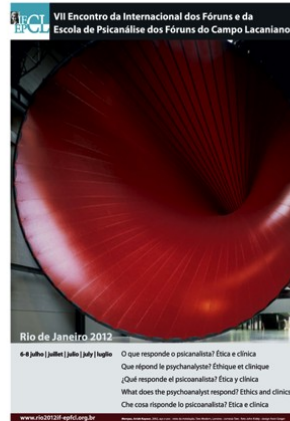


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desire for knowledge, is necessarily, connected with the drive. This is why the horizon of sexuality keeps the body as its referent.

Medellín, May 5th 2012

Translated by Gabriela Zorzutti



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