

VII Encontro Internacional da IF-EPFCL
VII Encuentro Internacional de la IF-EPFCL
VII Rendez-vous International de l'IF-EPFCL
VII *Rendez-vous* Internazionale dell'IF-EPFCL
VII International Meeting of the IF-SPFLF

O que responde o
psicanalista? Ética e clínica
¿Qué responde el
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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 5:

CLINIC AND SCHOOL.

Diego Mautino

Freud responds to 'the discontents of civilization' (Freud 1930a) by bringing into play a desire of [and for] the unprecedented knowledge that he called the unconscious, as well as inventing a new offer: psychoanalysis. In his return to Freud, Lacan defines what Freud called culture in terms of discourse¹, which specifies each 'type' of social bond: the master and the slave, the teacher and the student, the hysteric and the master and, finally, the psychoanalyst and the analysand. Every discourse establishes bonds and operates as a resource against discontents, with the exception of the capitalist discourse, which is not very social, and which remains indifferent to 'love matters' – it binds the individual to his products, rather; this has detrimental effects upon social cohesion, multiplying insufficient

¹Jacques Lacan: "I designate [the social link] with the term "discourse" because there's no other way to designate it once we realize that the social link is instated only by anchoring itself in the way in which language is situated over and etched into what the place is crawling with, namely, speaking beings". J. Lacan, *On Feminine Sexuality, the Limits of Love and Knowledge. The Seminar, Book XX, Encore, 1972-1973*, New York & London: Norton, 1998, p. 54.

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and precarious, if not tedious, bonds. Therefore, there exists the discourse of capitalism and there exists the discourse of the unconscious.

As regards the multiplication of offers to face the discontents of civilization without passing through a desire of [and for] knowledge, Lacan highlights, by contrast, the specificity of Freud's offer: the unconscious responds only to whoever invokes it, in the analytic discourse that establishes its *praxis*. Freud started with the deciphering of symptoms, thus confronting the sexual sense that sustains the fantasy. Lacan finds in this [sense called sexual] the 'proof' of the lack of sexual relation, whose formula is imposed by all of Freud's statements. Clinical experience shows that this is a path which is constantly open, in what is not 'sexual reality' or fantasy but symptom – which is a substitute for the lack of relation, with its real nucleus, outside sense.²

From Freud to Lacan psychoanalysis has revealed that for the *speakingbeing* a bond is lacking – and not by accident –, and this is the one that would establish a sexual relation between the bodies. That which 'invisibly holds (*reticent*) bodies' remains then to be explained.³ It is to be noticed that the *speakingbeing* is somebody that does not live only on bread, and that his destiny is intertwined with words that come to him from the lying *bocca della verità* ['mouth of truth']⁴, before saying not without effort his own word so as to eventually setting in motion anew the transmission of the 'style appropriate for a paper on analytic experience.'⁵

2 Cf. Colette Soler, *Préliminaire* No. 1, VII International Rendezvous IF-SPFLF, Rio de Janeiro 2012.

3 J. Lacan, *Seminar XX*, op. cit., p. 93.

4 Cf. The *Bocca de la verità* [Rome, 1632], where according to a popular belief one can submit to the test of truth – and whoever renders perjured evidence runs the risk of not being able to remove his hand. This is a reference to the work that Anish Kapoor (*Untitled* [London, 2006]) has kindly lent to the CCP-*Onlus* of Rome, evoked by the magnificent photograph of his installation for the announcement of our next Rendezvous of the IF-SPFLF in Rio de Janeiro.

5 Cf. J. Lacan, *Position of the Unconscious*, in *Écrits*, New York & London: Norton, 2006, p. 708. Quoted in *La psicoanalisi, lo stile, Intersezione del Campo lacaniano* No. 5, Edizioni *Praxis* del Campo lacaniano, Rome, May 2011, p. 8.

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To the diagnosis of 'discontents' formulated by Freud, Lacan responds by way of a contrast between the ever increasing impasses of our culture and a critique realized as acts of the instruments of clinical formation⁶ as well as of the institution of psychoanalysts. Lacan's proposal of a 'return to Freud' (1953) was followed by his creation of the School (1964). This School is not without clinical practice, a reminder that there is no psychoanalysis without a clinic. Thus, to the reading of the founding texts Lacan added the clinical demonstration, which cannot be disassociated from its praxis: the Clinical Presentation,⁷ which is an original instrument, taken up again under our responsibility within the frame of the Colleges of Psychoanalytic Clinic [CCP].

In 1964, and in order to mark a contrast with the group effects of the analytic societies, Lacan introduced a new signifier: School. In 1967 he proposed an equally new instrument, the *pass*. In the School the two clinical instruments that he invented interact. The first and more intimate, in the internal domain, aims at promoting research concerning the analyst's desire over the vicissitudes of the drive subjected to analytic treatment. The other one, external to it, extimate (*extime*), aims at a redefinition and transmission of the psychoanalytic clinic in a way which does not disassociate it from theory and praxis.

⁶ Cf. The *presentation de maladies* that Lacan conducted from 1953 until 1980, thus establishing an instrument oriented by psychoanalysis, in which he identified a three-term structure: the analyst, the patient involved in his subjective position and the audience of practicing clinicians, whom he called the 'third', in that they also listen to the patient and may complete during the discussion the material of the colloquium. This initiative has been taken up again by the Clinical Colleges (Forums of the Lacanian Field) since 1998. See the page entitled *Presentazione Clinica*, in www.praxislacanianiana.it

⁷ Jacques Lacan wrote in his contribution to the 50th anniversary of the Henri-Rousselle Hospital, which received the work of clinical presentations, about his work: "[...] regarding which I will indicate what I knew how to do, namely, to *pass* the presentation." Cf. *Létourdit*, in *Autres écrits*, Paris, Seuil, 2001, p. 449.

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So that the transformed desire that a psychoanalysis may produce pass through the elaboration of the specific knowledge that remains – with the political incidence of the act upon the culture of the times – Lacan responded with the reinvented institution and its new institutional instruments, which have been taken up by the Forums: the Colleges of Psychoanalytic Clinic and the School (SPFLF).

Hence some reasons for a wager and an auspice: that the meeting at Rio de Janeiro – for which our friends on the other side of the ocean have been working for some time – take place in the Encounter, understood, as Sol Aparicio pointed out in her invitation to the Third International Encounter of the School, Paris, December 1911: “[...] The encounter of what is most valuable of a personal experience with those that will urge it to be revealed, thus regarding it as a common good.”⁸

Rome, 15 January 2012

Translated by Leonardo Rodríguez

⁸ J. Lacan, Preamble to *Foundation Act* of the École Freudienne de Paris, 21 June 1964.