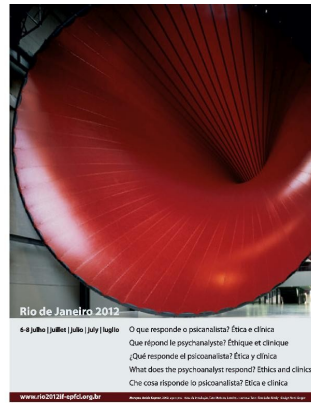


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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

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Preliminar 9:

THE RESPONSE IN URGENT CASES

Michel Bousseyroux

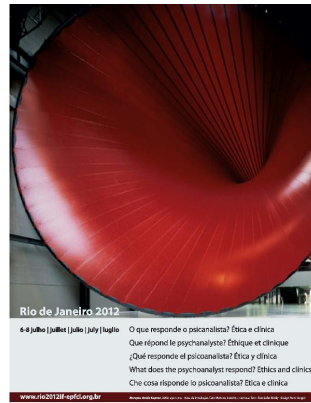
Rather than saying something to someone, to respond is to assume responsibility for one's part, to vouch for, to be accountable for, as is made clear by the expression 'to provide with a guarantee' [*répondre de soi seul*]. Beyond the response of analysis, be it by means of speech or through the cut, there is that for which the analyst has to respond.

In the discourse of the analyst, the analyst must give a response, all the more so as it is for him a matter of urgency, the satisfaction that marks its end being the urgency that dominates the analysis, as Lacan says in his 'Preface to the English-language edition' of Seminar XI, which proposes the question as to "how someone

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can devote himself to satisfying these urgent cases”¹, even if – he confesses – he is entangled in urgent cases while writing that preface, yet at the same time writing because he believes he must write, “in order to be on a level [*au pair*] with these cases, to make a pair with them [*faire avec eux la paire*]”.

Therefore, Lacan makes of the writing of the preface his duty. In writing it, it is for him an ethical duty to respond for the urgent cases with whom he makes a pair, and for being on a level, for keeping up with them. But for keeping up with these urgent cases which it is not certain one can satisfy, then it is convenient to weigh such urgency.

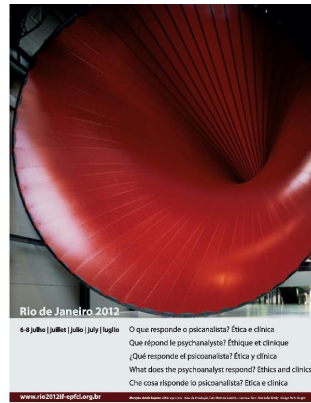
The term ‘weighing’ [*pesée*] connotes for Lacan the logical analysis of the relations between the individual and the collection and refers to the problem – with which he dealt since 1945 in his article ‘The number thirteen and the logical form of suspicion’ – of the smallest number of weightings required to detect, using a scale of two pans as the sole instrument, a bad piece that differs from the other pieces of a collection of similar appearance by a difference in weight that is imperceptible without a measurement device.² The number is of three weightings, if the piece in question is one among 12 or 13 pieces; whereas it will be of four weightings, if the collection is of 14 to 40 pieces; of five weightings, if it is between 41 and 121 pieces;

1 J. Lacan (1977). *The Four Fundamental Concepts of Psycho-Analysis*. London: Tavistock, p. ix.

2 J. Lacan (2001 [1945]). Le nombre treize et la forme logique de la suspicion. In *Autres écrits*. Paris: Seuil, pp. 85-99.

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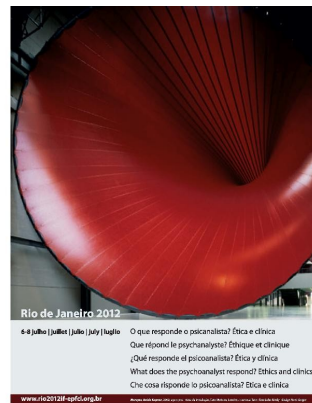
of six, if it is between 122 and 364 pieces, and so on. Lacan shows in his article that in order to solve the problem it is necessary to introduce into the operations of weighing what he calls the *by-three-and-one* position and a *tripartite rotation*, notions that resonate fairly well with the Borromean Lacan of the 1976 'Preface': there is no possible weighing, on the two-pan scale of truth and the real, of the urgency present in the initial request and which is to be satisfied at the end without the introduction of the position of *by-three-and-one* into the analytic operation, which is an excellent way of qualifying the position of the symptom, as the fourth ring in the Borromean knotting that orients the analysis towards the real.

Lacan says that he learnt from his profession the urgency of serving *the* others, not of rendering a service *to* the others. He writes in the Preface that "this is an odd aspect of that love of one's neighbour upheld by the Judaic tradition".³ This Jewish tradition appears in a passage of *Leviticus*. In the First Century it became the golden rule of the *Torah*, and it reappears in Luke's Gospel in the form of the precept of the love for the neighbour that Luke explains by means of the parable of the Good Samaritan. Lacan comments on it: "But to interpret it in Christian terms, that is to say, as Hellenic scoundrelism [*jean-f...trerie*], what is presented to the analyst is something other than the neighbor: it is the unsorted material of a demand that has nothing to do with the meeting (of a person from Samaria fit to dictate Christic

3 J. Lacan. *The Four Fundamental Concepts*, op. cit., p. ix.

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duty)."⁴ The parable is Jesus' interpretation about what the golden rule means: he who responds, who faces the urgency; he who devotes himself to satisfy the urgent case, is not the pious Jew, but his intimate and impious enemy, the Samaritan, the detested blasphemer of the Temple of Jerusalem. The neighbour of the parable is not the passer-by who fell to the ground, attacked by the bandits and who calls for help; it is the Samaritan, the other of the Jew in so far as he is, as Ivan Illich put it, the Palestinian from Gaza who today takes care of an injured Jew. Only devotes himself to satisfy urgent cases he who, like the Samaritan but in contrast to Sade and also to Freud, is therefore sufficiently close to his own maliciousness so as to find his neighbour there.

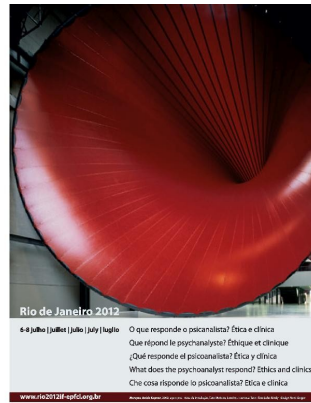
We can now understand why Lacan speaks of the Good Samaritan in order to identify what constitutes the singularity of the analyst's devotion to satisfy urgent cases. It is not to the love of the neighbor, a stranger as this might be to our semblable, that Lacan devotes himself. He would rather devote himself to the *mourre* of the real, that game still played in some parts of Italy and the Nice region, in which the number, which functions as the vehicle of the real, has by itself sufficient weight as to win the hand from the unconscious.⁵ The *mourre* of the real, in so far as it is not

4 Ibidem.

5" *La mourre*: game in which players throw out a single hand, each showing zero to five fingers, and call out loud their guess at what the sum of all fingers shown will be. [T.]

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at all our neighbour, is the other reason – apart from the love of truth after which the transference runs – that alone can push the analyst to hystorise himself of himself.

What presents itself to the analyst is something other than the neighbour. It is the heterogeneity of a demand that has nothing to do with the encounter with a Samaritan, but which has to do with repetition, or rather with what in repetition is *repetition*, request. So that what presents itself to the analyst has to do with what ‘demands the new’⁶, since it is the failed encounter with the real that the transfinite of demand does not cease to repeat in its successive turns. Thus, it is precisely to the urgency of the demand – the request reproduced in repetition – that the analyst must give the satisfaction that marks the end of analysis.

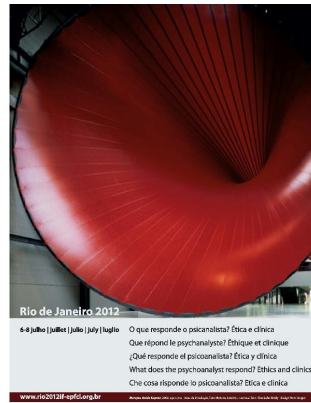
However, how to satisfy the urgent cases of demand? Through the cut of interpretation, the only one that produces, in what is reproduced in the transference, the enunciation [*dire*] of the demand, which is the enunciation of its effect of loss – and this is experienced in the pass. There is no satisfaction of the urgency without the production of what Lacan calls in his abstract of ...*ou pire* [...*or worse*] “One-enunciation that knows to be completely alone” (*Un[-dire] qui se sait tout seul*)⁷, which is the only witness to the existence of the real. It is for the existence of the real that the analyst has the duty of responding.

⁶ J. Lacan. *The Four Fundamental Concepts*, op. cit., p. 61.

⁷ J. Lacan (2001 [1975]). ...*ou pire*. Compte rendu du séminaire 1971-1972. In *Autres écrits*. Paris: Seuil, p. 550 fn.

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The discourse of the analyst is a discourse of urgency in which *the enunciation* [or *speaking*] *provides assistance*. It is in so far as it produces a cut, and that its cut produces a pass, that the enunciation aids; it may aid, as in an emergency, that which is culpable in the heterogeneity of the demand.

Toulouse, 23rd February, 2012

Translated by Leonardo Rodríguez