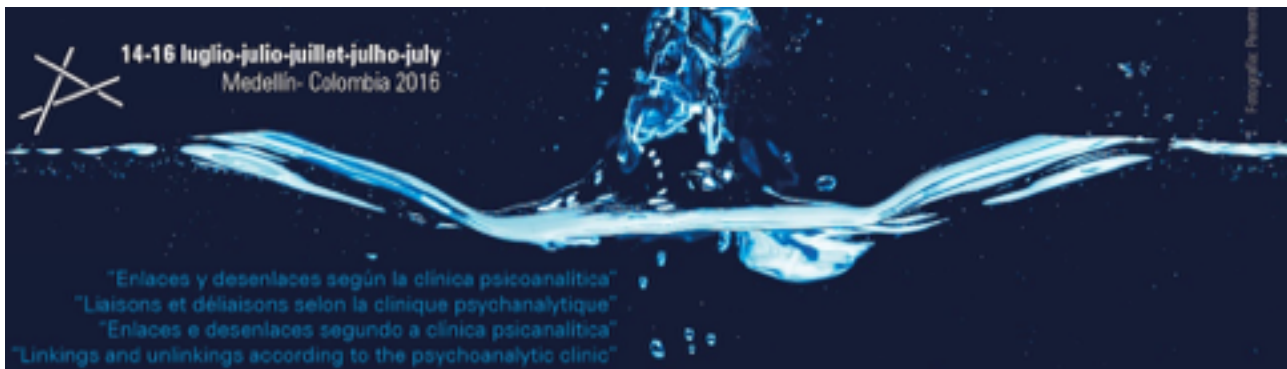


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BETWEEN *BINDUNG* AND *ENTBINDUNG*: THE THREAD OF SPEECH

It is in the first few of Lacan's Seminars that we most often find the words *links* and *unlinks*, chosen as the title to the next Meeting of IF-EPFCL, in Medellín, Colombia. From those first references I begin with those that Lacan chose from Freud's "Beyond the Pleasure Principle" and "Inhibition, Symptom and Anxiety", in order to define *link* as related to the fusion of drives, and *unlink* to disfusion. (More clearly in the Seminars V and VIII). These references bring us immediately to the field of drive, one of the four cardinal points of theory and clinic, as Lacan sustained in his Seminar **The four fundamental concepts of psychoanalysis**.

I was reminded of the special device that Lacan presents in this Seminar as the prototype of drive's operation (a dynamo that tickles the womb of a beautiful woman), when I had the pleasure to visit an exposition at the Grand Palais, in Paris, January 2015. I then identified in Nicki Saint Phale's work, *The thread of speech*, a device very much alike the one described by Lacan, and thus I could touch the core of the question that I focus now: traveling from what we read in Freud as the field of energy to what we find in Lacan as the field of speech.

The articulation of the drive's theory in Lacan's Seminar **The ethics of psychoanalysis** implies the theory from a historical view point, that means, in an articulation of signifiers that we are able to memorize. Freud think drive as a constant strength and we can recall memories according to the links of the signifiers, but it starts *ex nihilo* where there are no links, what so ever, nor the possibility of memory.

Lacan proposes the ethics of psychoanalysis in relation to the drive of destruction and opposed to the utilitarian point of view, that tries to explain psychoanalysis by exploring "the historical moment" (Lacan's words) in which it was thought by Freud. It is also opposed to the capitalistic speech and all domains of sense, that is the utmost form of link- a mortal link. The drive of destruction questions everything that is taken for granted, and thus has to do with the creation *ex nihilo*, from nothing. So psychoanalysis has no prescription *a priori* to guide us into the path of Goodness, says Lacan in Seminar XII, because this very path is no more.

We are not saying that psychoanalysis itself cannot divert, sliding to the side of the capitalistic speech, as Zinberg denounced, when he studied the diversions of North- American psychoanalysts in the early '60s (Seminar XII). This kind of diversion may occur again, including inside each one

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of us, as when the interpretation of symptoms leads to the end of the psychoanalytical process (cf. Lacan in “The third one”).

Here we may see well the importance of Lacan’s return to Freud : he could reflect, for instance, that the concept of death drive, even if it could be argued, allows everyone to notice that even in the “historical moment” in which Freud thought the psychoanalysis that was a point that created an unaccountable problem, something that could not be surpassed. It is from this point *ex nihilo* that links may be established.

The clinic question that gives rise to the demands of analysis is related to the unlink. It happens when the ego withdraws the investment on signifiers- therefore repressed- causing displeasure. Freud was the first one to notice it, and Lacan brings it back to light in the Seminar **The Anxiety**. But this does not allow us to put a bad word about them. Those repressed signifiers are responsible for the dialectic of repetition, working with the links from the field of talk and language, and all this favors the clinical experience.

It is crucial to point out that the fact that Lacan uses the word link, in many of his Seminars, to describe the relationship between a child and his mother is not casual. This first link leads the child to her *lalangue*, first language full of lust, not utilitarian at all. This lust is the effect of speech that, for the best, aims the unlink of a term, a loss for the subject that suffers its consequences. These consequences lead to the act of the psychoanalyst that takes the subject as the other on his own speech (the psychoanalytic speech), going in the opposite direction of all other speech that ignore the subject as such. Without this act there is no clinic at all.

In his Seminar **The moment of closure** Lacan emphasizes the importance of the cut to the end of links. This is something that he brings back in many different moments of his teaching, to point out the concept of castration that is present in Freud’s work from the beginning. This is what underlines the importance of the choice of this binary *link and unlink* as the title of our next Meeting. There is psychoanalysis only if it sustains this binary, among others that were studied in the Seminar **R.S.I.**, in the year of 1975.

January 2015, by Sonia Alberti

Translated by Maria Anita Carneiro Ribeiro