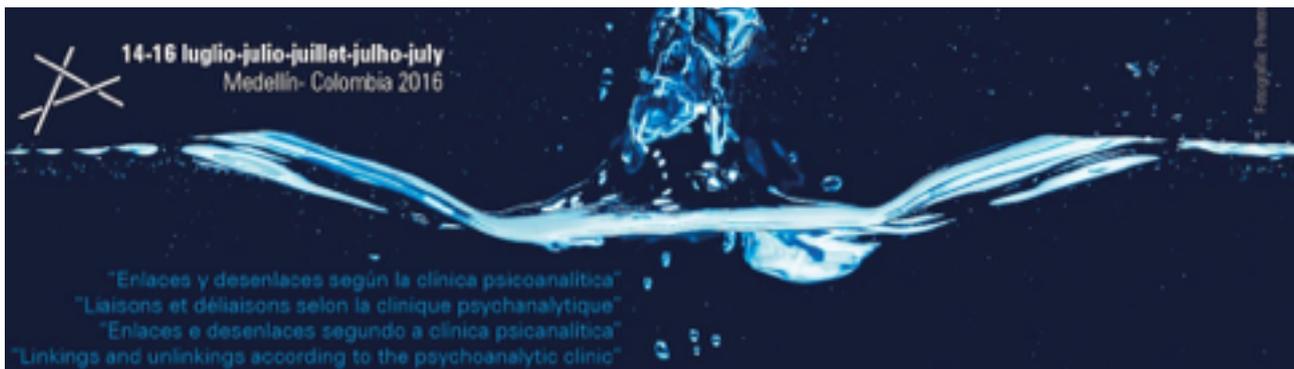


Medellín 2016 - RVI - Prelude - Marie-Noëlle Jacob-Duvernet



Heretic's Choice

What do we do as a group if the jouissance that characterizes us is singular, never linking?
Why meet, why make School, if our idea is that we do not all hold together?

What keeps us from believing in this is that there is no common truth, no common meaning.
Everywhere else and forever across the world, truth unites. It unites those who share it against those who do not, arming many a war and other conflicts.

Psychoanalysis is a continent apart in not advocating for any orthodoxy or unique truth that would be a dogma.

We are, according to Lacanian psychoanalysis, "*laisseurs*," ¹ "leftalones" with a singular jouissance that does not resemble any other, that does not allow anyone to speak for all.

Hence Lacan's question about the heretic, who is in a precise positioning before the truth, that of the one who departs from common opinion of what is true. This is a stepping to the side and a positioning that one chooses.

This is what Joyce chose, Lacan tells us: "He is, like myself, a heretic, because *haeresis* (which means "choice" in Greek) is what specifies the heretic. One has to choose the path by which one takes hold of the truth." ²

The heretic chooses the path of reducing truth to his logic. The message is no longer complete, idealized or dogmatic. It is the choice to wear down, to dry up, the meaning of truth, to reduce it to

¹ Jacques Lacan. **Seminar XXII: RSI** (1974-1975). Class given on March 11, 1975.

² Jacques Lacan. **Seminar XXIII: Le Sinthome** (1975-1976). Paris: Éditions du Seuil, p.15.

the pure real. It is what Lacan names *sinthome*, for this is what remains to say of the symptom, when the meaning is revealed.

One can think that the *sinthome* itself is heretical,³ since one cannot answer it by an effect of truth. In the *sinthome*'s break with meaning, a without truth, a without subject.

Thus Joyce made the choice of *sinthome rule*. that we translate as the rule of his *jouissance*, proper to him, heretical and radical. A rule that did not come from the Other but from its very eviction. A *sinthome à roulette* (a *sinthome on wheels*) as Lacan explains. That is to say, it goes, it even rolls, all by itself without the Other. This *jouissance* invested in his work and not in a body that he does not have, makes him into "the artist" uncontested for 300 years.

So, without becoming Joycean in the sense of enjoying his heresy, as happens "in the university," as Lacan warns...."what is most remarkable is that he has succeeded and done so beyond measure....,"⁴ how can we make use of this heresy, what it allows us to question?

Three axes of questioning I want to keep in mind:

— Heretical saying?

Yes, because saying is distinguished from the said with respect to truth.

Saying is an act that is not indexed to truth.

The end of analysis aims at a saying about *jouissance* that is indifferent to meaning. It is a matter of saying "what makes the body go to *jouissance*." ⁵

Jouissance of heretical solitude.

—Heretical interpretation?

I propose this formulation: heretical interpretation as disappointment. If there is interpretation by the analyst, the analysand experiences the disappointment of a relationship that ceases. End of relationship, end of treatment.

—And the link that is of the school?

If one accounts for the fact that truth is never whole, that this is what one lets go of over the whole course of the treatment. That the truth can only be

³ Colette Soler speaks of it this way in her book *Lacan, lecture de Joyce*. Presses Universitaires de France (2015).

⁴ Jacques Lacan. *Seminar XXIII: Le Sinthome* (1975-1976). Paris: Éditions du Seuil. p. 16. Class given on November 18, 1975.

⁵ Jacques Lacan. *Seminar XXI: Les non-dupes errent* (1973-1974). Class given on March 12, 1974.

half-said, that there are, as Lacan says, only “ends and bits of a saying of truth.”⁶

And so, the work we do in addressing ourselves to each other, is this not a putting, end to end, of the bits of sayings of each of us? From one end to the other, a school of sayings.

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April 18, 2016

Translated by Devra Simiu

⁶ Jacques Lacan. *Seminar XXI: Les non-dupes errent* (1973-1974). Class given on November 13, 1973.