

## **The anxiety of the analyst: that which must not talk**

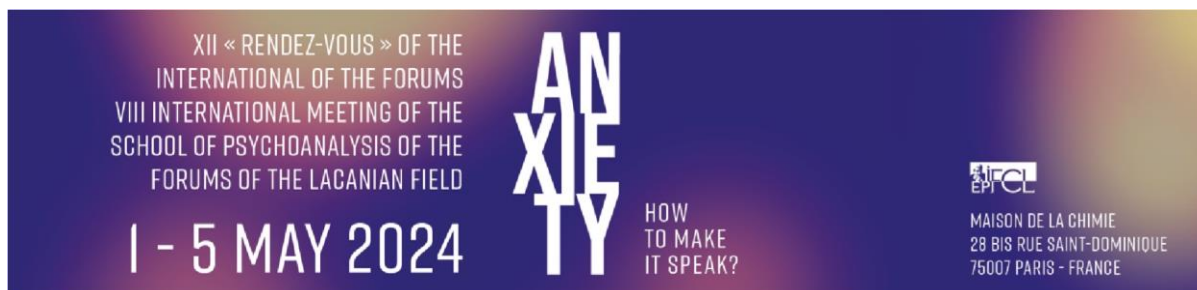
Silvia A. Rodríguez

May 2024

Lacan has insisted enough: the anxiety of the analyst must not be transmitted to the analysand. (Lacan 2014, 337; 2015, 370-371) This aphorism has a double purpose: on the one hand, to clean psychoanalysis of the consequences of the object relations' conceptualisation of countertransference as a product of the mechanism of projective identification, which gave analysts the permission to assume that the analysand's projections produced the anxiety they were experiencing. (Lacan 2015, 181)

On the other hand, it aimed to clarify the concepts that help the analyst not to be affected by the demands of the transference in the different clinical presentations. (Lacan 2022 [1976])

In his lecture at Yale University in 1975, Lacan argued that Freud created the analytic method to stop being affected by the psychoanalytic treatment of hysterics. While Breuer, in the face of Ana O.'s transference love, left the scene, Freud encountered himself alone in front of the hysteric's symptoms and solicitations. He invented a set of rules to avoid being affected beyond his capacity to work. For the patient, the fundamental rule of free association is to force the material to be reduced to speech within a time frame. For the analyst, absolute neutrality is in relation to ethical, religious, or social values. The only judgement admissible was the deciphering of the unconscious material. More



importantly, Freud established the rule of neutrality regarding transference manifestations. (Freud 1912e, 111; 1919a, 159)

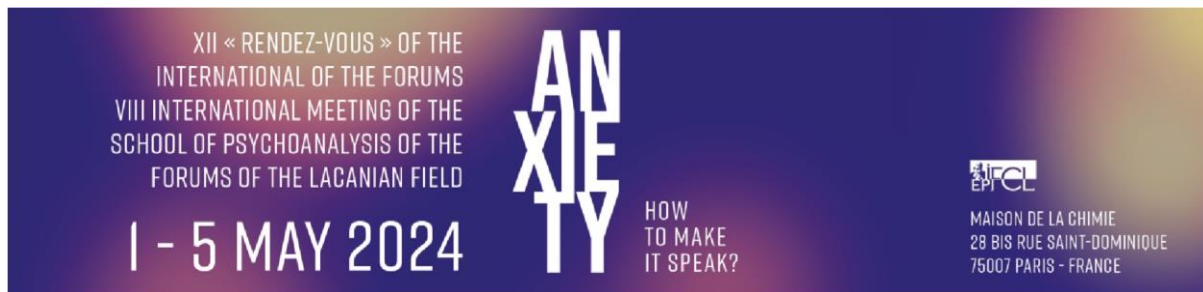
But he also warned of the dangers of therapeutic ambition, which he called *furor sanandi*, and of educative endeavours.

It is necessary to be remarked, nevertheless, that absolute neutrality must be waved in cases of anxiety with children, psychosis and certain perversions on the grounds of its being not practicable or even desirable.

Freud presented his rule of abstinence in 1919 at the Budapest Congress, and the following year, Sandor Ferenczi presented his paper on the ‘active’ technique at The Hague. Ferenczi recommended that the analyst cease to confine his action to interpretation and formulate injunctions and prohibitions regarding certain repetitive behaviours. He based his method on Freud’s precedent in relation to the treatment of phobias when Freud encouraged the analyst to confront the situations that trigger them.

These apparently opposed positions show us that there is a tension in psychoanalytic work that requires creativity with the method. Lacan confronts us often on this point, so the list is long. Here, I will name just four.

- 1- Lacan recommends: “a calculated vacillation of the analyst’s neutrality may be more valuable to a hysteric than any number of interpretations-provided, of course, that the fright this risks bringing about in the patient does not lead to a braking off of the analysis, and that the



analyst’s desire was in no way involved in the matter.”  
(Lacan 2006, 698.)

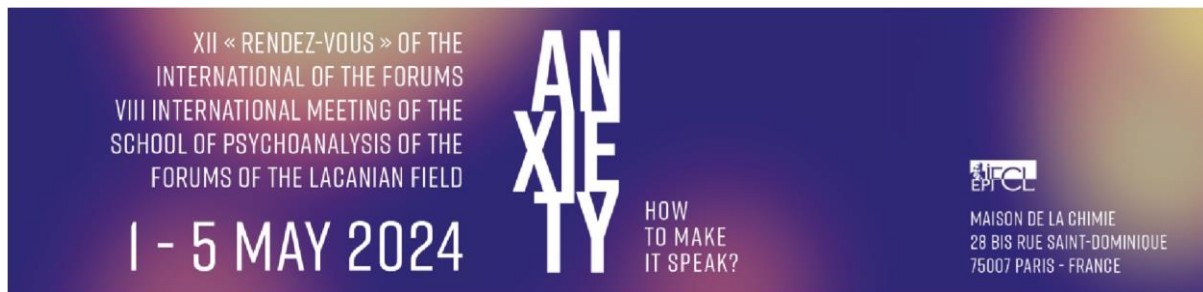
He is referring to the analyst’s anxiety, jouissance or acting out in opposition to the desire of the analyst.

- 2- He insists on the importance of the cut and the management of time with obsessional neurosis.
- 3- He defined the function of the secretary to the psychotic.
- 4- He defined the different agents of the four discourses, implying a recognition that they rotate. This obviously happens when working in what is defined as the analyst's discourse, hopefully with the possibility of being deliberately used as part of the analyst’s operation.

Lacan’s creation of the four discourses guides their flow inside our work. We cannot deny that when we analyse, we govern, educate, and hystericize. The four discourses flow through the river of treatment. It is the analyst’s duty to know when he is moving away from his discourse, hopefully as a tool of his metier. Lacan never hesitated to use them all. However, it is not unusual to fall into the other discourses out of anxiety.

To sustain that level of abstinence and awareness of “non-neutrality” that will always be present, the analyst must do considerable work in his own analysis and in the acquisition of the theoretical tools available in his time.

Because anxiety can appear when the analyst’s theoretical and clinical tools are not enough, fantasy is activated, and at that



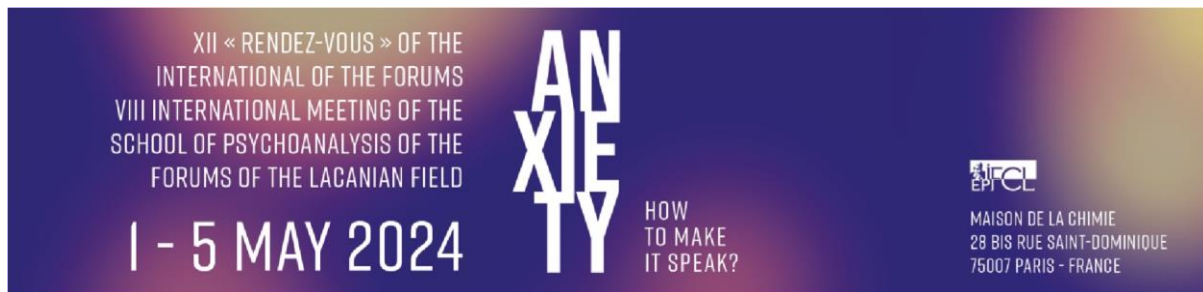
moment, it cannot be elevated to a desire greater than one's own fundamental fantasy.

Lacan provided us with a conceptualisation of the logic of fantasy and the possibility of tracing objects *a* in the process of being named in the field of the Other. However, despite one's analysis, there are moments when desire fails, fantasy prevails, and a return to the scopic, imaginary realm could draw the analyst back to his image of object *a*, therefore, acting out, passage à l'acte, and all symptomatic formations, like conversion symptoms and compulsive behaviour, appear in the analyst.

The analyst's discourse has as its agent the object cause of desire in relation to the division of the subject, that is, the reverse of the formula of fantasy, which is also the formula of perversion. Why it is not the same as perversion? Because the analyst must have achieved a separation, produced in his analysis, that establishes his position as semblant of the object *a* and a semblant of the subject supposed of knowledge.

The discipline of the analyst is required in her response to both the object and the knowledge: not losing the awareness of their being only temporary, until both are dislodged from the transference.

The demand that the analyst's position of neutrality be a permanent state is a stoic ideal that cannot be honoured. On the contrary, the analyst needs to be aware that the fundamental fantasy that is part of our human structure does not ever disappear. On the contrary, it is prone to reappear in one's work under an effect that could be called a "mirage of the lost object" – as Lacan



puts it, a reduction to the  $i(a)$ , losing the awareness and the respect for what is irreducible in the function of the  $a$ .

In an operation that goes to the core of someone's being, it is not possible for the analyst *not* to be affected. Anxiety is always ready to appear.

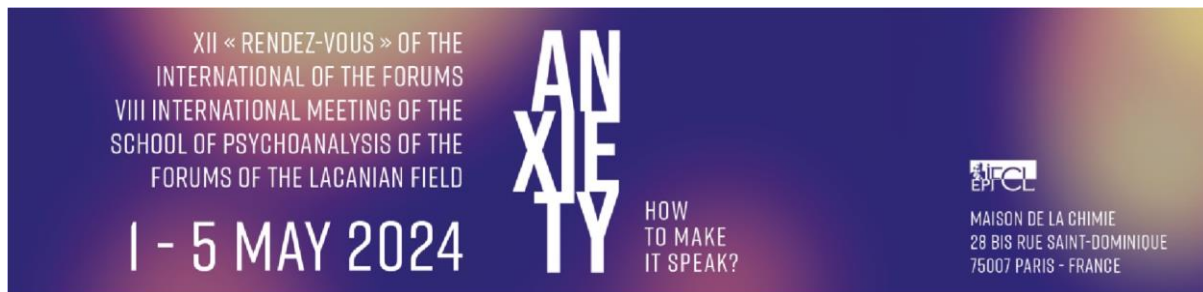
The developments in the nodal clinic, with its emphasis on interventions clearly defined in terms of the Symbolic, the Imaginary and the Real, paired with the Freudian trio – inhibition, symptom and anxiety – produces an epistemological reduction, which reclassifies the discourses as interventions in the symbolic – which can be from the master's discourse (from science, history or poetry) –; in the imaginary, from myths and images taken from literature, films and music (with children, from the fantasies of fairy tales; and in the psychoses, from elements of the delusion).

In the last chapter of his seminar on anxiety, Lacan defines what happens when desire collapses in front of the *jouissance* of the Other. He compares it with Hamlet's fate. Through an interesting analysis of the difference between mourning and melancholia, he manages to transmit how Hamlet's lack of mourning in his mother and her choice of *jouissance* crushes his desire: he is trapped in that *jouissance* and drops his object of desire.

As the Other, we are to our analysands, we take a very important moral from *Hamlet*.

If we consider anxiety as a hinge between *jouissance* and desire, we can see how anxiety could push the analyst towards the following:





- . Jouissance of speaking in excess. (Hysteric's discourse)
- . of educating. (Master's discourse)
- . of complaining about the analysand's traits or behaviour. (Hysteric's discourse)
- . All kinds of acting out.
- . Passage à l'acte.

## REFERENCES

- Freud, S. (1912e) Recommendations to Physicians Practising Psycho-Analysis. *Standard Edition* 12, 111.
- Freud, S. (1919e) Lines of Advance in Psycho-Analytic Therapy. *Standard Edition* 17, 159.
- Lacan, J. (2014) *The Seminar, Book X, Anxiety*. Cambridge, UK, and Malden, MA, USA, Polity Press.
- Lacan, J. (2015) *The Seminar, Book VIII, Transference*. Cambridge, UK, and Malden, MA, USA, Polity Press.
- Lacan, J. (2006) The Subversion of the Subject and the Dialectic of Desire. *Écrits*, 698. W.W. Norton & Company. NY. London.
- Lacan, J. (2022) Yale University, Kanzer Seminar, Conferences and Conversations at North American Universities. London, *The Lacanian Review* 12, 39-61.
- Soler, C. (Wunch 16) Hysterisation at the entry into analysis. Cartel "The no/step of entry" ( Le pas d'entrée),77.

---

[6,710 characters, including spaces; excluding references]

XII « RENDEZ-VOUS » OF THE  
INTERNATIONAL OF THE FORUMS  
VIII INTERNATIONAL MEETING OF THE  
SCHOOL OF PSYCHOANALYSIS OF THE  
FORUMS OF THE LACANIAN FIELD

1 - 5 MAY 2024

AN  
XIETY

HOW  
TO MAKE  
IT SPEAK?



MAISON DE LA CHIMIE  
28 BIS RUE SAINT-DOMINIQUE  
75007 PARIS - FRANCE