

4th Prelude to the IF Day III European Convention

The Responsibility of the Subject, his Desire and his Jouissance

Teresa Trías

The ethics of singularity confronts us with impossibility. Reaching the end of analysis in bearing the indestructible jouissance and sustaining desire is a challenge to be met by the analysand.

Lacanian analysis goes in the direction of the subject's responsibility in bearing his desire and his jouissance; in strengthening and sustaining his desire and knowing how to do with his jouissance. To "make a conduct for oneself" Lacan tells us, which points to the ethics of the analyst.

In analysis there is an encounter between two desires, that of the analyst and that of the analysand. Two desires are at play. The analyst is summoned to respond to unconscious desire, insofar as he is supposed to know. This supposed knowledge is the point of junction between his own desire and what is to be revealed on the side of the analysand.

If transference is what, from the drive, displaces demand, the desire of the analyst is what brings the latter back to the drive. Via desire, he isolates object *a*, bringing it at the greatest distance from the Ego Ideal, a place that the analysand demands that he incarnate. "The analyst must abandon this idealisation in order to serve as a support for the separating object *a*" (1) by positioning himself as the object cause.

In the seminar on Ethics, Lacan is categorical when he alludes to desire: "the function of desire must remain in a fundamental relationship with death itself" (2). Freud already referred to the original helplessness that is related to death. Something impossible to subjectivise in that the subject "cannot expect help from anyone". (3) He is alone in his act, facing loneliness.

The mark is singular to each subject, it is contingent, it comes from the experience of an encounter, from the experience of jouissance that remains marked, as a stigma. It depends on *tyché* and does not establish a union. It is the one which does not cease not to be written. Double negation that denotes the impossibility of erasing this mark. Let us recall the Rat Man and his jouissance of the rat that remains as the letter of jouissance, the real of jouissance. Despite "being a man of courage" Freud tells us, the horror of the jouissance of the rat manifests itself when he tells the story of the cruel captain. This one is different from the S1 which does make a link with another signifier and represents the subject, the symbolic and desire being what is at stake. The one of jouissance is in relation to the individual, to the

living.

"Ethics fails when it is placed in the pure and simple register of pleasure".
(4) Neither the pure pleasure advocated by Sade, nor solely the law as Kant indicates.

The desire to know that is awakened in analysis is not of any kind of knowledge. It is the desire "of/for" knowing how to do with one's own, with the singularity of each one and with this, of being able to make a social link in the analytic community, not without a link with society.

(1) J. Lacan. Seminar 11 "The Four Fundamental Concepts of Psychoanalysis".

(2) J. Lacan. Seminar 7 "The Ethics of Psychoanalysis".

(3) Ibid.

(4) J. Lacan. Seminar 11

Translation: Chantal Degril