

## Prelude II

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To echo a point in Bernard Toboul's Prelude: « Lacan was calling for a psychoanalysis that would not be religious ». A possible reading of this: among other things, neither God, nor believers.

If for Freud identification with the ideal founds identification and the link among peers, with Lacan one encounters the paradox to which the analytic path leads, or can lead, that is, to the fall of the subject supposed to know. This is applicable to what each leader might represent.

Regarding peers, this leads, or can lead, to a fall of identifications, when one stops running after the mendacious truth, there is no love of the other, there is no "all", but there is the « the scattered, ill-assorted »<sup>1</sup> effect.

What link then in a school for the analyzed, without God (one could also say without ideals), mismatched, without identifications, or at least with no consistent identifications?

Like the anchorites, are the analyzed outside the common social link? Believers who remain outside any relation with others, with the world, who live beyond the link with people, fully devoted to contemplation, prayer and penitence, who have no social link, but a privileged link to God?

The metaphor does not work because anchorites without religion and without God have no *raison d'être*.

Could it be that the analyzed are atheistic, sectarian anchorites (sect is often a way associations and schools of analysts have been described), for whom the link would be like the needles of Schopenhauer's hedgehogs?

In spite of obvious difficulties in the link among analysts, this doesn't seem reasonable.

Focusing on the interior rather than effects on the social Lacan, in the « Proposition », emphasizes the difference between what is required by an analytic society and a school of psychoanalysis which needs the *gradus* to guarantee formation. This function (Lacan says « this regime ») already gives rise to a malaise, but in the end one must be able to detach from it. The malaise is not sufficient to justify maintaining of the idea. In other words, it is not because there is a

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<sup>1</sup> Jacques LACAN, « Preface to the English Edition of Seminar XI » in *The Four Fundamental Concepts of Psychoanalysis* (trans. Alan Sheridan) New York: W.W. Norton & Company, 1978, p. ix.

malaise that the sought-after aim is attained. « The idea that maintaining a similar regime is necessary for regulating the *gradus* is to be noted in its effects of malaise. »

The social link among analysts certainly exists, with its pluses and minuses.

How can we assure the aims of the function beyond the discontents that it generates? This is the gauntlet Lacan throws down.

Under such circumstances, aside from an imperative, what can push us to construct, maintain or sustain a link among analysts?

If the Lacanian Field tries not to avoid the real, we do have what it takes. « [...] there is a real at stake in the very formation of the psychoanalyst. We hold that existing Societies be founded on this real [...] this real provokes its own mis-recognition, indeed produces its systematic negation. »<sup>2</sup>

We often speak of transference to the work and transference to the School, and it is a fact that sometimes the work produces linking.

Trinidad Sanchez-Biezma, in a cartel work, has argued for the thesis that working on the effects of the real heard in the Pass can produce linking.

We can apply this thesis to the work around the real at stake in the formation of the analyst, or on the discontents that the function of the School provokes.

This may result in, more than an imperative, a desire and sometimes a certain satisfaction in the task, achieved or not, thus leading to a link among peers and, as in all work, a link among the oddly paired.

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<sup>2</sup> Jacques LACAN, « Proposition du 9 octobre 1967 sur le Psychanalyste de l'Ecole » in *Autres écrits*, Paris, Seuil, 2001, p. 244