

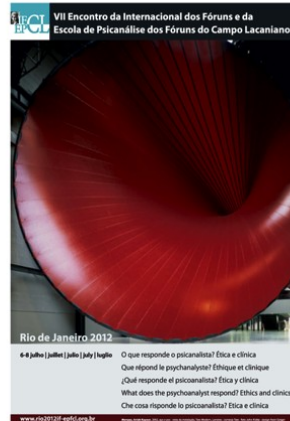
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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

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Preliminar 15:

IGNORANCE AND KNOWLEDGE

Jesús Mansilla Navarro

What happened to a woman, a patient who decided to put Freud to work and what pushed Freud to get to work? Transference love, a desire to know. A desire to know which leads him to "Beyond the Pleasure Principle" (1920), from early 1919 - the date of "The uncanny" and "A child is being beaten" - a period that, it could be said, leads him to a reformulation which implies a new beginning of psychoanalysis. The unit formed by these three works gave birth to the concept of jouissance.

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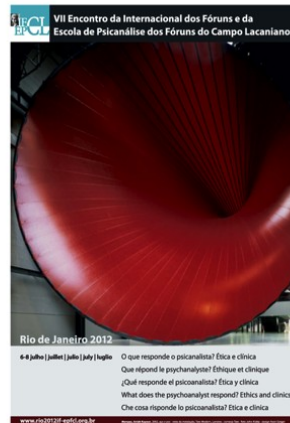
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In the twenties Freud provided evidence of what took him to turn "beyond": the repetition compulsion discovered years before in the analytic experience, the traumatic memory impossible to avoid, the child that in his/her games enacts the fantasy of being beaten, the constant verification of the negative therapeutic reaction which leads the subject to leave analysis rather than alleviate his/her suffering, the analysis of the problem of masochism and, in general, the knowledge of perversions which led Freud to wonder about the enigma involved in its appearance in the human psyche.

To arrive at a notion as radical as the death drive had been a long path for Freud, questioning his own invention, that is, a falling from his position of master. We could say that it has been his own invention which has not left him alone in the light of his clinical observations. It is common for the human being to seek a guarantee from an Other who is never wrong. Good examples of this are the dogmas, wherever they may arise; they come from different origins. But Freud embarks on a journey without that guarantee and he interprets the subject's desire, fantasy and symptom,

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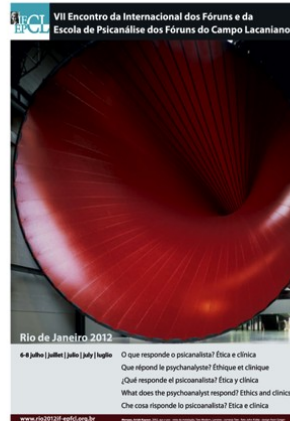
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not without anxiety and not without fear of getting it wrong, and he continuously subjects the experience of the development of his discovery to critical review.

The idea of jouissance of the body as that which is beyond the pleasure principle is what gets highlighted in Lacan. This issue arises from the reading of Freud, taking this reading in both subjective and objective sense, that is, what he has discovered in Freud, and he does not stop reminding us how frequently the patient clings to his/her illness under the appearance of a demand for healing; he puts jouissance in the center of the analytical thinking, establishing a relationship between it and desire.

Lacan keeps away from a position of master, faithful to the principle that establishes the relationship between ignorance and knowledge, he who repeatedly remembers having drunk from Cusano's "ignorantia docta" throughout his teaching – an example of how far away he is from dogmatic positions. He also takes a new turn with the invention of "the pass", thereby calling into question the dangers of infallibility in psychoanalysis, through the "presentations of patients", which gives the

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patient a place that enables the word of the Other to emerge, each subject has to say what does not work for him/her. Their words, their symptoms' constituent speech can lead him/her to discover the cause of what does not work.

The encounter between desire and jouissance bears the mark of castration. Between them are heard, if not the voices of love, the screams of anxiety.

What responds in transference is the analyst's desire,

"It is a desire to obtain absolute difference, a desire which intervenes when, confronted with the primary signifier; the subject is, for the first time, in a position to subject himself to it"¹(1)

The absolute difference is found by passing through the anxiety, dealing with the risks lurking in the indefinite following of desire.

Barcelona, April 23, 2012.

Translated by Gustavo Restivo and checked by Gail Burrows

¹ Lacan, J.: (1964) "The Four Fundamental Concepts of Psychoanalysis", The Seminar of Jacques Lacan, Book XI, W.W. Norton & Company (1998) P. 276

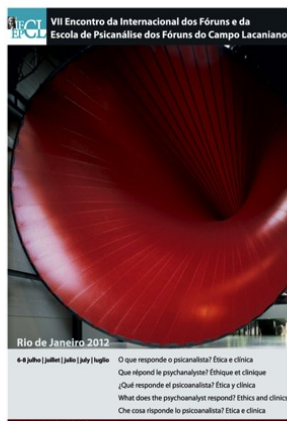
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