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Prelude 4

An ethical gain of analysis

Lacan emphasized strongly two fundamental and complementary aspects regarding ethics. In the sixties, the ethics of desire thought after Sophocles' Antigone allowed him to situate the precise momento of desire made visible -

: its brightness founded a new way of thinking desire apart from exchange dialectics, apart from morale, apart from Goodness. This event forces us to lower the gaze before a real that interpellates us : do we act in conformity with the desire that inhabits us ? To formulate a question does not mean to answer it. The question can acquire universal resonance as in Greek tragedy but the answer is always irreducibly singular, situated in the historical context of the analysand's becoming.

The other aspect emphasized by Lacan is the ethics of Well- Saying, also oriented towards the real. It summons the responsibility of the analysand before the embodied presence of the real in the origin of discourse and of social bond. The saying of an unpredictable

utterance explosion is situated out of the chain of sense, touches the corporeal real, operates as an edge, creates a littoral where it was only obscurity or a remnant not yet elaborated. Performative, deliberate and inventive this act grounds a new reality, insofar as it establishes the criteria for its own legibility.

These elements allow us to conceive the Lacanian ethics as oriented toward the real, in direct continuity with the torsion inaugurated by Freud. The Freudian real can be recognized in its energetic dimension, in its opacity and excess of the drive thrust and in the demand for satisfaction that insists beyond all representational organization and all affective mobilizations. There inhabits both the force that organizes the dynamic conflicts and simultaneously the foothold that allows the analysand's responsibility to be established.

The confrontation with this real related to the drive summons a singular responsibility. The analysis takes the subject into a zone where the cause interpellates the very littoral where emerges psychic reality. The fantasy operates as a dispositif that promises stabilization, condenses senses, fixates positions and cover up opacities and unassimilable remnants. Vis-à-vis these operations, the analysand's responsibility consists of dismantling the effectiveness of fantasy, a crucial moment of analytical work, in which mourning for neurotic securities calls for an invention of new modes of processing the drive thrust that insists and demands working through.

This invention is decisive for whom has traversed the fantasy. At this point, it becomes indispensable not only to break new ground for enjoyment but to exercise a different mode of reading. A renewed reading of oneself allows for an unprecedented self-legibility, open paths for affects to emerge and reorganizes the reading the subject produces of social bond.

From this perspective, joy, an affect frequently devitalized by repetition, defense or anguish, is transformed in "*this state in which it is impossible to decide if it celebrates a reencounter or a loss*" (Pellion, 2019).¹ To separate from destiny bestows a freedom proud of its humility, that enjoys the ephemeral as a revanche, after having abandoned fixation. This joy embraces the chance of contingency with the avidity of the new. It is not reduced to the

¹ Pellion, F. (2019). "Note à la joie." Pretext X, IF-EPFCL International Meeting, *Wunsch* Número 19, p. 6.

enthusiasm that the end of analysis may bring about; it is also, as suggested by Dominique Fingermann, a modality to affirm “there is joy (*Y a d’la joie*) as one would say there’s One (*Y a d’l’ Un*).”

To say *there is joy* in the sense proposed by Dominique Fingermann² – *Y a d’ la joie*, comme on dirait *Y a d’l’ Un* - allows to situate joy in the logic of *Yad’lun*. It’s neither a psychological state nor an expression of inner harmony: it is an event-effect of the saying. As Lacan affirms *il y a de l’ Un* as a contingent upsurge that exists only in the act of saying - the One happens: the verb is *to happen* not *to be*. In the same way, joy happens, when this saying produces a mark which has an incidence on affective life. Joy presents itself as a sensible correlate of the moment in which the real is circumscribed and this operation modifies the modality of being affected and affect others. An accomplished saying establishes both the aesthetic and the political act, insofar as it transforms the existence and its becoming.

This *there’s joy* has a structural affinity with *there’s One*. Both depend on the act of saying, both are produced at the very moment the language touches the real and leaves a trace. In this sense, joy – far from alienating subjectivity – signals to a modulation in drive economy: an enjoyment redistribution that allows for a radical change in a terrain dominated by compulsion or opacity. Understood as event, joy is an affect that happens when a subject situates a *saying* in its very analytical experience. When it stops erupting blindly and starts operating within the field of enjoyment, is it not that joy is produced in the zone where the real is circumscribed by the saying?

I propose to explore this proximity between *Y a d’l’Un* in saying and *Y a d’ la joie* in the body. When joy bursts as a colour in the libido palette, it paints the world and the body in a radically different manner. Joy intertwined with the act of saying: is it not an ethical gain of the analytical process?

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² Touchon Fingermann, D.(2019), From the impasse of a discourse to the Saying Other: a jump. There is joy. *Wunsch* Número 19, p. 38-42.