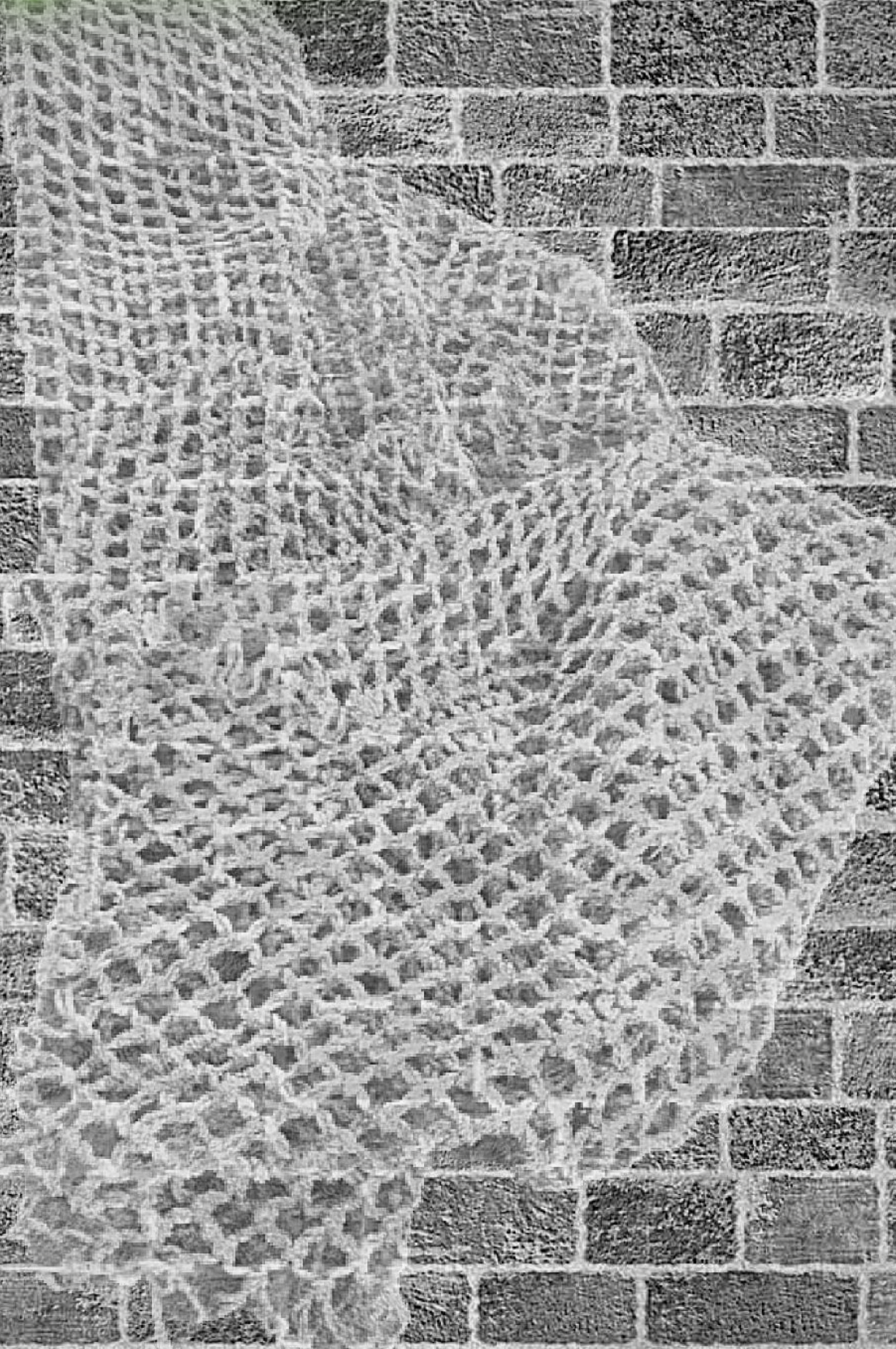


SCRÍOBH



Editorial

There is no such thing as freedom of choice unless there is freedom to refuse – David Hume

In this March 2021 issue 10 of *Scríobh* – the *a*-periodic Newsletter of ICLO-NLS – an approach across three papers is offered to the matter of the movement of bodies and to transference, in analysis. These papers are published here for the first time in the English language.

Marie-Hélène Brousse discusses the confinement/deconfinement of bodies in relation to the ongoing global, political, public-health restrictions on the back of the coronavirus, where it is clear that despite this – and particularly if one notes an equation being made between public health and a philosophical notion of the ‘common good’ – a certain “liberticidal” tendency has been enacted. Freedom of movement of bodies and indeed the freedom of speaking bodies to assemble and give common-voice to protest has been curbed, if not in some instances very seriously eroded, perhaps to the point of no return. One can think here of what is recently mooted in the EU with regard to *vaccine passports*: “Forced Choice?”

MHB discusses Lacan’s concepts of separation and alienation, highlighting, the terms of, let’s say a “forced-choice” of a Heideggerian *being-towards-death*, as exacerbated by the conditions of the pandemic, and one clearly notes the vital distinction that for psychoanalysis the real in terms of bodies, is not an objectifiable real such as the one of public health science. The latter relies on a series of countable ones (bodies), brought into statistics along various means or aggregates by which the management of movement and speech of populations can be authorized. Whereas for psychoanalysis there is real as *one of the three registers*, along with imaginary and symbolic that constitute and comprise a singular knotting, which as such can support the speaking-body in an authorisation in terms of the *materiality* of the letter in relation to a writing on the body beyond the phoneme: as minimal component of an ordering *via* grammar.

We read in Freud that the organism tends to homeostasis; however a treatment of the impasses of the real as impossible in psychoanalysis is on the side of life. So one sees immediately that the relation of real and body in public health and in psychoanalysis are not at all the same thing. Clearly the effects of repeated confinement/deconfinement are mortifying and on the side of the silence of the drive, the effects of analytic treatment however, in terms of the ‘well-spoken’ in relation to the presence of bodies, that of the analyst and analysand, is on the side of the social-bond and life. Stay at home or move one’s body to the couch. I know which side I’m on! And as MHB questions... Do you?

The segue to the text of Argentinean analyst, Ana Ruth Najles, *Beginnings of Analysis*, is fortuitous, where after the call to the analyst, one is called on to move one’s body along to the cabinet and perhaps to the couch (not to the

screen, but we make do in a pinch). Not that the couch is the motor-force of an analysis which can just as well take place sitting in chairs, in plain sight. Of course movement to and the reception in the analyst's cabinet in itself is no guarantee that the conditions for an analysis to take place will emerge such as to allow an entry into analysis proper. But why for heaven's sake [or indeed for that of the devil] does one seek out an analyst in the first instance...

Suffering is a signifier that often emerges here... ARN offers a clear delineation of that which is involved, in terms of bodies and their jouissance:

"The moment of the call [to an analyst] also shows that a certain contingency produced a sinthomatic disengagement that destabilises the balance, in which the life of the speaking being was maintained until that moment, because it has become detached from the real jouissance of the body. (Let us remember that each speaking body is a knot.) When this no longer works, then dissatisfaction, sadness, symptoms, inhibitions, forgetfulness, memories, fears or anguish appear... And in the best of cases, an analyst is consulted.¹"

Conditions of the constitution of the transference as the entry into the door and as the motor force of an analysis, once it is circumscribed and brought into speech that its inherent resistance(s) can be opposed putting it to work in terms of, for example, the unravelling of the various vicissitudinal overlappings of imaginary and symbolic; identifications in relation to the ego (imaginary body) and in relation to the signifier. However, as Lacan points out in Seminar II:

"Without a radical stand on the function of speech, transference is purely and simply inconceivable – inconceivable in the true sense of the word – there would be no concept of transference.²"

ARN offers a very clear clinical example where a specific cut in the discourse of an analysand "causes the outside-sense of the drive to appear,³" thus allowing the "question of the subject to appear and make its way towards the drive."⁴ Let's say there is a gap made present in the cut, for the subject of speech and language, in relation to the automaton of repetition regarding the real of jouissance of the [silence of the] drive where the subject is as ARN has it "on the plane of signifier identification⁵" imaginary/ symbolic overlapping vicissitude.

In our third offering MHB makes a point of delineating the function of an unveiling of transference in her own analysis as a crucial moment in the direction of the cure and however, goes a step further in talking about transference in relation to the power over the Other [of speech and language]. Here one can't help but relate this to the quasi propaganda of the public-health discourse surrounding the pandemic, a constant and wholly inconsistent barrage across television, print media, and all forms of social-media [one uses

¹ This Issue, p. 9.

² Lacan, J., *The Seminar of Jacques Lacan Book II, The Ego in Freud's Theory and in the Technique of Psychoanalysis*, Transl. S. Tomaselli, New York & London: W.W. Norton & Co., 1988, p. 36.

³ This Issue, p. 12.

⁴ Ibid.

⁵ This Issue, p.13.

the term loosely because it is not at all clear, at least to this author, that the social in social-media has done anything but fragment the social-bond to near breaking point] in terms of the restrictions around freedoms of speaking bodies, one merely has to look at the “cancel-culture” to find some merit in what is asserted here.



I leave you dear reader - with sincere thanks for your attention and to all our contributors, translators and copy-editors, well done for their fine work – with a final word from MHB:

“The stripping bare of the transference or, on the contrary, the veil kept over it, constitutes a dividing line between psychoanalysis, on the one hand, and the other forms of discourse that continue to find in this the roots of their power over subjects: whether unknowingly, as in the case of the discourse of science, or in full knowledge of what is at stake, as in politics.⁶”

Raphael Montague, Editor, 26-03-2021

⁶ This Issue, p. 15.

Forced Choice?¹

Marie-Hélène Brousse

“Stay at home” has resonated like an interpretation in act. Confinement claims to reduce the social bond to necessity and vital need. What is merely highlighted is how the objects of consumption, for which Lacan invented a name, *lathouses*, have taken possession of our lives [*en-vies*]. These disposable objects feed the waste that invades us. Capitalism obliges, their abundance at best hides the objects *a* cause of desire that circulate among them, unnoticed. The reduction in consumer madness made confinement a period during which everyone, for lack of *lathouses*, could then perceive how these orient us.

We are emerging from this period and what is lying in ambush at every step is a possible threat to fundamental freedoms. In Stuttgart, people protest against the “liberticidal” measures implemented by the government to fight against the virus. The *deconfinement* and extension of the so-called “public health emergency” touches a very sensitive point, the freedom to come and go, and, consequently, the notion of border. In 1968, Lacan foresaw “a complex, reinforced and constantly over-lapping form of segregation that only manages to generate more and more barriers.”² History has proven him right. Witness the tragedies of those we now call “migrants.” Ironically, the coronavirus health emergency has obliged us to be subjected to what migrants (those who choose to risk their lives not to “stay at home”) have suffered for many years: an increasing number of borders across the whole territory and the abolition of freedom of movement. In reverse, the question of freedom of movement can also be approached historically by the term *ghetto*, an Italian word which has come to designate the ancestral practices of segregation imposed on Jewish populations, then by extension, *in a certain mode of saying*, any enclosed space.

Furthermore, the scientists, who have been solicited in the role of experts, leaving their field of competence, put themselves in the game and, all the while in part ignoring characteristics of the virus, elevate their opinions to the dignity of a discourse of “enlightened” master.

Moreover, we are here confronted with the effects of pervasive media propaganda. What light can the Lacanian orientation throw on this ordeal that each one will be forced to live out in their own way, *via* the conjugation of their symptom with the propaganda of a new master?

Distinguishing two reals

I will begin by saying that we are dealing with two distinct orders of real. On the one hand, there is the real of the virus, its transmission and its effects. On the other hand, there is the real in the sense that Lacan gave it in psychoanalysis. The first is a universal fact, although the manifestations differ according to the

¹Published in the French in *Lacan Quotidien* n° 890 – *Choix forcé ?*, on the 22nd of May 2020. Online here: <https://lacanquotidien.fr/blog/2020/05/lacan-quotidien-n-890/>

² Lacan, J., *Note on the Father and Universalism* [1968], in *The Lacanian Review*, Issue 3, Spring 2017, p. 11.

organisms that the virus attacks. It is identifiable and traceable, therefore it is objectifiable. The second is one of the three registers, together with the imaginary and the symbolic, composing the singular knotting whereby the speaking body is supported.

The dimension of the symbolic is significantly undermined during this epidemic. This is evidenced in that one of its invariants, the funeral ceremony and the burial of the deceased, universal rituals of the symbolic of human societies, are affected. Thus, there is a weakening of the symbolic dimension. On the contrary, the imaginary swells up and puts the ego in a trance. Lacan, in Seminar X, *Anxiety*,³ underlines the difference between anxiety, which has the value of a signal, and fear, which functions as a sign. The coronavirus triggers fear which, as Lacan shows, provokes particularly maladapted responses: it "paralyses, it is evinced in inhibiting actions, even fully disorganising ones, or it casts the subject into a turmoil that is least adapted to the response."⁴ Fear of the virus works as a sign of danger; it fuels the imaginary and each ego, self-confident, has a determined response. On the contrary, anxiety functions as a signal and points to a real, not the biological real of the virus, but this real of which the objects *a*, constructed from the deciduousness of pieces of the fragmented body of the *parlêtre*, are the signals.

The "lethal factor"

"At the risk of their lives," this expression, which came to me under the pen, led to the Pascalian wager which we know Lacan worked on for a long time, demonstrating that it is not possible to play and therefore to win, without consenting to an inaugural loss. But that it is a question here of a vital risk leads us towards the dialectic alienation-separation that Lacan develops both in *Position of the Unconscious* and in Seminar XI, *The Four Fundamental Concepts of Psychoanalysis*. These are "the two fundamental operations with which the subject's causation should be formulated. These operations are ordered in a circular, yet nonreciprocal, relationship."⁵ It's complicated, so let's continue.

Alienation, says Lacan, "constitutes the subject"⁶ - the "subject," note, not the *parlêtre*. The subject does not fall under the real, no subject can appear in the real; it is strictly dependent on the signifiers of which it is nothing but the effect because "a subject intervenes only inasmuch as there are, in this world, signifiers that mean nothing [I underline this term] and must be deciphered."⁷ They do not constitute signs of the subject; signs exclude all metaphor and metonymy. Alienation, as Lacan defines it, arises from the fact that the signifier is produced "in the locus of the Other" and freezes the subject in a "*vel*." The subject is therefore never cause of itself. Yet the examples of alienation taken by

³ Lacan, J., *The Seminar of Jacques Lacan Book X: Anxiety*, Transl. A.R. Price, UK & US: Polity, 2014, pp. 85-99.

⁴ Ibid, p.159.

⁵ Lacan, J., *Position of the Unconscious*, in *Écrits, The First Complete Edition in English*, Transl. with Notes, B. Fink, London & New York: W.W. Norton & Co., p. 712.

⁶ Ibid.

⁷ Ibid.

Lacan are *your money or your life* or even *freedom or death*. A current version is *migration or death*, or to use the example of the ghetto (which, in its metaphoric form, is current), the *ghetto or death*. So let's put the period we are living through to the test of forced choice.



The operation of alienation presentifies in the form of a choice. But this *vel*, contrary to the exclusive meaning that current discourse gives to the term of choice, responds to the logical structure of the reunion. We can then speak of "forced choice."

In Hegel, this is how man becomes a slave. In the choice between *liberty and death*, choosing *liberty* implies dying immediately, and if it is *life* it is without *liberty* and anyway, sooner or later, the real of time issues an invitation – we will end by dying. Lacan, in Seminar XI, speaking of these two formulas, states: "There must be something special about this. This something special we shall call the lethal factor."⁸ For Lacan, relying on logic, unlike Hegel who presents it as dialectic, shows that alienation is based on the so-called structure of the encounter. You may have chosen life without the money or the ghetto rather than death, but you will die in the end anyway. The only sure thing is therefore the emergence of a loss. Pay more for life by the absence of liberty or the

⁸ Lacan, J., *The Seminar of Jacques Lacan Book XI, The Four Fundamental Concepts of Psychoanalysis*, London & New York: W.W. Norton & Co., pp. 212-213.

sacrifice of money. So, it is money as object which introduces here the object *a* in the Other of alienation and therefore separation.

This operation, non-reciprocal from the beginning, "completes the circularity of the relation of the subject to the Other, but an essential twist [torsion] is revealed in it."⁹ It is based on the logical structure, not of the encounter, but of an intersection. "The intersection of two sets is constituted by the elements that belong to the two sets."¹⁰ Lacan introduces the term of separation¹¹ by the equivocation stemming from the word *separare*: *se parare*, *se parer*, *se parere*, to dress oneself, to parry, to adorn oneself, or even engenderment, putting bringing into the world, or even to the legal operation "to procure a child from the husband."¹² The common point in these equivocations is the *pars*, the part "which has nothing to do with the whole." It is almost impossible to imagine a part without a whole. Separation therefore refers to what is missing in the Other of the signifying chain of which the subject is the simple effect. It refers to a barred Other because its intention is impenetrable. It implies the empty space between two signifiers. This empty space can only be occupied by an object. It is as an object that the subject is then called up. This is not without evoking the face-to-face with the praying mantis, while the subject does not know what it is for the Other. Separation therefore consists in placing lack-of-being as a possible object of the Other.

The Other who confines me or who disconcerts me, what does he want from me? My good no doubt, the good of all certainly, the end of the crisis, the recovery of the economy, a providential management of the epidemic, or even to do what is expected of him as an authority ... But the separation implies that he cannot have any idea of that either, because we expect nothing from him more than anything. In other words, we expect him not to be barred, in the Lacanian sense, as well as in the, if not common, at least popular of the term: that he is or/and that he is not crazy. Either way, it's impossible.

It is therefore clear that for speaking beings there is no other choice than forced and that any separation brings into play the deciduous objects of the speaking body, this part, more precious than life. An analysis pushes there. In this it is a crucial experience. It allows each analysand to envision the relationship between his lack-of-being and his objects, including himself, from the relationship between alienation and separation. In doing so, it makes the losses productive and operative in favour of desire. Separation gives access to the object that causes desire, vital for speaking beings. Lacan reuses the trait of non-reciprocity essential to the transformation of alienation through separation in Seminar XX, *Encore*, always making use of logic by breaking it from the discipline of analytical discourse. There he produces another difference just as

⁹ Ibid, p. 213.

¹⁰ Ibid.

¹¹ *Separare*, to separate—I would point out at once the equivocation of *se parare*, of *se parer*, in all the fluctuating meanings it has in French. It means not only to dress oneself; but also to defend oneself; to provide oneself with what one needs; to be on one's guard, and I will go further still, and Latinists will bear me out, to *se parere*, *s'engendrer*, to be engendered, is that which is involved here.

¹² Ibid.

devoid of reciprocity: no longer between alienation and separation, but between masculine and feminine.

Conclusion in the form of a game

Let us return to the formulation of alienation as it is modified by the place given to the objects causing desire and not to the desired objects. Let us invent new formulas of forced choice on the model of *your money or your life*, or *freedom or death*. Mine would be: *the [social] bond or the virus*. Or to put it another way: *the futile or the useful*. And yours?

Translation: *Raphael Montague*

Beginnings of Analysis¹

Ana Ruth Najles

One speaks alone unless one enters into a dialogue with a psychoanalyst.

J. Lacan, The Seminar book XXIV, L'insu....

In order to start situating the issues, I would like to indicate that not every speaking being who consults an analyst enters an analysis.

In general, we can verify that the call to an analyst is produced by a suffering that becomes unbearable, caused by a jouissance that is imposed on someone from the “*im-propio*”², body or from thoughts - jouissance of the sinthome - as well as from the ways of enjoying the body that surround him: sons, daughters, parents, siblings, loving or sexual partners, companions, bosses, etc.

That is to say, that one suffers from the jouissance of a body that one has but that appears to be an-other, and also from the jouissance that appears in the body of the loved/hated other, which presents to the speaking being the extimacy of the jouissance of the body as such.

The moment of the call [to an analyst] also shows that a certain contingency produced a sinthomatic disengagement that destabilises the balance, in which the life of the speaking being was maintained until that moment, because it has become detached from the real jouissance of the body. (Let us remember that each speaking body is a knot.) When this no longer works, then dissatisfaction, sadness, symptoms, inhibitions, forgetfulness, memories, fears or anguish appear... And in the best of cases, an analyst is consulted.

And what is the demand addressed to the analyst? The demand is to make suffering magically disappear - e.g., like medicine - and, furthermore, to bring the analysand to a state of happiness, since this is an ancestral ideal that the prevailing discourse in the market does not deprive itself of 'selling' by all means. But the underlying demand is always the demand for love, even in the form of the demand for meaning. And that is why Freud spoke of the 'rule of abstinence' for the analyst and Lacan affirmed that one should not respond to the demand. What the analyst must do is combat the real of the jouissance that is imposed on the one who arrives. We will see how the analyst does it.

In the beginning, the suffering that leads to the demand must be put into form under transference, a transference that can be present before the call (by way of a relationship prior to psychoanalysis or to the person making the referral), and that must be put into action in function of the fact that it already supposes an interpretation: that this suffering has a meaning.

¹ Intervention in the debate "Beginnings of analysis", Madrid Clinical Section (NUCEP); *Instituto del Campo Freudiano*; held online on September the 25th 2020.

² Wordplay: between “*impropio*” which means “improper” and “*propio*” which means “own”.
[TN]

We begin, then, with what Freud called a "trial period" in his text "On Beginning the Treatment" and what Lacan called "preliminary interviews" of which he affirmed in Seminar XVI, *The Knowledge of the Psychoanalyst* [1971], "there are no entries into analysis without preliminary interviews"³. But, let us clarify that both Freud and Lacan emphasise that the norms of the *dispositif*, in these interviews, are the same as for those of an analysis already in progress. In other words, the position of the analyst is always the same.

Through the pathway of love, which is always transference love, a bond begins to be woven during these preliminary interviews, since it is love that makes it possible to put in place a discourse that makes up for the absence of a relationship between words and things and between speaking bodies.



What Freud called transference and even transference neurosis, and which Lacan developed through the Subject Supposed to Know, supposes the path that goes from love to knowledge, and beyond that, to the *jouissance* of the body. This is a path that has, as an effect, a subject as a lack of being (that is why it demands to be) and a product that is the segregated *jouissance* that does not cease to be a sign of an unnameable *jouissance*. It is a process that accounts for the position of a third party: the Other as the place of the unconscious.

This means that for an entry into analysis to occur, there has to be a putting into form of the symptom under transference. This inaugural transferential bond is what, with Lacan, we call the discourse of the unconscious or the discourse of the master.

³ Lacan, J., *The Knowledge of the Psychoanalyst*, in *Talking to Brick Walls*, Transl. A.R. Price, Cambridge, UK & Medford, USA: Polity Press, 2017, p. 47.

In other words, the entry into analysis implies a discontinuity, a threshold to be crossed.

Someone comes to the analyst speaking their “current discourse,” *disque-our-courant*, speaking like a broken record, believing himself the owner of his being, not knowing that he repeats one and the same thing all the time, the S_1 that is in the beginning of the *symptom*, a pure enigma that refers to the way of jouissance of the unconscious (real, *lalangue*) in so far as it determines it.

This is what is present in the disengagement that causes suffering, and with which the subject addresses the analyst, whose place is that of the recipient of everything that is said there (S_2), to allow the setting in function of the third party, that is, of the discourse of the unconscious as Other Place. This implies that the unconscious is positioned in between the two: analyst/analysand. And furthermore, it also supposes a different knotting of R, S, I by the appearance of the enigmatic S_1 of the *sinthome*, which makes a sign (letter), of which the analyst makes semblant of being⁴, which indicates that the analyst functions as the analysand's *sinthome* in the analytical experience.

That the analyst is located in principle in the place of S_2 does not mean that he is, nor believes himself to be, the bearer of any knowledge. But because he occupies that place there is an effect, the Divided Subject, which is none other than the Subject Supposed to Know as the subject of the unconscious. Not to mention, that this machine that is the discourse of the unconscious functions by jouissance - there is no discourse but by jouissance, says Lacan in Seminar XVII - which is produced by the mere fact of speaking. But this needs time to unfold. Moreover, the analyst, whose function it is to offer the object *a* as the cause of the analysand's desire, by the analytic act, pushes the subject in the work from the discourse that is proper to the analyst: the analytic discourse, which cuts off articulation between S_1 and S_2 .

In this way, the Subject Supposed to Know is manifested in the formations of the unconscious: dreams, lapses, bungled acts, jokes, forgotten memories, fears and symptoms. However, in these formations, the stumbling blocks with the stone of the real (the bone of analysis, as J.-A. Miller says) are also manifested, which work as stoppers for meaning, just as it happens with the navel of the dream, the real that refers to the drive or to lawless jouissance, which in language is manifested as the impossible to say.

As long as these productions are produced and surprise the speaker, they function as interpretations of the unconscious for the speaker, as long as he gives them meaning. And these interpretations of the unconscious are no more than fictions of the fantasy that cover the real hole of the forever lost cause.

Here we must note that to locate this entry - linked to the putting into function of the discourse of the unconscious - we must be oriented by the ends of analysis, which is none other than to confront ourselves with the real of jouissance of the singular speaking body – *sinthome* - and to be able to manage with it to make a link with others.

⁴ Lacan, J., *The Third*, Transl. P. Dravers, in *The Lacanian Review*, Issue 7 *Get Real*, p. 88.

I will give you an example that can be found in my book, *Learning Disabilities and Psychoanalysis*⁵.

This is the case of a speaking body, a child - that at first appears as a symptom of another body: that of a woman identified with the signifier mother. Her complaint and concern about this boy of seven years old, is that he had problems at school - he could not read or write - he did not relate to other children and appeared taciturn and dull.

In the first interviews I had with him, *fear* unfolded with all its relevance from the beginning. Fear declined as a fear that something bad would happen to his father - for example, that he would be killed - and then as a fear of violence, so he avoided playing with his peers. Each body-to-body game with boys terrified him. (It is demonstrated in practice in the first interviews with an analyst that fear is shown to be quite typical of neurotic children, as well as many women).

He could not stand the screams associated with his parents living together, "screaming each other to death."

As one can see, the difficulties in learning to read and write that the mother complained about were for him, never a symptom.

The interviews continue. In one of them, he tells his version of the story of *Little Red Riding Hood*, in which Little Red Riding Hood and the wolf were riddled with machine-gun fire while Grandma was disposed of in ashes, locked in the bathroom. A super violent version of the famous tale that puts into action the violence so feared. When asked about the occasion in which he first knew of the story, he answered without hesitation that he had seen it on the Disney Channel "when he was little," around the age of three or four years old. When asked again, he said that he remembered it because [it was also the day that] his parents told him they were going to separate. I ask him how he reacted to the news and he answers that he thought everything was going to be better, but ... "that he didn't say anything."

Based on this 'denegation' I encouraged him to keep talking and he said that at that time "he would have liked to have a big diarrhoea."

To his surprise, and mine, I cut the interview there. Here is the putting into function of the interpretation as a cut; that is, making the outside-sense of the drive appear.

A master signifier of jouissance had appeared, an indicator of the *sinthome*, by way of the *plus de jouir* highlighted by the cut introduced by the analyst, a sign of the jouissance of the body that he has but that he is not.

Let us emphasise that the child's surprise in saying what he said refers to the fact that what is said there, is a knowledge without subject, a subject that will

⁵ Najales, A.R., *Problemas de aprendizaje y psicoanálisis*, Edition Grama, 2014. Unpublished in English.

only be present at that moment as an assumption in the surprise. But I would like to add that, for Freud and Lacan, the capacity to surprise is a fundamental characteristic for the analyst, since it indicates his aptitude to welcome contingency.

The location of this interval allowed 'the question of the subject to appear and to make its way towards the drive, which is veiled by the fantasy, that is to say by the semblant when the subject is on the plane of 'signifier identification,' as Miller says in *Donc*.⁶

Thus, the edge or the entrance door to analysis is located, by the edge of the object *a*, in this case, the anal object, which we know from Freud is related to violence and aggressiveness. Then, this *sinthome* as outlined here is the one that the speaking being will border during the entire analysis and that will make it possible to situate the end of analysis through the invention of a new signifier that names the *parlêtre*.

From this entry into analysis, what begins to unfold is related to the father and his jouissance, that is, to the *père-version*, through the confrontation, in his sayings, of the ideal father and the father he actually had. The father lacked what defined the ideal for him: he had no job, no house, and no woman. This ends up being a question about the father's jouissance, also in the form of a denegation, in relation to a schoolmate: "isn't he a *trolí*?" (short for '*trolo*' which in colloquial language in Argentina means homosexual).

From this moment on, we see the transformation of fear into anxiety, a condition of the analysand's work, since while fear inhibits, anguish - as a sign of the lost cause - is the motor, as long as the analyst knows-how to manoeuvre with it, since there is no analysis without anguish, nor neither with an excess of it.

This new knotting entails the disappearance of his supposed school problems and the appearance of multiple and varied interests, in addition to the beginning of a longed-for relationship with his peers.

The analytical work still followed its course, always oriented by the real of the singular jouissance of the body located at the entrance.

Translation: Ana Inés Bertón

⁶ Miller, J.-A., *Donc, je suis ça*, Fourth lesson of the Course *Donc, La Cause freudienne* no. 27, May, pp. 9-20.

Transference Unveiled¹

Marie-Hélène Brousse

How did I find the Freudian discipline? On second thoughts, a difference imposes itself between knowledge and encounter: psychoanalysis was an object of culture to which I had access. But the encounter itself, how to define it? Like the moment when that object (of knowledge) had an effect on the person that I was. It took place for me in a play on words a friend made on my name: the effect of surprise and enigma; in short, the effect of division. There is no encounter with psychoanalysis that does not go through subjective experience.

Later, there was the encounter with an analyst and the experience of that adventure that is an analysis. It was immediately clear to me that this was an experience of precise and rigorous saying. But what worried me was the transference. I put the knowledge of books at the centre of the analytical device and in my analysis I did not see transference anywhere. Many times I heard people around me talking about love and hate; I saw how all the modalities of the bond were unfolding, *in vivo*. But in my relationship with my analyst, there was none of that. All was calm. However, I had chosen him precisely because of his name and his discretion. But from him I wanted nothing more than the exercise of his function. I wanted him to be a civil servant of the analysis. Today as an analyst, I realise as I write these lines that the transference was, and well that it was, in the form of that "I don't want to know anything about it." He was in the impossible association between the name, that is, the opposite of the anonymous professional, and discretion, here the incarnated mode of silence.

However, the books, that is, the analytic theory, were right. On the stairs after a session, as a strict consequence of an associative chain, the spring of transference appeared before me: my analyst, that quiet, discreet and silent little man, incarnated for me, the Holy Father, the screaming God of the Bible, the God of Abraham. This Other I feared more than anything, his word was a lightning... I still remember the formidable laugh I let out on that Parisian staircase that looked like a cage. My analyst was the imperative of the demand contained in every word. If I did not see it anywhere, it was because he was the whole, the general picture of the threatening world in which I lived. All the particularities of my relationships with others, which organised my symptoms, responded to that inner partner from whom, whatever the cost, it was necessary to keep distance.

Having experienced this, it not only had immediate therapeutic effects, but it radically and profoundly modified my conception of the relationships with

¹ Excerpt from Bernard Henri-Lévy and Jacques-Alain Miller (Comp.): *La regla del juego*, Madrid: Editorial Gredos, 2008, p. 50. [Translated from the Spanish] Originally published in the French in *La Règle du Jeu* N° 30, January 2006. Published here under 'fair use' conditions.

speaking beings. There are no relationships between human beings that are not organized by transference. Unfolded in its imaginary or symbolic form, transference is the great organiser, it is real. Transference organises the responses and actions of the subject without him knowing it. However, in the different discourses in which we are captured, it does not appear that way, but is constantly the object of manoeuvres: of suggestion, of influence, of denial, because it is the spring of any power over the Other. The evidence and the formulation of the modalities that it adopts for each subject is the condition of the power that a subject can take from his own actions, the condition to become the agent of his destiny.

Only the analytical device puts the analyst under the obligation to renounce the power that the transference gives him to operate. It is what allows it to unfold. An analysis produces, by this fact, ethical and political consequences in the subject.

The stripping bare of the transference or, on the contrary, the veil kept over it, constitutes a dividing line between psychoanalysis, on the one hand, and the other forms of discourse that continue to find in this the roots of their power over subjects: whether unknowingly, as in the case of the discourse of science, or in full knowledge of what is at stake, as in politics.

The hatred that psychoanalysis arouses today has its origin in the revelation, through the transference, of the power given to the Other, which is produced for every analysand in his treatment. The different management techniques of human beings do not want to be separated (for the sake of the subjects, of course!). Lacan formulates it admirably in a text written after the Second World War: “the development of means of action on the psyche that will increase in this century, a concerted handling of images and passions which has already been used successfully against our judgment, our resolve, our moral unity, will be the occasion of new abuses of power.”² It is more topical than ever.

Translated by Florencia F.C. Shanahan

² Lacan, J., *British Psychiatry and the War* [Autres Écrits], Transl. P. Dravers and V. Voruz, in *Psychoanalytical Notebooks*, Issue 33, June 2019, p. 48.

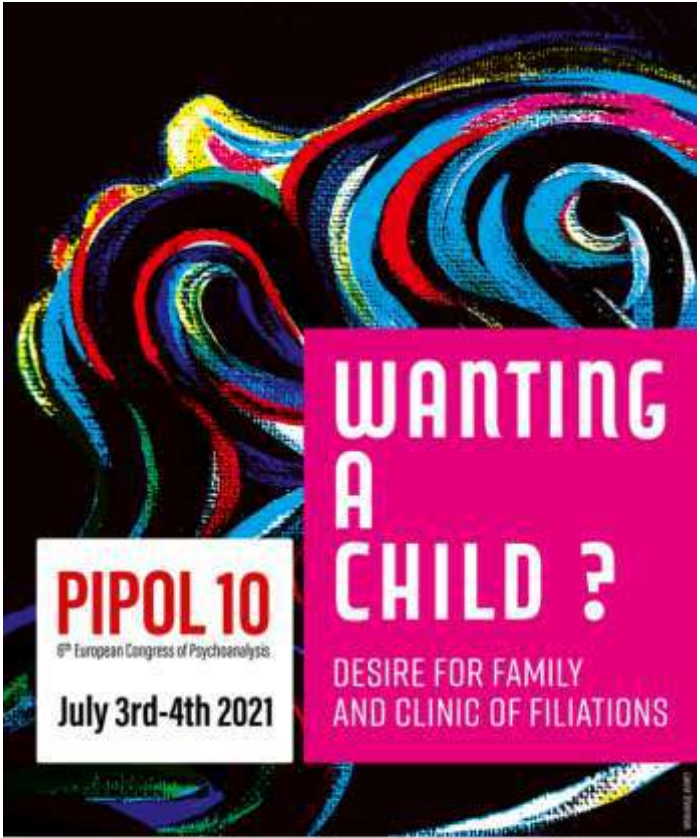
ICLO-NLS 2021 EVENTS CALENDAR

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| <p>April 2021 10th</p> | <p>ICLO-NLS Towards PIPOL 10 Event</p> <p><i>With Alan Rowan and Maria Cristina Aguirre</i></p> |  |
| <p>14th</p> | <p>Clinical Case Discussion</p> <p><i>Coordinated by Linda Clarke, Caroline Heanue, Lilli Klint, Florencia F.C. Shanahan</i></p> |  |
| <p>23rd</p> | <p>To Be An Analyst. A Work in Progress</p> <p><i>with Jérôme Lecaux (ECF)</i></p> |  |
| <p>24th</p> | <p>Language & Body: A Mysterious Connection</p> <p><i>with Jérôme Lecaux (ECF)</i></p> |  |

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| <p>May 2021 7th</p> | <p>Members' Seminar</p> |  |
| <p>12th</p> | <p>Clinical Case Discussion <i>Coordinated by Linda Clarke, Caroline Heanue, Lilli Klint, Florencia F.C. Shanahan</i></p> |  |
| <p>28th</p> | <p>Special Interest Group Child & Adolescent Psychoanalysis <i>Conducted by Joanne Conway</i></p> |  |
| <p>June 2021 9th</p> | <p>Clinical Case Discussion <i>Coordinated by Linda Clarke, Caroline Heanue, Lilli Klint, Florencia F.C. Shanahan</i></p> |  |
| <p>12th</p> | <p>Culture <> Psychoanalysis Conducted by Raphael Montague</p> |  |
| <p>26th</p> | <p>Autism: A Clinic of Details With Leon Brenner</p> |  |

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| <p>July 2021 10th</p> | <p>ICLO-NLS Cartels Event</p> <p><i>More details coming soon</i></p> |  |
| <p>14th</p> | <p>Clinical Case Discussion Coordinated by Linda Clarke, Caroline Heanue, Lilli Klint, Florencia F.C. Shanahan</p> |  |
| <p>September 22nd</p> | <p>Psychoanalysis A Practice of the Letter</p> <p>Teaching Seminar conducted by Florencia F.C. Shanahan (4th Wednesday of every month)</p> |  |

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| <p>April 2021</p> <p>9th</p> | <p><i>THE PASS IN OUR SCHOOL TEACHINGS OF THE AS</i></p> <p><i>The Fundamental Fantasy Fracturing, Traversing, Deactivating</i></p> <p><i>with</i></p> <p><i>Anne Béraud - Dossia Avdelidi - Florencia FC Shanahan Extime : Anne Lysy</i></p> |  |
| <p>May 2021</p> <p>22nd/23rd</p> | <p><i>NLS Congress</i></p> <p><i>“Bodily Effects of Language”</i></p> <p><i>Ghent</i></p> |  |

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| <p>July 2021</p> <p>3rd /4th</p> | <p>PIPOL 10</p> <p>“Wanting a Child? Desire for family and clinic of filiations”</p> <p><i>Brussels</i></p> |  <p>PIPOL 10 10th European Congress of Psychoanalysis July 3rd-4th 2021</p> <p>WANTING A CHILD ? DESIRE FOR FAMILY AND CLINIC OF FILIATIONS</p> <p>SQUARE BRUSSELS CONVENTION CENTRE, MONT DES ARTS, 1000 BRUSSELS</p> <p>EFP European Federation of Psychoanalysis</p> <p>WWW.PIPOL10.EU INFOS@EUROPSYCHANALYSE.EU</p> <p>SIMULTANEOUS TRANSLATION IN ENGLISH, FRENCH, ITALIAN, SPANISH</p> |
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Vice-Chair: Caroline Heanue
Secretary: Sheila Power
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NLS New Lacanian School

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Scríobh Issue 10, March 2021

Linguistic Review: Caroline Heanue, Raphael Montague, Florencia F.C. Shanahan, Sheila Power
Copy Editing: Sheila Power, Caroline Heanue, Raphael Montague, Lorna Kernan
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