

THE FORMATION OF AN ANALYST IS INNOVATED OUT OF HIS ANALYSIS AND HIS PRACTICE

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Our conference "Formation of the Analyst" is an invitation for each of us to situate ourselves within our ties to the work of Freud and the teaching of Lacan, which respectively highlighted the kernel of childhood sexuality and the disagreement (malentendu) in speech that opens onto the register of the signifier. This specifies furthermore that our practice is centered much more on the Real than on meaning.

Practice of the Real rather than meaning

No doubt our practice has always been a practice of the Real rather than of meaning, but we still need to reassure ourselves of this, especially based on our personal analyses; but also via the contribution of Lacan's seminars from the years 1973 to 1980, constituting the latter part of the teaching he left to us, and in which he demonstrates this to us.

Is this not an essential point establishing contemporary practice as the kin of language? And are the acts of the neurotic via his symptoms, the analyst via his listening and supervision not in fact all three acts of formation?

What is the nature of the obstacle to be overcome such that we may say, the stakes underlying all psychoanalytic formation, that the unconscious exists?

Is this obstacle better recognized here, in the United States, an obstacle whereby the approach to the unconscious resists in a more or less perceptible manner? This bit of the Real, this small something, does it not point to the existence of a geographical specificity in transference, between Europe and the Americas?

Analytic listening and its avatars

Atlantic frontiers or no, this small something that goes, comes, leaves, returns, is the object of analytic listening and its avatars. It incessantly convokes both new and veteran analysts regarding analytic questions on formation. Since these are now being raised here in New York, I am personally expecting to be surprised and to learn. And might this surprise be that for example of hearing/reading how *le dit p'-asse à l'écrit* [tr: in French this phrase which means "how the said passes into the written" sounds like "how the Oedipal passes into writing."], *how the Oedipal*¹ makes a Witz (witticism), meaning that of transmission? And for both an analyst and an analysand, where the ethics of a speech, (proper to listening and formation as such), arises from the primacy of the subject over the collective, of the desire of the psychoanalyst over the desire of the institution. Therein lies a political act inherent to the existence of the Freudian unconscious.

Guessing at the transference at the beginning of a cure

The clinical notes evoked here are a fiction drawn up like a movie script, based on certain points in my practice that are nevertheless not of the order of a case history. They have already been the topic of a brief talk given at Convergencia that I am now revising in order to render more explicit the terms "act and transmission," the sub-title of our research. They are related to those moments of nascent transference in a cure. Being on principle little inclined towards "clinical cases," I am here revising these same notes of this same "case" as if having already "fictionalized" them once I could do so again but this time clarified by a

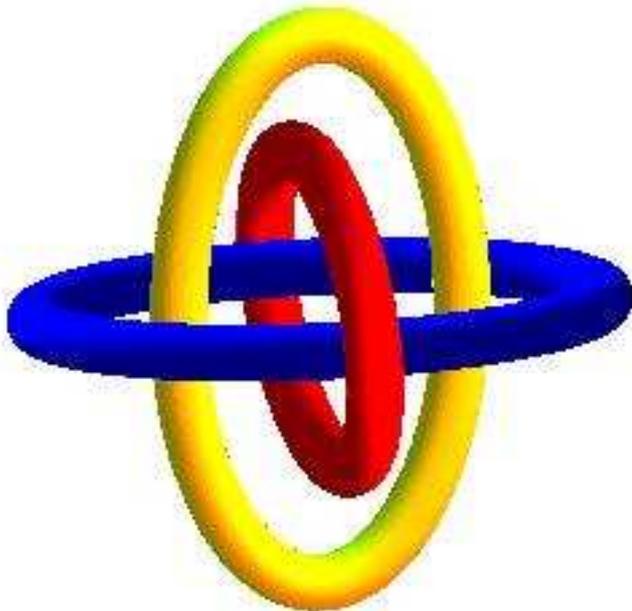
¹ Witz is to be left in German followed by the English translation.

period of work in my 2009-2011 seminar entitled "Body and Psychical Reality" in Paris, in which an approach was made towards some Borromean knots and the usage that Lacan produced of them in order to forever better grasp what our practice is, what it must be as a result of each person's singularity and style.

The arrangement of these notes is a questioning of whether a transmission of psychoanalysis is possible or not. The taking of notes based on a session and their placement here in writing presupposed an analogy between clinical practice and (an act of) saying about practice, which we refer to simply as "clinical experience," meaning a knowledge shared between at least two analysts for a certain period of time within this passage from a said to a written. Fiction requires....

Analytic discourse is indeed not of the order of the information or communication of meaning, but rather arises from a deciphering, from within a localizing of deformations, of condensations and displacements, such that clinical experience always lags, is differentiated from the practice itself as it is being effected. Notes are thus a clinical work of writing that is permanently being reinvented because the reader will read in them what he in turn reinvents, to the point of no longer being able to arrest his writing, his turn at passing on to writing, because the letter of the listening being read, being here re-read, is running the game, the game proper to the ex-istence of the Real.

Writing RSI with these three knotted rings of string means that if any one of the three is untied the other two are free.² .



² "The Borromean rings get their name from a famed family of Renaissance Italian princes, the Borromeans, who adopted them as their heraldic symbol. They are engraved in stone at their castle on one of the Borromean islands in Lake Maggiore (Isola Bella), in northern Italy. These interlacings may also be found in sculptured stones from roughly the 19th century in Gotland, an island in the Baltic Sea along the southwest coast of Sweden. It is believed they are related to legends derived from Nordic Myths. Additionally, the peoples of North Scandinavia have a representation of the Borromean rings in the form of a triangle known as the "Odin Triangle" or the "Walknot" (knot of the slain). The symbol is also engraved on the bedposts of beds used in funerals at sea. (Photos of this site by [Peter Cromwell](#).)

The usage Lacan proposes to us is his own, and indicates to me, as far as I am concerned, how the infinite interlocking between the three registers R, S, I demonstrates in vivo, while manipulating the Borromean rings with the hands, that the abstraction inherent in the point in Euclidean geometry is not suitable for approaching the unconscious because it is merely a flat image lacking the third dimension inherent in volume, that of the body. This is what is implied by the usage of the Real, Symbolic and Imaginary rings to form a knot.

Thus it is: the oneness of each ring is first for each of the others to such an extent that their sandwiching ruins what Freud called the "originary," since no identity can hold save in the Imaginary. How the threeness of the three rings renders what makes them hold an enigma, subverts identity but also causality, "because," implication in logic, the principle of identity, and so on. This is what the title of Lacan's text "L'Etourdit" hints at, something about the knot in its triplicity makes it impossible for us to mentally represent it, renders us feeble-minded. This is an indicator of the existence of originary repression. Which implies a non-representable jouissance value, without signification.

It is this question of originary repression that is insisting here.

And Lacan with his singular use of knots further specifies it with the sandwiching of the three, therein sandwiching a non-representable Real; [which would necessitate a whole other work on the terms consistency, ex-sistence and true and false holes.³]

The Real is expelled from meaning

What is at stake here for a subject is whether it is possible or not to put in place a psychical interiority within that is not without a link to the without, and which Lacan interrogates via his practice: a Lacanian session is neither within or without but a practice of the Real rather than that of meaning, where "the Real is expelled from meaning" "littoral" limit subverting within/without, positing a psychical interiority around this unsandwichable empty point made of the three rings such that the virtual enables us to achieve more reality.

Body and psychical reality call out to each other, making appear a practical reality for the constituted Ego which may then know what are doing, an act a speech that is true, a lie, rumor, silence, and so forth.

Story of Babblebaggage/Storytelling

The clinical writing at issues is that of a woman who is transporting her balucho-bableuche (a kind of babbling baggage, of "babelbaggage"⁴) into a singular act of saying, a kind of babble that is consonant with the doubled B in Babel. A Babelbaggage (FR: Babeluche) that is consonant with the Yiddish mama-baggage, indicating the tenderness and the demands that are generated between parents and the small baby heard in Babel, bebe, baby: the *infans* is being inscribed into the maternal tongue.

This cannot fail to also evoke for us the B in "Babelknot," the bobo "bobo/Borromean rings." Psychoanalytic question of the originary.

The style of her speech is embodied here for the needs of my discussion in the form of a

³ See Lesson VII of "RSI" (1975) and Lesson XV of "Les non dupes errent" (1974) to locate my reading of the usage of his knots by Lacan.

⁴ A Babelbaggage (FR: Babeluche) that is consonant with the Yiddish mama-baggage, indicating the tenderness and the demands that are generated between parents and the small baby heard in Babel, bebe, baby. The *infans* is being inscribed into the maternal tongue.

"storytelling," (a storytelling that is here my writing), about her baggage, which is displayed as an adult in the place of a friend! And that she shows to everyone, everywhere she goes, especially when visiting her friends. And yet in her sessions all she did was talk about it and never once showed it during those moments.

This cure was tied to the paternal function, as we shall see. How is a psychoanalytic process engaged in? How does a "patient," a "client," become a psychoanalyzand? How does a neurotic come to light these days? Moment when the transference is guessed at.

"Guessing at the transference" is a term issued from the work of Freud, from the compendium in French entitled "La Technique Analytique," and more specifically his text entitled "On the Beginnings of Treatment." The theoretical question underlying my discussion is that of the desire of the analyst, there at first in act, to the point of evoking this assertion "guessing at the transference."

We shall see that it is based on missed sessions, the instilling of symptoms, "call signs," that a "launching" of a psychoanalysis shall be made.

Her last chance: her psychoanalysis

For various reasons, "the psychoanalysis" she wanted to undertake, and that she came to me asking for, was qualified as being "her last chance," in particular in the wake of numerous attempts at suicide or related behavior.

Digging into the meat and potatoes of her symptoms, it was revealed that she was quite literally a vagabond whose only fixed point was her work, but who was without fixed housing: she would sleep here and there, at the homes of friends, lovers, women lovers, all of which drove her to engage in violent behaviors that she either suffered or caused to suffer.

The guiding feature of her story such as I heard it was like a painting, something she herself referred to in her own words, a segment of which evoked that her discourse was stuffed with an object, the gaze.

She elaborated at length that she occupied the place of symbolic reference for both her parents and the people in her current life. She was in fact faced with a probably phobic anticipation of her subjective position, to such an extent that I very quickly realized that there had been a short-circuiting of the dimension of the Oedipal which had enabled a passage from the pre-Oedipal to a post-Oedipal phase, requiring her to in a way return to the Oedipus complex itself in her analytic cure to come. As such the constitution of her relation to the signifier would be already made in advance of the response she might give to the exigencies of the drives, prohibited as she was from "parking" in the Oedipal phase.

After four or five meetings her destructive/self-destructive behaviors ceased, in particular her drug addiction was rapidly resolved insofar it was a reactive behavior as often occurs today, notwithstanding the fact that reactive drug addictions are frequent in France, this person's "case" also involved socioeconomic difficulties.

Face to face and symmetry in sessions

As regards the gaze, the textual montage addressed to the who I was for her revealed a symmetry, a sort of redundancy, a doubling induced in the wake of the "face to face" that came to be established between she and I, and of which she often spoke. A symmetry centered on the scopic drive as well as at the level of time, articulating her past and present lives as related to the sessions themselves.

Thus did she forge a story she transmitted to me, describing what she felt during the sessions and her approach towards the analyst, towards analysis, in words that at one and

the same time bore witness to memories as well as being constructions from her real, current, everyday life. As a result of this symmetry, which I am attempting to describe here, she was led to advance the following: "I talk to you when you're not there, you are not one of those "people," you have a proper name;" whereupon she modified my name into the image of both her own and something that had a certain relation to the person of her own father.

Let it be said right away: when I did intervene, and it was not at the precise moment in which I am situating myself now, concerning the modification of my proper name, she no longer used the last name she had until then given me, at least not at the level of the conscious exchange with he who was in the process of becoming her analyst, and immediately began talking about certain attributes of her father, including his profession as an urban planner and more specifically as a builder and destroyer of homes. Quite a program between her and me in hindsight!

Thus the excitement she spoke of in this storytelling evoked in me a dimension of the duplication of her drug addiction (which however was in the process of ceasing), a duplication into a rivalry with the position of the analyst occupying the "empty place" which she in a certain way, at that moment, would have liked to master. Which might suggest a sort of addiction inherent to the desire of the analyst?

Whether the analyst knows or does not know that he is caught up in this "empty place" will refer him to the origin of his kinship with language, meaning and significance, with the primordial object in his primary constitution, meaning the constitution of primary narcissism, that which in the language of Lacan's teaching is entitled: the constitution of the Big Other as related to a first displacement, a first "Enstellung," source and origin of the "malentendu" (mishearing/disagreement) in speech, inherent in the structure of the message, meaning of the signifier.

Analyst in the stead of the cause of transference

Above all, we should note that this void provokes the emergence of the transference, that which the analyst may be, not necessarily the cause of, but "in the stead" of the cause of, in order to then be led to exercise his function: being on the lookout for / guessing at the transference, meaning being surprised at being chosen in that very place, the place she chose to lend me.

For the analyst it is saying to himself: what does this person who has found me out want of me, why "me," and if it is me then why, yes why, and from then on why now, and so on. And there is nothing else to do for the functioning analyst than to accept it without losing for himself the capacity to allow himself to be surprised by the events underway, since therein lies a portion of his act.

Real Neurosis, Infantile Neurosis, Transference Neurosis

Such a function would therefore end up being practiced first of all in the puzzle, the narrative she was evoking, which took into account both her present life, her life in the sessions as moments near me, and her past life.

From out of the linear axis forged from the neurosis in her everyday life and that of her infantile neurosis, a triangle unfolded induced by this new space of the transference neurosis. A space made of three points on a triangle in which three registers that the analyst had to discern were unfurled. This was insofar as the transference neurosis subverted the dimension of storytelling, which was comprised of moments in her family life at home as well as of reconstructed historical memories. And the transference neurosis, re-editing differently the two other neuroses, was promulgated in terms that evoked a pictorial dimension that was progressively confirmed over the course of the sessions, and which contributed to the establishment of a locus/encounter between analyst and

analyst.

The weaving of wounded words achieved by this scopic symmetry of two different places and deferred epochs resulted in a distribution into spaces that she described, thereby attributing a place to the analyst, a sort of room in a house that lacked windows but had music, and which resembled a kind of inverse of the place where she situated herself, in the open air of a painter's studio. Other more or less luminous rooms were described for other people related to her childhood or "people" she had met in her day-to-day life. Therein, in her version of construction, was to be glimpsed this attribute of the profession of her father, the architect-urban planner.

The Analyst's Clumsiness

All this was put into place on the stage of words, where there appeared a wish to master the situation of both the past as well as the present. Also in the sessions this led her to an attempt to eroticize the situation, as always happens in these cases, as we all know, but here so as to accentuate her desire to master. This drove me to intervene in order to throttle such a desire, not by talking to her about eroticizing, but rather about the impact of using my name and in any manner deformed or not, which made me believe that such a displacement could have opened the way to her infantile sexual fantasms.

Therein lay a clumsiness, my own. And it was this clumsiness itself that led to the dimension of the transference, which she herself had properly situated in relation to the place of her baggage that she transported here and there.

That is to say a transference in the sense of a displacement from her baggage onto my own person, myself becoming, according to her wish, her object for re-allying with the reality of her daily life. A transference in which current and transference neurosis were knotted.

This would not transpire without an evocation of hatred towards me, having myself too neatly foiled, despite myself in that moment of the analytic process, the utilization she was making of my name. Suddenly she therefore evoked a drama that had occurred when she lost her first childhood toy; her mother had not wanted to so-called intervene or support her, all the more so in that she lived in an ambiance that was highly diverse between adults and children.

Maternal Image

At this point she described the following particular episode: she most likely surprised her father with a woman other than her mother. The entry into the scene of the maternal image would then unfold via the labeling of her mother with some unseemly terms that are not of primary interest save in that they characterized her mother in the masculine. However the associations she had were as follows: "meaning harm for oneself, you killed a part of me by preventing me from calling you like what I wanted, you do not exist."

She thereby pointed out to both of us how much her disappointment at my clumsiness had led to her do the work of analysis, thereby showing us how much the unconscious can make use of whatever lies within its grasp, here my clumsiness. At this point a dream intervened in which a man was unable to have sexual enjoyment despite everything she tried to do and then, as she was associating, the following slip: "my wife/woman is not a mother" (TR: French "femme" means both woman and wife). She immediately corrected herself and said: my mother is very masculine, she is not a feminine woman (or wife).

This signified that the object of the father's jouissance/enjoyment is not of the order of the feminine; the woman/wife appears here as a cork for his own castration, the women being

at best the man's man, a "maness," a woman man for men, like, very different from Eve, the Lilith of the Bible.

This may be formulated in the terms of Lacan's teaching as follows: in the moment we are, the paternal metaphor is not barring the feminine behind the mother. And the risk of a confusion between daughter/girl, mother and woman appeared, as I sought to explain above in reference to an anticipation of the decline of the Oedipus Complex that caused the subject to pass directly from the Pre-Oedipal to the post-Oedipal and to thereby know nothing about the refusal of the feminine.

Structure

Indeed in the structural domain, the Oedipus Complex appeared to be centered on the exclusion of the feminine, on a symbolic illegitimacy as such, since the father, at this structural level where we are now, has the function as we know of keeping three terms at the right distance from one another but not dispersed: the phallus, the mother and the child. This is why we do not see the feminine represented in it, at least not in the Freudian Oedipus Complex. And this is why here it was revealed that the feminine was a pre-genital object that passed directly into the post-Oedipal, and the utilization of her babelbaggage/storytelling, unique to the style of her words, is none other than an appeal to a substitute pseudo-phallus that would be in concrete working order, that could stroll about...for our vagabond here at the debut of her analytic journey.

This less chaotic path then enabled an interpretation that accentuated such a reification of some of the characters from her childhood, because in my view neurosis always ends up winning out over fetishism, (above all in women), because it is the only means of achieving a possible subjectivization via symptoms, as is shown here where neurosis like psychoanalysis itself are never anything but the effects of the fact that "the unconscious is structured like a language." Missed sessions were the echo of this interpretation and were equivalent to saying "yes" to both my place as analyst and hers as analyzand...

Absences/Symptoms and Freudian Incorporation/Einverleibung

Indeed, the missed sessions were numerous enough that a rupture in the treatment occurred at a certain point to such an extent that I wrote her a letter inviting her to continue, this in order to put to the test the desire-of-the-psychoanalyst with respect to what she was expecting out of her coming to me, as well as for me myself to accept or not the pursuit of this debuting analysis.

In fact these absences here turned out to be symptoms, insofar as they were like the rejoinder, unsayable at that moment in her cure, to the unfolding of her destructive anxieties, and at the same time to a certain hysterical rivalry with the position of the analyst with respect to the void he must maintain in order for analysis to be possible, and all this within that scopic symmetry I referred to earlier. At the same time the absences evoked a selective affinity with language itself, which I will show by detailing certain points:

- 1) The absences were related to points of collapse in language that must be differentiated from the structural fact that the nature of the symbolic is discontinuous, meaning differentiated from the act of speech itself which is made of both silences and words. This discontinuous structure of the symbolic is necessary for the constitution of the Ego vis-a-vis speech, the body and the subject's memory. Indeed although language is made of words, they are not words there to designate things, images or sensations, but rather to be that which articulates words between themselves in such a way that words can only ever refer to other words anchored in the memory and in the body, *significance oblige*.

- 2) Once this gap between the discontinuous structure of the symbolic and the collapse inherent to the development of the Ego of the subject is situated, a collapse signaled in her associations, there then appeared the necessity of locating the reality of the breakdowns

(traumas) in the subject's childhood -- breakdowns that were articulating the reality of the Other as locus and origin of language, Other here embodied in adults, meaning the parents and their substitutes.

3) Therein lies a logical requirement for a primordial big Other related to the paternal function -- what Freud called incorporation, *Einverleibung*, who posits the existence of a subject before the utterance of any words, of a subject prior to the question of the subject having access to speech. This subject-prior-to-the-question-of-the-subject is a logical prerequisite, non-clinical in nature, non-sensible, non-localizable in daily practice. It is rather of the order of a necessary presupposition in speech. A presupposition that implies what Freud dubbed the originary repression inherent to the presupposition of a big Other there at the outset. And yet there is no big Other that can be total. The Other is lacking, therein lies a void inherent to speech which founds what is called discontinuity in the symbolic, inherent to a lack in knowledge about death, culminating in what we might too quickly call here a "renunciation of immortality," necessary in order to delimit human desire, be it that of the analyst or the neurotic. Death and the renunciation of immortality are tied to the function of the father dead through murder according to Freud, which he dubs incorporation.

Incorporation is that which precedes the surfacing of endopsychical interiority, and implies therefore that such an Other be lacking, essentially with respect to its originary foundation as well as with respect to the subject's concrete awareness of it. It conveys a dimension of the ir-representability of the Real, to that point/void made by the sandwiching of the three rings RSI referred to above.

4) This function of the father is inherent to a function of erasure, meaning of leaving non-aware, without answer to the question of the origin of kinship to language, of leaving the question open to itself. Would this not be what is called the prohibition, the impossibility of incest? Yes.

On the Function of the "Primordial" Father

As for the clinical description that interests us here, in this face-to-face where we yet remain, what I have to say about it is this: the re-edition of symptoms in the form of missed sessions indicated to me that this function of the father was the essential problem for this person, as well as with respect to her bond to herself, to me and to her own words in the sessions, whence the absences which far surpassed a mere hysterical rivalry, as we now understood.

An absence outside the session equates to a symptom within it, as I was emphasizing via the term "Lacanian session."

This re-edition within her bond to herself, without and within the sessions, was revealed to be an enactment of the reality of the unconscious itself, and that which Lacan called the transference, including the scopic symmetry I spoke of, rendered equivalent, at the clinical level, the absences and the collapse of the paternal function, about which she spoke of in the aftermath.

An Analytic Cure

This "aftermath" was then to be possible in the form of a psychoanalysis, her own, on the couch, two sessions per week before very soon becoming three, and which were paid for each time in order to enact this same dimension of the discontinuity of the symbolic already referred to.

Thus such absences articulated the conditions of the analytic cure itself as they concerned this person, because they showed the transference, the Oedipus Complex and castration as requisite conditions for an analytic cure.

- the transference indeed enabled with respect to me the localization of a function of presupposition, meaning of a "subject supposed to know" related to an enactment of the desire of the analyst who I was the placeholder for and witness to once her analysis commenced.

- Oedipus complex: the paternal function and the illegitimacy of the feminine were revealed to be localizable. And this as related to the place of the Other as locus of the origin of language, that which is called castration.

- Indeed castration was evinced there such as we may uncover it using the teaching of Lacan, meaning the deferral of the dimension of lack to the level of the ego, there deferred to the question of language itself, as structured around a void, such that this big Other cannot be total.

We should note that Jacques Lacan and we all have come in the wake of Freud, of a Freud historically placed in the stead of this Other place, thereby rendering explicit how much we have to, one-by-one, produce this deferral of castration to the level of the locus of the Other from the Ego, meaning from its metapsychological monad, its "witch" through which Freud invented a presupposition of knowledge bearing the name "Psychoanalysis," in order to inscribe therein a structural lack, the phallus.

Phallus

The phallus is this lack inherent in the existence of the Other and which structures that which is called in psychoanalysis "symptom." It is an operator that determines neurosis as inherently the effect of language, as speech event of the subject, founder of the subject in his relation to his reality, and therefore to the analyst, and thus to the analysis which is the locus of the re-edition of symptoms and his neurosis; therein lies the kernel of the transference neurosis from out of infantile neurosis.

Psychoanalysis is indeed this locus of the unfolding of this lack, which Freud questioned via the term unconscious. It is this locus of re-edition to such an extent that the suffering of the neurotic, via his free associations over ideas and words, is organized into analytic discourse.

The phallus thus appears as a dual locus, inherent to the demand for what we expect from life, and from what we expect from our analysis, implying thereby the existence of a duplicity of desire, desire for jouissance which is on the side of life, and desire for knowledge which is on the side of analysis.

Henceforth the phallus implies that what the analyzand-researcher is after is such that he may require coming to find it in the analyst. This is the reason why it must not be given to him, since the analyst does not have it other than in the place of supposition in the transference. This is what is called demand.

For the analyzand I'm speaking of here, the function of the father may then be described in what way? What the father lacks is recognizing as possible that there may be the feminine in the woman/wife, since he can bear one thing only, which is that there is only man as equivalent to all humanity, that is why this person, bandying about with her baggage/fetish, was lead to trick herself to such an extent that she instituted herself as father of her own paternal function self-referring back to herself.

But this could only be achieved if there were a relation to the locus of the Other, Other even more whole still than the one she had sought out in the analyst, meaning an analytic function that is outside him, much more foreign, which is radically Other to her. This probably justified her absences during the quite difficult startup of her analysis.

Indeed the absences appeared now to be the only means for her subjectivization, for her position of subject barred by the signifier, meaning by the speech of an other whose specific function is to occupy the place of silence, because otherwise "everything will be destroyed," a phrase she threw out several times prior to this grand series of absences that motivated my work that I am submitting to you here in this passage from what was said to the written.

The Aftermath

The aftermath evinced two currents in her analysis, on the one hand a father linked to an object that is death itself, and another current, that of life, linked to her pictorial activity.

- The first current was indeed in relation to the absence of a grave, of an unspoken death during her childhood, not spoken organizing a fantasm in relation to phenomena of the anonymization-disappearance of certain acts that her father in his work as an urban planner was to have "committed" according to this analyzand's family novel, and in particular overrunning, destroying villages and houses in order to build highways and dams necessary for the urbanization of the region where she lived.

In fact let us return to the dream where she made use of this scopic symmetry, tied to a resemblance between her last/first name and mine, and that I placed emphasis on too soon, she would later insist on describing the linguistic passage in order to transmit the interpretation of her dream. Thus she would claim she had seen, rather than read in the papers, the story of the two so-called "Mengele" twin sisters, after the executioner/doctor at Auschwitz who manufactured such a twin-coupling. What she wanted to say was that the covering up of the transmission of the question of death in her family could be covered up by the greatest covering up of the History of our age, namely the Shoah, by the disappearance of bodies, by the erasure of the traces of their traces. More and more frequently identifiable in numerous analyses is the existence of this clinical dimension of mortification in unconscious fantasms indexed to mass murder/death and the massification of speech.

- The second current, more happy in appearance, was formulated thus: "If I die where would i put my books and what I love most of all, my brushes and canvases?," she wondered. She was querying the extent to which a psychoanalysis is inhibitory or to the contrary symbolizing in the face of artistic creativity.

Lest we fail to observe however how much this "If i die," she says, "where would I put..." shows how linked the two currents are.

Her style of speech was indeed marked by both these currents. She spoke of them, she dubbed them "*word patches/plates (plaques)*," thereby evoking the act of painting, sediments upon sediments, leaving the way open to imagine an ever more primordial sediment. Materiality of the signifier, corporality of speech. A less erratic sliding of plates across one another over the course of the sessions during her analysis. Whence the gaze remained the organizing agent for her relation to the act of speech.

A dream in which the analyst was represented and in which these word patches/plates were exhibited: an exhibition of the desire of the analyst indeed: "You are listening to me through my patches/plates: the veil, canvas, dust, but I do not see them." Castration *oblige*.

Is the unconscious not a time and place where speech in a properly unknown knowledge would cause us to stop thinking? It is this lacking knowledge that the subject of the unconscious manages to be the reflection of. "Ca" (id), is this negation in which the judgment of attribution pre-exists the judgment of existence: is not the unconscious first and foremost the locus of a lack prior to being the sign of it in the formations of the so-called unconscious?

Currentness of Psychoanalysis

This analysis like others has formed me and forms me still so as to not let go of the currentness of psychoanalysis. That is how formation draws its sources from a question that here, as far as I am concerned, is that of the impact of the Shoah, as starting point of the unconscious. This impact is situated at the level of the difference between the discontinuity of the symbolic and the collapse of the symbolic in childhood, a collapse that then unfolds in the life of the adult in the form of symptoms, and therein lies the stakes for formulating current questionings about our knowledges.

Indeed, if the desire of the analyst may be defined as being the desire for symbolization in order to posit an act of interpretation, what would we take the knowledge of the psychoanalyst for if it were the bearer of an interpretation of the Shoah, insofar as it is what is traversing all knowledges (sciences) and every actuality in our age?

My concluding remark for the present would be to open up the discussion on these issues: these effects of the Shoah on the structure of the fantasm and of the unconscious, are they inscribed in the successive engenderings of the psychoanalytic operators of our practice all the way back to the very first, Freud? In the creative suspensions of thought breaking with predecessor(s) in order for them to assume a renewed position?

Formation

The formation of the analyst is following surprise there where a question is leading us, come from practice and which requires its transmission.

My theoretical position arising from this cure here placed into writing, bears upon/starts with the murder of the father according to Freud as the symbolic knot described in his text on incorporation (chapter 7 in *Group Psychology and the Analysis of the Ego*), in 1920 when the relation/non-relation between the subject and the collective was recovered, a symbolic knot revisited in 1938's *Moses and Monotheism (The Man Moses and Monotheistic Religion)*, where Freud tells us: "Men have always known that they had killed a father beforehand and beforehand still, and so on, up to the point where they stumble upon a primordial gap, a sort of...zerotheism."

Let's lay out these successive moments, which Psychoanalysis has engendered is engendered to from Freud up to today, four moments in particular, plus one which is that of knots. Moments that are interwoven, not erasing each other.

In the first moment, Freud brings forth the infantile sexuality that founds the discipline; then with the interlocked Eros and Thanatos, he operates a necessary turn in order to revive his discovery. The third moment, after these two first ones, is when Lacan, after 1945, due to the accent he placed on the disagreement (*malentendu*) in speech and the dimension of its address, reinvents, after Saussure, the signifier as foundation for situating the psychical apparatus in the analytic sense, and therefore our everyday practice. These three moments are gains in the symbolic register, they continue to be so, where the Real suffers the advancement of concepts and signifiers.

But the fourth moment, inherent to the rupture in History, is a suspension in thought to be ever more fully discerned, because it is a defect in the processes of symbolization, wherein the signifier suffers some Real, where the Real wins out over the speaking-being, where past violences still have active and passive effects. And implies a Real yet to be situated.

Yes Practice of the Real Rather than of Meaning.

Where shall we decide to "place" a moment that gives back to us a gain over the Real? Should we designate the moment of knots before the 4th or in 5th place? For me the Lacan of the Knots unbinds me a bit from the 4th, and therefore I am proposing this 5th

place. Over the course of putting it in place is when I would indeed like to receive some echo of your reading...

For the period 1939-1945 Lacan concludes (p. 213 of Edition Le Seuil) his "Logical Time and the Assertion of Anticipated Certitude" dated 1945 with this new sophism, fully terrified by what had happened:

- "A man knows that which is not man,"

- "Men meet between themselves in order to be men,"

- "I assert being a man out of fear of being convinced by men of my not being a man."

Today, we have to posit radically the fact that transmission is "transmitting or enjoying (getting off), not the one without the other." In order for enjoying to not further erase the subject of the unconscious, in the face of the racket of this world, its structure must be incessantly rearticulated per our singular mode of conducting our cures: out of having done one's personal analysis and knowing how to continue it.

In order to make it such that Psychoanalysis at the heart of the movement of History continues to be of the order of a subversion of the cultural in which *civilization and barbarianism* are forever knotted.

Fin doc JJM 21 6 2011