

Review  
Lacanian School

Editors  
Angelina Harari

Committee  
Alberti, François Ansermet,  
us, Pamela King, Éric Laurent,  
d Seynhaeve, Laura Sokolowsky,  
ruz, Gérard Wajcman

Committee  
Hélène Brousse  
nt Amand Poliakoff  
r, Colin Wright  
e Filippi, Max Maher  
Roger Litten, Véronique Voruz  
r, Samya Seth  
ncia F.C. Shanahan, Jeff Erbe,  
ger  
ert Buck

ors  
Nancy Gillespie, Janet Haney,  
ra Sokolowsky, Gérard Wajcman

s  
Dravers, Alasdair Duncan,  
ra-Foxton, Domitille Krupka,  
ntague, A.R. Price, Robert Raber,  
Seth, Florencia F.C. Shanahan,  
e Wülfing

s  
John Haney, Henrik Lynggaard,  
uz, Colin Wright

Board  
ef, Josefina Ayerza, Santanu Biswas,  
s, Joan Copjec, Tim Dean, Ariane  
oer, Pierre-Gilles Guéguen, Ross  
Alexandre Leupin, Sophie Marret,  
Kjell Soleim, Charles Shepherdson,  
s, Stijn Vanheule, Natalie Wülfing

ondents  
akhov, Poland: Barbara Kowalow,  
USA: Maria-Cristina Aguirre,  
alie Lacey, Israel: Sharon Zvili,  
Béraud, Greece: Argyris Tsakos,  
Gian Francesco

Poliakoff: cyrus.saint@gmail.com

## The Lacanian Review

# STILL LIFE?

Issue **09** / SPRING

**A REAL SCIENCE  
OF LIFE?**

— A R

## PR AND THE OTH

*PIPOL 9, the 5<sup>th</sup> European Congress of Psychoanalysis organized by the EuroFederation of Psychoanalysis (EFP), took place in Brussels on 13-14 July 2019, under the title "The Unconscious and the Brain: Nothing in Common." The congress director, Yves Vanderveken, assured the orientation of the preparatory work and of the congress itself (which gathered over 1,200 participants concerned with the practice of psychoanalysis in institutional settings) with the following compass: "Psychoanalysis proposes an ethical choice: to promise each one who wants to lend himself to it that he will not be compared or 're-educated,' while proposing to him to tighten as much as possible the singular coordinates which found the irreconcilable of the contingency which is his own. So that he can orient himself in life from the logic that determines his always symptomatic mode of being, away from the illusions of identification." We bring to our readers two of the works presented at the plenary sessions of PIPOL 9, as well as the text of a presentation by Vanderveken, delivered in New York ahead of the event.*

**T**he Other S  
impact of f  
tice and ex  
developme  
as laid out in the t  
explored the consequ  
inscription of sites of  
analysis that Lacan d  
mulation of both the  
"event of the body"  
development with th  
an unconscious that i

Published in French in *Lacan*  
alyst practicing in Paris. He is  
EOL, and the NEL. He is a mem  
*Lost in Cognition: Psychoanaly*  
1. Éric Laurent, *L'Envers de*  
freudien, 2016).

to be elevated to the heights of

re. *The fact of saying*. Not  
erwise every spoken word  
case. Were it not for this,  
A fact of saying belongs to

is new usage of the signifier  
le employs a curious expression  
o far as a correct interpretation  
specified as poetic." The reader  
his verb *éteindre* means. In this  
n makes the new paths of inter-  
*athome* respond the one to the  
to, for the readers of the earlier

ed from the French by A.R. Price

## THE ATOPIA OF THE UNCONSCIOUS

Antonio Di Ciaccia

In his article "On a Reform in Its Hole," a text of February 1969 that was sent to *Le Monde* but was not published, Lacan affirms that although the brain is the crossroads that constitutes the forced passage of the psychiatric event, "no formation is less suitable than the one of the neurologist."<sup>1</sup>

In an ironically polemical way, he asks himself: does he want to say that the psychiatric event cannot be apprehended in another place if it is from another place? If it is above all from another place that claims us?

A couple of years before, in a conference held in the city of Lyon, Lacan located this "other place" by resorting to a jesting metaphor. It is found, he said, "somewhere in the brain, like a spider."<sup>2</sup> This spider that takes the brain is "the language apparatus."

"Now, what I say is that language is the condition for the unconscious."<sup>3</sup> One student had argued the contrary, that the unconscious is the condition of language. Lacan contradicts this. Recusing the argument, however, Lacan offers a way out: "L would have been flustered if he had said that the unconscious was the logical implication of language: in effect, no unconscious without language. That could have been a step towards the root of the implication and of the logic itself."<sup>4</sup> If his student had understood the thing, he could have anticipated it in his discovery mounted on "the subject that supposes my knowledge." Not only on the "subject that the signifier represents for an always other signifier" but also "the subject of jouissance."<sup>5</sup>

Lacan puts the accent on the logical implication but calls for prudence, especially "where the function might seem to operate thanks to what they call *parallelism*. Not so as to refute the famous psycho-physical parallelism which was, as we all know, shown to be bullshit a long time ago, but to suggest that the break should not be between the physical and the psychical, but between the psychical and the logical."<sup>6</sup>

Antonio Di Ciaccia is a psychoanalyst practicing in Rome. He is an Analyst Member of the School of the ECF and SLP and a member of the WAP.

1. Jacques Lacan, "Di una riforma nel suo buco," *La Psicoanalisi*, no. 65 (2019).
2. Jacques Lacan, *My Teaching*, trans. David Macey (London/New York: Verso, 2008), 33.
3. Anika Lemaire, *Jacques Lacan*, trans. David Macey (London: Routledge & Kegan Paul, 1977), xiii.
4. *Ibid.*, xiii.
5. Jacques Lacan, "Presentacion de las *Memorias de un neuropata*," *Otros escritos* (Buenos Aires: Paidós, 2013), 233.
6. Jacques Lacan, *My Teaching*, *op. cit.*, 32.

n of 18 December 1973, unpublished.

The cut between the physical and the psychic is the error of Descartes. The cut passes between the psychic and the logical.

This means that it is a mistake, for example, to place in continuity communication as it appears in living beings, animals and even plants, and communication as it occurs in man. There is no continuity, there is discontinuity, as on the other hand Charles Yang affirms in the North American scientific journal *PNAS* in a 2013 article,<sup>7</sup> referring to an article by Noam Chomsky.<sup>8</sup>

Therefore, human language is not simply communication. But the idea of Lacan, that language is situated beyond and that it is installed as a spider, where does it come from?

First of all, from his teacher Clérambault. The mental automatism is exactly that and it is only to calm the psychiatrist's anguish that he situates it somewhere in the cerebral convolution "that no one has ever seen,"<sup>9</sup> comments Lacan.

In effect, "that the subject's biological substrate is implicated in analysis at its deepest level on no account implies that the causality it discovers can be reduced to a biological dimension here."<sup>10</sup> In another place he recalls that it is in this way that the Freudian term "overdetermination" must be understood.

It should be added that when Lacan takes language as another place, he is specifying it with respect to a notion from Heidegger's brain, for whom language is the house of being and in its deferral inhabits man.<sup>11</sup>

But well before Heidegger there is Aristotle. And in fact, it is with Aristotle that Lacan engages in a kind of discussion, a singular discussion on this very point.

Let's see these passages: Lacan, in a note attached to a lecture delivered at Naples, says: "The unconscious is not subliminal, weak clarity. It is the light that leaves no room for the shadow, nor for the outline to insinuate itself. It represents my own representation there where it lacks, where I am no more than a lack of subject."<sup>12</sup>

The author of the *n* the *De Anima*.<sup>14</sup> It is th from another intellect *kai poietikon*,<sup>15</sup> the san

This active intellect the colors that are in p impassive and separate organ.<sup>16</sup> These are the Plotinians to the Arab text of Aristotle in the

Let's simplify. Ther *intellectus agens* is a pre Mover or Christian Go by right neither divine Avicenna, partly also th de Brabante and Roge against which Lacan pi

In this diatribe, Thon one by one, there is onen intellect is caused, in an *agens* as function of Go always comes from anot time, in an intellect, uni

Now, let's return to

In this complex pre *festina lente*, or *more ha*

For starters, despite in the Name-of-the-Fat site from all religious imaginary form of a nos it back to that "locus Fechner's expression, ca

7. Cf. Charles Yang, "Ontogeny and Phylogeny of Language," *Proceedings of the National Academy of Sciences* 110, no. 16 (April 2013).

8. Cf. Mark D. Hauser, Noam Chomsky, W. Tecumseh Fitch, "The Faculty of Language: What Is It, Who Has It, and How Did It Evolve?," *Science* 298 (22 November 2002): 1569–1579.

9. Jacques Lacan, *My Teaching*, *op. cit.*, 25.

10. Jacques Lacan, "True Psychoanalysis and False," *Hurly-Burly*, no. 11 (2014): 17.

11. Cf. Martin Heidegger, *Plato's Doctrine of Truth*, trans. Thomas Sheehan (Cambridge: Cambridge University Press, 1998).

12. Jacques Lacan, "La méprise du sujet supposé savoir", *Autres écrits*, (Paris: Seuil, 2001): 329–339.

13. Plato uses the same metaph

14. Cf. Jacques Lacan, *Encore: C of Jacques Lacan, Book XX*, ed 1998), 110: "naturally you

15. Aristotle, *De Anima*, Book I

16. *Ibid.*, Book III.4.

17. Cf. Thomas Aquinas, *Summ*

18. Cf. Jacques Lacan, "On a Q Bruce Fink (Norton: Londo

which is the error of Descartes. logical.

For example, to place in continuity animals and even plants, and there is no continuity, there is Yang affirms in the North article,<sup>7</sup> referring to an article

communication. But the idea that it is installed as a spider,

that. The mental automatism is a mystic's anguish that he situates that no one has ever seen,"<sup>9</sup>

to illustrate is implicated in analysis that the causality it discovers can<sup>10</sup> In another place he recalls "overdetermination" must be

language as another place, he Heidegger's brain, for whom error inhabits man.<sup>11</sup>

Aristotle. And in fact, it is with discussion, a singular discussion

attached to a lecture delivered liminal, weak clarity. It is the or for the outline to insinuate where where it lacks, where I am

The author of the metaphor of light is Aristotle,<sup>13</sup> the passage is found in the *De Anima*.<sup>14</sup> It is there that Aristotle distinguishes the potential intellect from another intellect that he calls "cause and productive principle, *aition kai poietikon*,"<sup>15</sup> the same as what the Scholastics will call *intellectus agens*.

This active intellect, I quote Aristotle, is like "the light [that] transforms the colors that are in potency, colors in act." It is an immortal, eternal, impassive and separate intellect. This intellect does not have a corporeal organ.<sup>16</sup> These are the steps in which everyone will intervene, from the Plotinians to the Arab philosophers and, following the translation of the text of Aristotle in the twelfth century, the Scholastics. But also, Lacan.

Let's simplify. There are two tendencies: one that considers that the *intellectus agens* is a prerogative of God, it matters little whether Unmoved Mover or Christian God; the other that considers that *intellectus agens* is by right neither divine nor human, but universal. It is the position of Avicenna, partly also that of Averroes, who will take up among others Siger de Brabant and Roger Bacon, which is not, as we will see, the Bacon against which Lacan pits himself.

In this diatribe, Thomas Aquinas intervenes with his solution: in each man, one by one, there is oneness of the intellect, both active and passive. The active intellect is caused, in an analogical and homologous way, by the *intellectus agens* as function of God.<sup>17</sup> In addition, the cause that provokes knowledge always comes from another place, even when it is perceived in a second logical time, in an intellect, unique and singular, for each human being.

Now, let's return to Lacan.

In this complex problematic, Lacan moves according to the motto, *festina lente*, or *more haste, less speed*.

For starters, despite naming a symbolic function with a religious term in the Name-of-the-Father, Lacan clearly separates what he calls the Other site from all religious nuance. That Other site is not reduced "to the imaginary form of a nostalgia for some lost or future Paradise." Lacan leads it back to that "locus of the unconscious"<sup>18</sup> which Freud, taking up Fechner's expression, calls *ein anderer Schauplatz*, another scene.

13. Plato uses the same metaphor but in another way.

14. Cf. Jacques Lacan, *Encore: On Feminine Sexuality, The Limits of Love and Knowledge. The Seminar of Jacques Lacan, Book XX*, ed Jacques-Alain Miller, trans. Bruce Fink, (New York/London: Norton, 1998), 110: "naturally you have never read *De Anima* (*On the Soul*), despite my supplications."

15. Aristotle, *De Anima*, Book III.5, 430a10.

16. *Ibid.*, Book III.4.

17. Cf. Thomas Aquinas, *Summa Theologica*, I, Question 79, Article 3.

18. Cf. Jacques Lacan, "On a Question Prior to Any Treatment Possible of Psychosis," in *Écrits*, trans. Bruce Fink (Norton: London/New York, 2006), 458.

ge," *Proceedings of the National Academy of*

ch, "The Faculty of Language: What Is It, November 2002): 1569–1579.

Burly, no. 11 (2014): 17.

Thomas Sheehan (Cambridge: Cambridge

utres écrits, (Paris: Seuil, 2001): 329–339.

He then resumes the game with Aristotle. "Thank God," he says, "Aristotle was intelligent enough to isolate in the active intellect what is at stake in the symbolic function."<sup>19</sup>

Here is where Lacan arrives: language is the materialization of the symbolic and has a logical structure.

Aristotle is quite intelligent and not at all an imbecile that eats that Bacon—a game of words that amuses Lacan, "Pacon," Bacon.<sup>20</sup>

But why is Francis Bacon an imbecile? Because he believed he could correct Aristotle, substituting the Aristotelian method of knowledge with his theory which combines the intellect with the induction of physical data, operating then by deduction through the syllogism.

Francis Bacon, with his *Novum Organum* of 1620, is the pioneer of empiricism. He entrusts himself to induction, but experimental verifications fail to reach a law.

It is the impasse of experimentalism. Lacan finds that the solution is the articulation between Aristotle and Galileo.

Here Lacan is going to graft what tradition already indicated as the Other place, under the form of *intellectus agens*, with modern science, not under the form of the syllogism but under the form of the matheme. Galileo says in 1623: "the book of nature [...] is written in mathematical language."<sup>21</sup> We have here a crossroads, not cerebral, but conceptual.

So, this Other place can be declined not as a collective or mythical divine unconscious, but as a Freudian unconscious: "another place where the moment of truth must sound."<sup>22</sup> Indeed "Starting with Freud, the unconscious becomes a chain of signifiers that repeats and insists somewhere (on another stage or in a different scene, as he wrote), interfering in the cuts offered it by actual discourse and the cogitation it informs."<sup>23</sup> This is how Lacan writes.

However, Lacan will scold Aristotle for not being intelligent enough on another point: namely, not having understood that "to think that speech (*une parole*), even his own, by designating the nous that is based only on language, concerns jouissance."<sup>24</sup> Recognizing this fact, says Lacan, is possible, however, only thanks to the Christian revelation. So, putting

19. Jacques Lacan, *Encore*, op. cit., 119.

20. Jacques Lacan, "Joyce the Symptom," trans. A.R. Price, *The Lacanian Review*, no. 5 (2018): 14. This is given as "rasher Bacon" in this English translation. The French original, "Pacon," combines Plato with Francis Bacon but is homophonous with "*pas con*," "no jerk."

21. Galileo Galilei, *Il Saggiatore* (Milan: Feltrinelli, 2002).

22. Jacques Lacan, "The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious," in *Écrits*, op. cit., 675.

23. *Ibid.*, 676.

24. Jacques Lacan, *Encore*, op. cit., 112.

Aristotle in the cross enough himself, because but did not see. It goes symbolic, but a matter

At this point Lacan "I have no idea, I'm un

And he reiterates his he identifies the Aristotle not, for want of knowing able to stop writing as m

Actually, a third *res cogitans*: namely, the Lacan to correct Aristotle the form of the body, b

Lacan operates a sh where he speaks (*ça pa*

"Where it speaks, i

Not universal thou the body. At this point unconscious: "budge u

My title includes the to himself: "the strange it little but always refer is precisely in practice equated with the struct but in its position as a saying that, if the ps unconscious, he must b

To the Other site of it is to the analyst tha *Organon*, which, he says Not with the *Novum* which, as Lacan suggest

25. Jacques Lacan, *My Teaching*

26. Jacques Lacan, "Joyce the S

27. *Ibid.*, 15.

28. Jacques Lacan, *Encore*, op.

29. Jacques Lacan, "Joyce the S

30. Plato, *Theaetetus*, 149a, bu

31. Jacques Lacan, "Méprise..."

32. Jacques Lacan, "Note to th



Aristotle in the crosshairs, Lacan said that he had not been intelligent enough himself, because he had had in his hands what he could have seen but did not see. It goes without saying that the word is not a matter of the symbolic, but a matter of *jouissance*.

At this point Lacan asks: where does language come from? and answers, "I have no idea, I'm under no obligation to know everything."<sup>25</sup>

And he reiterates his not knowing anything even when, with a play on words, he identifies the Aristotelian *nous* with the knot. "A knot of what to what, I say not, for want of knowing as much, but I exploit how, trinitied, LOM hasn't been able to stop writing as much since he was first brought filth into the world."<sup>26</sup>

Actually, a third term completes the Cartesian dualism, *res extensa* and *res cogitans*: namely, the *res gaudens*, the enjoying substance. This allows Lacan to correct Aristotle: man does not think with his soul, that is, with the form of the body, but "speaks with his body."<sup>27</sup>

Lacan operates a shift: from think (*ça pense*) to speech (*ça parle*). But where he speaks (*ça parle*) he enjoys (*ça jouit*).

"Where it speaks, it enjoys, and it knows nothing."<sup>28</sup>

Not universal thought but the singular of a word that is *jouissance* of the body. At this point Lacan coins the term *parlêtre*, the new name of the unconscious: "budge up [unconscious] and let me squeeze in then."<sup>29</sup>

My title includes the term "atopia." It is the definition that Socrates gives to himself: "the strangest of men."<sup>30</sup> Lacan uses it for Socrates and then uses it little but always referring it to the function of the psychoanalyst, since "it is precisely in practice, in the first place, that the psychoanalyst must be equated with the structure that determines it, not in its mental form [...], but in its position as a subject inscribed in the real."<sup>31</sup> This is equivalent to saying that, if the psychoanalyst is the artificer of the transference unconscious, he must be able to incarnate something of the real.

To the Other site of the unconscious responds the analyst's atopia. In fact, it is to the analyst that Lacan assigns the task of completing Aristotle's *Organon*, which, he says, is barely "sketched."<sup>32</sup> Complete it with a new one. Not with the *Novum Organum* of Francis Bacon, but with another one, which, as Lacan suggests in 1973 in the Italian Note, is yet to be written.

Translated by Isolda Alvarez

25. Jacques Lacan, *My Teaching*, *op. cit.*, 33.

26. Jacques Lacan, "Joyce the Symptom," *op. cit.*, 14.

27. *Ibid.*, 15.

28. Jacques Lacan, *Encore*, *op. cit.*, 95.

29. Jacques Lacan, "Joyce the Symptom," *op. cit.*, 14.

30. Plato, *Theaetetus*, 149a, but also *Symposium*, 215 a, and elsewhere.

31. Jacques Lacan, "Méprise..." *op. cit.*

32. Jacques Lacan, "Note to the Italian Group", trans. Russell Grigg, *Analysis* no. 7 (1997).