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Date: 12 September 2011 16:51:38 GMT+01:00
To: nls messenger <nls-messenger@amp-nls.org>
Subject: [nls-messenger] 87 - 2011/2012 LQ Translations - a selection from Lacan Quotidien: 12+21
Reply-To: nls-messenger@amp-nls.org

Two texts, first by Lila Mahjoub, second by Éric Laurent.

Further texts by Éric Laurent at www.LacanianWorksExchange.net /éric laurent or at <https://lacanianworks.net/category/by-author/laurent-eric/>

From LQ 12 – 2.8.2011 – translated by Frances Coates-Ruet

<http://www.wapol.org/fr/global/Lacan-Quotidien/LQ-12-BAT.pdf>

Lila Mahjoub at 23:00 on France Culture : Nothing on Lacan

Program “Une vie, Une oeuvre, Jacques Lacan 1901-1981”
Saturday the 3rd of September at 14:00 on Radio France Culture

The program begins with the voice of Lacan, at the Louvain Conference, of the 13th of October 1972. Lacan is speaking about communication, about laughter. He laughs, the public laughs. Three other extracts of this conference will punctuate the 58 minutes of the program, as well as another extract taken from Lacan’s conference at Rome, of the 1st of November 1974.

Three psychoanalysts are invited: two men and a woman, Patrick Gyomard, an analysand of Lacan; Michel Plon and Monique David-Ménard, who studied his texts and attended his Seminars.

-The analysand describes the meeting place, rue de Lille, then speaks of the person who was Lacan and of his short sessions.

-The other two, whilst not having been analysands of Lacan, evoke also the length of the sessions.

All make a specificity of Lacan, or more so a trait that had something to do with his personality, but do nothing more than what had already been debated at the IPA, when this term was, amongst others, the subject of Lacan’s excommunication in 1963. Cf *Ecrits*, p. 315.

“Lacan is a particular case, states one of them. And he says how much the short session doesn’t suit him, “If you doing it, you’re playing the clown”. He adds that “it is necessary to remain within the truth.”

Ah! What is true! The truth! An incantation that introduces all sorts of considerations on the person who was Lacan. Where is the analyst of whom the ex-analysand is saying he cannot be distinguished from the person, and who finishes up by saying that he was an “extraordinary presence”?

Indeed! But we know how much Lacan refutes this notion of presence which “plays the role of making up for the theoretical lack”.

I wasn’t expecting a major course, but besides the transfer that the analysand testifies of, when it comes to Lacan’s extraordinary presence, what he said of it was rather ordinary. So much so that the journalist asked the woman of the three, Monique David-Ménard, who had not been an analysand of Lacan, what were, according to her, the effects of Lacan on his patients?

This person spoke of his frequenting the EFP in the seventies up until its dissolution. She was wondering why she had not gone to see Lacan. “Was she afraid?”, “a phobic reaction?” or was it a “wise carefulness”? she asks herself, in order to slide towards the “strange things” which were happening at the EFP, via an anecdote concerning an exchange with her librarian.

I underline here the consistency of her argumentation. Towards the end of the program, when the journalist questions her again on the echoes that she had received on Lacan’s sessions, she evokes “what was going wrong”, a “transgressive aspect” between Lacan and his analysands – briefly, that it was a party at the EFP, when she spoke of the Pré Catelan Ball, and that “it was very good”.

When we effectively have nothing to say, the anecdote or the cancons are a necessary last resort in order to fill up the empty thought.

Coming back to the transference, this is reduced to its imaginary form: Lacan created a “very strong transference”, Lacan was unique, in the way he dressed, for example, and in his capacity to be present, ... and, in consequence, “your own speech could appear to be unique”. This so-called transference has thus become the equivalent of identification. Lacan would have also held back some of those he worked with in 1968, “by more direct actions”, specifies P Guymard, while adding that “Lacan did not protect us from himself”. This relation that he establishes between “us” and “him”, underlining the insistence on the imaginary dimension which alternates between a fascination for ourselves and the violence of the other, and this, up until the “traumatic

effects, in the sense of a choc” that some would have been subjected to from Lacan.

All of this is delivered crudely, without depth. Nobody asks the question of the subject, foundation for the analytic theory. As such, when the librarian says to you “You must send this text to Lacan, since it is your desire”, there is nothing to get on your high horse about. Instead, it would be necessary to envisage the desire of he who enunciates this. Finally, what punctuates the program is the voice of Lacan speaking about death. An intense moment, where he does not uniquely refer to his own death: he speaks of the “impossible to bear” in existence, even if it is marked by an end.

Here, I prefer to come back to the writings of Jacques-Alain Miller, in *La Vie de Lacan*, and to another viewpoint. Jacques-Alain Miller reminds us that, for Lacan, it was “a life spent wanting to be the Other despite the law”, and delivers an illuminating interpretation of this phrase, beyond explanation, such as illness and other weaknesses of an old man.

What is important, in effect, is the man of desire that was Lacan, as much in life as in his work. Nothing of this was articulated in the program. And if the Lacan seminars, rue de l’Ulm, were mentioned by the protagonists of the radio program, there was a dead silence, and this is rightly saying so, on the transcription of the seminars. Jacques-Alain Miller’s name was at no moment mentioned.

I will finish on an observation that seems like nothing. It is not the Lacan Seminar that recently came out that mentions the presentation of the program on Internet. It’s an old thing which is entitled: “*Jacques Lacan, Esquisse d’une vie, histoire d’un système de pensée*”. It would be necessary all the same that somebody takes a closer look at it one day.

From LQ 21 – 9.9. 2011 - translated by Franck Rollier

<http://www.wapol.org/fr/global/Lacan-Quotidien/LQ-21-BAT.pdf>

Jacques Lacan

13 avril 1901 - 9 septembre 1981

Big Bang !

by Eric Laurent

Here we are, we know since this morning that the three knocks of the « Lacanian ‘Back to Work’ (Rentrée) » have now struck. Let the party begin !

First, there has been *Lacan Quotidien*, with the return of the one who had been repressed from cultural reviews and broadcasts of the so called 'Rentrée'. The one whose work was robbed and name erased, took the floor again, and how!

Then came Monday evening and Gérard Miller's TV film *Rendez vous avec Lacan*, portraying for a very large audience the *amazing guy* Lacan was, who quietly endured the slanderous stereotypes about his person and his practice.

Tuesday, the evening was less quiet, when, in front of the 400 people gathered in Montparnasse, and next to a famous writer representing *littérature-liturerre*, namely Sollers, who, in unforgettable words spoke of his affection for Lacan's person and speech, Jacques-Alain Miller mentioned his past correspondence with the management of the Le Seuil publishing house, the bad manners he repeatedly had to endure, and eventually his decision, taken that very morning, to break with this publishing house where Lacan published his *Ecrits* in 1966... He spoke about the last afternoon's developments, his meeting with Hervé de la Martinière, and his choice of this group, to invent and develop a new Lacanian editorial policy....

Finally, yesterday, the magazine *Le Point*: Judith Miller gets out of her chair and "declares war" on Elisabeth Roudinesco, due to the intolerable ending in her pamphlet on Lacan, where she accuses Judith to have betrayed her father's last wishes. "The historian" – let's laugh – is soon going to be *made history*, just like the sprinkler is sometimes sprinkled.

We are at a crossroads of psychoanalysis' history in France

No end to history for the Lacanians. New separations, declarations, clarifications and developments are in sight, prior to meeting up again in superior unity. Extinction through a broad consensus such as some people might have dreamt of for the evening organised on Friday night at the Ecole Normale Supérieure, is out of the question. I will read the Seminar's text on Hamlet that Catherine Clement allotted to me there, but it will happen in a context where a spade will be called a spade, and not all cats are grey in the dark.

The history of Lacanian psychoanalysis in France is not the history of (*incrées*) generations which would just follow one another, like well behaved cohorts. It is the history of an irreducible gap, Lacan's lacuna, preventing history to go in circles, making heard that life "is a tale told by an idiot, full of sound and fury, signifying nothing." Macbeth is a good

path for Lacan's Joycean feeling about history, as « nightmare one doesn't wake up from », a parody of eternity.

This reopening of the gap in history is a fine way of marking Lacan's anniversary. This death occurred the year following the dissolution by him of his school, the Ecole Freudienne de Paris (EFP). This very act marked his stubborn refusal to let the institution continue as a lie, after the misunderstanding, which brought it to its final deadlock. It is the opposite of « I am dying, and the Fatherland does not ». It is not, as some people reproached him, an « After me the Deluge ». He wanted it to be replaced by a School whose statutes had been thought out according to his indications and the lessons learnt from the dissolution. The context of Lacan's death is also one of the foundation of the Ecole de la Cause Freudienne (ECF) that he adopted before passing away. Before arriving at the starting level of the ECF, it had taken multiple scansions. At the beginning, it was easy, there were those who were for or against Lacan's act of dissolution. Among those against, one could find Madame Aubry¹, along with Françoise Dolto. Then, very quickly, we are engulfed by the fog of war, an uninterrupted succession of letters, where it was difficult, among the colourful positions and idiosyncrasies of everyone, to find again the nice simplicity of the beginning. One shouldn't lose the thread, between those whose displayed spirit of compromise poorly hid their deep opposition to the process, and those who from the start posed as leaders of the pro dissolution movement, only to follow up with a brutal betrayal, in a jouissance of unique obscenity.

Lacan, for his part, knew perfectly where he was going, joining the group supporting the dissolution, gathered at his home that evening of December 1980, just after the betrayal of M*. After listening to us, he concluded: « **All that is just beautiful muck** ». All this muck has been the breeding ground of the transformation of those on the list who had declared themselves in favour of him, the « Thousand », thus named because of their number and in memory of Garibaldi, in a school of 300 members, at the end of a process that had gone on in a strange atmosphere. **The most beautiful flowers grow on manure.** It was a time that those under 30 can't know, when a long-time friend could, from one day to the next, without a single word, turn his back on you, and appear on a list of people insulting you with passion. Or, in contrast, you could receive calls asking you, in smooth spoken words, if you were fine. The tremendous pressure that reigned made one even fear suicides, etc....

¹ Elisabeth Roudinesco's mother.

Whatever it was, the adoption of the ECF by Lacan, at the conclusion of his last Seminar and after the journey to Caracas in 1980, was heard as **a call for the future**. It was heard « beyond the dissolution of the School he had founded – heard beyond his death, which occurred the 9th of September 1981 – heard a long way from Paris, where he lived and worked ». Those were the words expressed, on the 1st of February 1992, in the text of the Paris Pact, written just as the Ecole de la Cause freudienne, the Escuela del Campo freudiano of Caracas, The European School of Psychoanalysis of the Freudian Field, and the Escuela de la Orientacion lacaniana del campo freudiano, decided to converge in **the World Association of Psychoanalysis**, just founded by Jacques-Alain Miller. Since then, the Schools have changed, others have been created, the ECF has been declared public utility by decree of May 5, 2006, and the WAP was granted the status of « special consultant » from the NGO branch of the United Nations, on July 31st, 2011.

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In order to specify the common orientation preserved through the different Schools, the World Association of Psychoanalysis in July 2000 adopted the ***Declaration of the School One***.

It underlines that the School born of the dissolution is not a gathering of professionals sharing a common knowledge. It is composed of members who agree on recognising an irreducible non-knowledge, the unconscious itself. There they find the incentive to « pursue the work of elaboration, oriented by the desire of an invention of knowledge and of its complete transmission », what Lacan will later on call the *matheme*. On this foundation of an abyss, covering it with his own name, he established his School and called for « the reconquest of the Freudian Field ».

This reconquest takes on a new meaning in the context of this current « Lacanian Rentre ».

Something of the 'Life of Lacan' has to be reconquered from the stereotypes, disinformation, open defamation and pacifying university-isation, under the guise of maintaining a balance between applauders and critics. We will soon know better which current of the French ideology, and why, insisted so much on Lacan having been a Maurassian Catholic, and not a Sollersian. Or why he has been pictured as an absolute monarch.

It is from the event of a rupture that we are living in at present, that it will be possible to read the structure of the lucubrations which were the material of what until now passed as a biography of Lacan, and which sometimes succeeded to seduce even distinguished minds.

We are at the *bivium* of two logics, two sensibilities, two ethical ways.

Everyone will be able to choose.

Paris, this 9th of September 2011