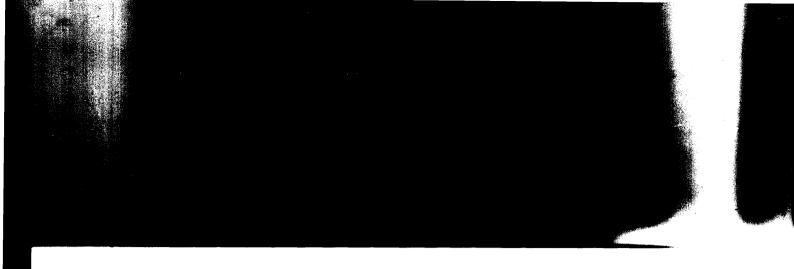


HURLY-BURLY



Contents

| Editorial | | |
|---------------------------------------|--|-----|
| Victoria Woollard | Reading the Real | 9 |
| Jacques Lacan | True Psychoanalysis, and False | 15 |
| Knottings | | |
| • Vincent Dachy | What! The Cannot-Be-Said Cannot Be Said? Shush? | 27 |
| Anne Béraud | What Cannot Be Said: Desire, Fantasy, Real | 34 |
| Yannis Dimitrakos | When One Can See What Cannot Be Said | 40 |
| Babeth Hamel | The First Step | 45 |
| Despina Andropoulou | Fiction and Structure of Desire in Hamlet | 50 |
| A Real for the 21st Century | , | |
| • Sérgio Laia | Psychoanalysis of the Lacanian Orientation: An Offer for the 21st Century | 65 |
| • Leonardo Gorostiza | Amphibologies of the Real | 69 |
| • Miquel Bassols | In Psychoanalysis There Is No Knowledge in the Real | 74 |
| Mauricio Tarrab | Savoir y faire | 77 |
| Marco Focchi | The Real Cause Is the Non Necessary Cause | 8.1 |
| • Éric Laurent | On the Real in Psychoanalysis | 84 |
| Graciela Brodsky | The Clinic and the Real | 87 |
| • Pierre Naveau | The Desire of the Analyst | 90 |
| • Véronique Voruz | Disorder in the Real and Inexistence of the Other | 93 |
| Dominique Holvoet | Making Material of the Real | 105 |
| • Laure Naveau | A Clinic of Love Disorder | 108 |
| Pierre Naveau | The Tip of the Foil | 121 |

The Body and the Sy

- Jacques-Alar 😘 🕟
- Éric Laurent

Money on the Couch

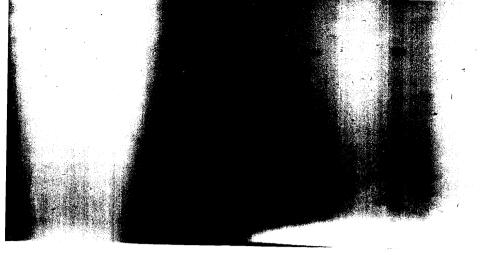
- Guy Briole
- Esthela Solans-Euro
- Éric Laurent
- Jean-Claude Fazers
- Agnès Aflac
- Philippe La Sagr 🗉
- Miquel Basso.
- Lilia Mahjous

Why Am I in Super. !

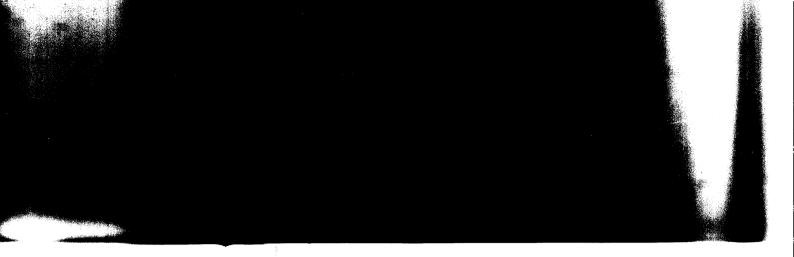
- France Jaigu
- Véronique Varuz
- Esthela Sclander and
- Patrick Monne

Hypermodern Times

- Éric Lauren:
- Gustavo Dessa



| | | The Body and the Symptom | | |
|---------------------------------|-----|--|--|--------------------|
| | 9 | Jacques-Alain Miller | Speaking Through One's Body | 131 |
| s, an d False | 15 | • Éric Laurent | Speaking Through One's Symptom, Speaking Through One's Body | g 138 |
| e-Said Cannot Be Said? | • | Money on the Couch | | |
| Said Saimot De Said : | 27 | • Guy Briole | A Pound of Flesh | 157 |
| : Desire, Fantasy, Real | 34 | • Esthela Solano-Suarez | The Session's Price | 160 |
| What Cannot Be Said | 40 | • Éric Laurent | Immanent Money | 163 |
| | 45 | • Jean-Claude Razavet | The Analyst Makes the Object, the Analysand | |
| of Desire in <i>Hamlet</i> | 50 | | Takes Him There | 167 |
| | | • Agnès Aflalo | The Exorbitant Price of the Symptom | 171 |
| l acanian Oniontation | | Philippe La Sagna | The Circulation of Desire | 175 |
| Lacanian Orientation: entury | 65 | Miquel Bassols | Money, Time and Not-all | 179 |
| Real | 69 | • Lilia Mahjoub | Psychoanalysis for Nothing? | |
| re Is No Knowledge | | | The Price to Be Paid | 187 |
| | 74 | Why Am I in Supervision? | | |
| | 77 | • France Jaigu | | |
| Non Necessary Cause | 81 | - | Where's the Bat? | 199 |
| analysis | 84 | Véronique Voruz | The Effects of Supervision | 202 |
| l | 87 | • Esthela Solano-Suarez | Learning to Read Otherwise | 208 |
| yst | 90 | Patrick Monribot | Supervision after the Pass | 211 |
| nd Inexistence | | Hypermodern Times | | |
| | 93 | • Éric Laurent | Racism 2.0 | 217 |
| Real | 105 | Gustavo Dessal | 217 | |
| er | 108 | 545/470 56554(| The Spark of a Desire Can Transform a Subject a Community, a Country | : t, 223 |
| | 121 | | · | |
| | | | | |



as a foreigner in France, bitterly ed up and told me I would pay him : ..as double. Was he making me , adopted country, my second ssance unbeknownst to me that [money] included in my country's this country: I was "Argentine", as ceing was touched, my Argentine as lodged, this letter of jouissance : ~v disdain for money - for having aster signifier. This signifier, as l ental couple's misunderstandings, One of discord between a man and . ged the sexes according to the norizon the illusion of the promise st application of distributive justice. lagic of impotence in the relation play. I was summoning the analyst

es of inadequacy. I had believed it buched the limits of what I was led to be pure illusion. I could find cossible was not to be found there. Let that, though it had been felt as if the record from the commander of being, and an access to the One of existence, from the Onempossibility of the sexual rapport analytic act. But it took time to get the sign of the wager confronted me

 .yst never conceded to the alibi of was necessary to pay the price of ans of establishing the possibility of

d from the French by David Hafner

= être", the words "n'être" or "not to be/not tro being born".]

~aster'.]

Money on the Couch

Éric Laurent

Immanent Money

This is one of a series of articles written by contemporary analysts recalling a moment of their experience in analysis with Lacan. They all touch on the price of the session and the meaning of money for each analysand. It was originally published in No. 85 of La Cause du désir, the journal of the École de la Cause freudienne, whose theme for this issue translates as Money, Totem and Taboo.¹ Éric Laurent is an Analyst Member of the School, member of the École de la Cause freudienne (France) and of the New Lacanian School.

Is money the index of exchange value, of use value, or of the irremediable discord between the two? For a liberal profession like psychoanalysis, is money a just reward for the time devoted by an alert mind? Is money the instrument par excellence for abolishing debts, the one, true, all-purpose signifier? Or is it rather the hidden cause par excellence, suitable for highlighting the radical opacity of the intention of the analyst, who, like the hidden god, knows how to veil his face at the right moment?

That is how Flaubert characterises it in his *Dictionary of Accepted Ideas*, also known as *Le Catalogue des opinions chic*. "Money: the cause of all evil. *Auri sacra fames*". This chic Latin comes from Virgil and means the "cursed thirst for gold" that came before capitalism. Money is both all of that and lots of other things

1 Laurent, É., "L'argent immanent", *La Cause du désir*, No. 85, Oct. 2013, pp. 50-2. 2 Flaubert, G., *Dictionary of Accepted Ideas*, transl. J. Barzun, New Directions, New York, 1968, p. 64. also, as any debate among economists about the currency war, or about bank interest rates, will remind the innocent. Money defies all the knowledge that one can elaborate about it, and the 'money supply' continues to scoff at its zealots, refusing to behave itself according to the measures and models that have been elaborated to control it. Money, in times of crisis, is what can disappear "faster than you can count".3 Is money the realisation of the flight of meaning in the universe of representation? An objection will be raised immediately. Money does not flee. It accumulates, it holds back, it hides. It is the anal object par excellence. We may thus conclude: the drive circuit implies both retention and abandonment.

But money can also resonate with the oral, scopic or invocatory circuit. It devours and it is devoured. It is flaunted or concealed. It can be at the heart of the most vociferous imperative. It is ubiquitous. It is everywhere. It is nowhere. It is the hidden God, Mammon, perpetually invokable in order to give full account of the conduct of the subject. There is nothing more immanent than that God.

Double or Quits

 ${f M}$ ONEY, during my treatment, certainly went through a whole range of meanings. At the start of my psychoanalysis, I was still a student. My parents paid for my analysis, a high price, making it a luxury item in the family struggle. Then, as soon as I could pay for it, the price of the sessions returned within normal limits. I found out what people of my generation and professional milieu were paying, more or less, because of course we asked one another, especially the guys, how much a session was.

I had heard of impossible amounts that Lacan was asking some to pay. I also knew of cases where the amount asked, a reasonable amount, never varied, except in exceptional circumstances. In my case, it was neither a figure of the first type nor of the second. There was some modification, in my experience, but things were basically stable and foreseeable, until the day when I announced to him that I had finally got my head above water, managing a mix between work and family life to such an extent that I, the son of a doctor, was going to be able to finally undertake medical studies and become a psychiatrist. This late vocation was of course going to distract me from my immediate participation in the School of Psychoanalysis, but it was just one step backwards in order to jump two steps forward, I assured him. I would be more prepared for future combats, which would no doubt happen.

I was able to people's accourarise, especia... psychoanalys s. reverse, going . back to it in a car few words, al.a.. become a doctor opposed it by :... the fee I was ca. would have to ear project, ruining .. to manage with a. of a variety of conand to a more rea

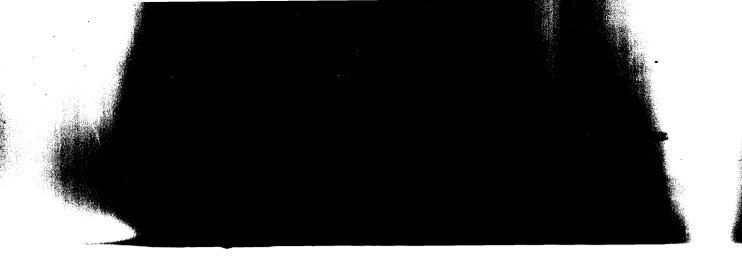
Not Banal

LACAN was deintractability can: about separating utilitarian value

Talso heard 👵 an analysand to .. could ask for the a there are for expla process. Lacan ad. that a problem * "For you, seeing a turn money into a n sum which had agby asking, "You ha. anything but a par was to bring home all-purpose sign ' e a series that punct. to the different value on in it.

4 This term refers :: 3 ; psychanalyse [More. .-

³ Declaration of the future President Barack Obama, during the last part of his first presidential campaign [on 8 October 2008, at the Indiana State Fairgrounds in Indianapolis], just when he was getting ahead of John McCain. ["The money you've been putting away for your retirement or your kids" college education is disappearing faster than you can count."]



the currency war, or about bank . defies all the knowledge that one , continues to scoff at its zealots, esures and models that have been s s, is what can disappear "faster an of the flight of meaning in the se raised immediately. Money does tis the anal object par excellence. s both retention and abandonment. ral, scopic or invocatory circuit. It cealed. It can be at the heart of the : s everywhere. It is nowhere. It is eple in order to give full account of nore immanent than that God.

ment through a whole range of was still a student. My parents : ...xury item in the family struggle. e of the sessions returned within eneration and professional milieu e .ve asked one another, especially

acan was asking some to pay. I also reasonable amount, never varied, se, it was neither a figure of the first caification, in my experience, but until the day when I announced to er, managing a mix between work n of a doctor, was going to be able me a psychiatrist. This late vocation mediate participation in the School skwards in order to jump two steps repared for future combats, which

suring the last part of his first presidential raraunds in Indianapolis], just when he was gutting away for your retirement or your kids'

I was able to note, in my practice, and among my friends, and in reading other people's accounts, the variety of ways in which a vocation for medicine could arise, especially during those years when the alliance between psychiatry and psychoanalysis was taken for granted. In a way I wanted to do Lacan's route in reverse, going from psychoanalysis to psychiatry, but it was in order to come back to it in a better position, I argued. Lacan immediately opposed my plan with few words, allowing me to find out for myself why it was not necessary for me to become a doctor like my father in order to feel authorised as a psychoanalyst. He opposed it by cutting short the session and by demanding "from now on" double the fee I was paying. This sum was impossible for me to pay. I didn't have it. I would have to earn it, which would take up all the time that I had put aside for the project, ruining the plan totally. Double or quits? I doubled! I was going to have to manage without this paternal identification. After a difficult time, and because of a variety of circumstances, I was able to get back to the former state of affairs, and to a more reasonable price for the sessions.

Not Banal

LACAN was definitely "non-negotiable" in questions of money, but this intractability can be interpreted in many ways. It was mainly, it seemed to me, about separating money from its banality and from a meaning reduced to its utilitarian value.

I also heard, outside his office, or in the corridor, when he was accompanying an analysand to the door of the apartment, the multiple ways in which Lacan could ask for the price of the session. There were as many variations possible as there are for explaining the 'fundamental rule' which begins the psychoanalytic process. Lacan could say in a general fashion, "I usually ask for this amount. Is that a problem?" Or, on the contrary, he might say in the most individual way, "For you, seeing as you have told me what you told me, it will be ..." He could turn money into a major thing and count several times with astonishing care the sum which had just been paid. Or he could, on the other hand, reduce it to nothing by asking, "You have a little something for me?" One would be astonished. It was anything but a banal exchange. If one accepts that the aim of these variations was to bring home to each person the whole range of drive meanings which this all-purpose signifier can take on, then the whole group of these variations is like a series that punctuates the unfolding of the psychoanalytic experience according to the different values which the articulation of jouissance and money can take on in it.

⁴ This term refers to a quotation of Lacan's, which is the basis of Pierre Martin's book Argent et psychanalyse [Money and Psychoanalysis], Navarin, Paris, 1984.

At this time of world financialisation in which we are ruled by the masters of evaluation and best value, it is not easy to be inspired by these *exempla* of Lacan in order to obtain the 'effect of resonance' of money. The contemporary subject, crushed by debts and imperatives, has less margin for manoeuvre than those who were still living at the end of the 'Thirty Glorious Years'. It is no doubt time for us now to take on the challenge of continuing to reinvent psychoanalysis and its practice in our own context.

Translated from the French by Pauline O'Callaghan

Money on the Couc

Jean-Claud

The Anal

This is one of a serie of their experience and the meaning of the Cause dudes for this issue trans. Analyst Member 2009

I bid not come to a I had only just a seminar at Rue a . Naturally, I did not by year. Every other wa attend provided one

In a few minutes with interest and he Thus I saw him for

At one point, when

1 Razavet, J.-C., "L'ana est. 2 Centre for Psychoana ."