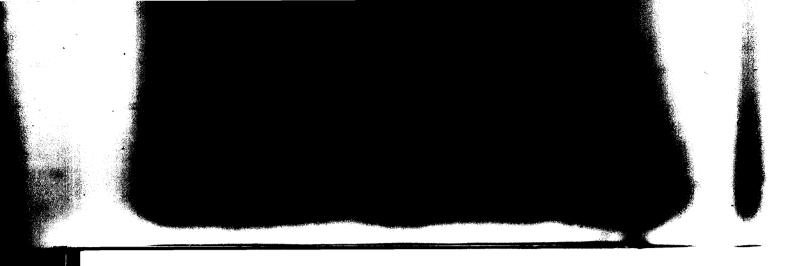
The Lacanian Review

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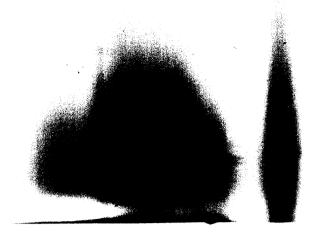
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LET'S GO! WAP/NLS

This section presents very precious texts preparing the work of our Congresses. The first is an interview with Éric Laurent, carried out in July 2015 after his seminar on the speaking body at the ECF. It delineates the many aspects of the research programme that awaits us if we are to reorient our clinical practice on the second Lacanian clinic of the speaking body – work that is at the heart of the 2016 WAP Congress. The second text is Yves Vanderveken's precise orientation for the work of the NLS Congress in Dublin, on Discreet Signs in Ordinary Psychoses: Clinic and Treatment.

THE UNCONSCIOUS AND THE BODY EVENT

An Interview with Éric Laurent

The Unconscious: Real, Symbolic, or Imaginary?

The Lacanian Review – In one of his seminars, Lacan says: "You think the unconscious is symbolic. Well no, you're wrong. It is imaginary or real." How do you understand this?

Éric Laurent – It is a fundamental turning point in Lacan's teaching. He stressed the dimensions and consistencies of this ternary many times, and underlined it at the start of his seminar, RSI. First he explored the imaginary in depth, before even isolating these three categories, then the symbolic. But even when prioritising one particular consistency, he never lost sight of the ternary. For example, when he developed the function of negation and its symbolic significance for the creationist aspect of the symbolic, linked to a fundamental 'no' that allows the void to exist, Lacan still maintained a reference to the real.² We also have what Jean Hyppolite said about the difficulties he faced, who, as a Hegelian, was sensible to the work of

 Lacan, J., "Introduction to Jean Hyppolite's Commentary on Freud's 'Verneinung", in Écrits, transl. B. Fink, Norton, London 2006, pp. 308-317. the negative the way the mirrors. La

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Miller, J.-A..

Cf. Lacan, J. Le Séminaire, Livre XXIII. Le sinthome, text established by Jacques-Alain Miller, Seuil, Paris, 2005, pp. 101-102: "How can we know if the unconscious is real or imaginary? That is the question. It presents characteristics that equivocate between the two."

^{3.} Cf. Jean Hyp: transl. J. Fore

^{132.}

^{5.} Lacan, J., R.6. Lacan, J., La

^{7.} Lacan, J., Le

^{8.} Lecture given 22 May 2011



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the negative, to the mechanism of the *Aufhebung*, but had difficulty with the way the three consistencies were put together in the schema of two mirrors.³ Lacan was already holding this articulation in place.

After having explored the paths and detours of the symbolic, at the moment of crisis in French thought, the break that separated structuralism from post-structuralism, Lacan used his ternary to situate the impasses of Levi-Strauss's conception of structure. From Seminar XI on, he showed that his subject was no longer only to be approached through the tropes of signification: metaphor and metonymy. He gave more and more prominence to the logic of alienation and separation, which puts the object a in play, a mixture between the imaginary and real. As Jacques-Alain Miller said in his presentation, this was pushed to its ultimate consequence with the declaration of the equality between consistencies. Lacan rethought everything as of Seminar XXII, in which none of the consistencies dominated the others.⁵ This equality between the consistencies adds considerable weight to the tipping-point that occurred in La logique du fantasme, where Lacan said that the site of the symbolic is not the mind, as some believed, but the body. From that moment, a process of reworking was initiated.

Clinical Consequences

Could you give some examples?

Psychoses

EL – Let's begin with the approach that Jacques-Alain Miller has been advocating since 2005, the year he published the seminar, Le Sinthome, namely, that Lacan's whole teaching should be re-approached on the basis of this seminar. The different stages were: the seminar's publication with its accompanying commentary; then Montpellier 2011, where Jacques-Alain Miller commented upon a certain number of phrases extracted from the Seminar, Le Sinthome, that reveal a transformation of the clinic on the basis of that Seminar; then, in 2014, we have the presentation preparing the way to the WAP Congress of 2016. In each of these moments, Jacques-Alain Miller

^{3.} Cf. Jean Hyppolite's question in *The Seminar of Jacques Lacan, Book I, Freud's Paper's on Technique*, transl. J. Forester, Norton, London, 1988, pp. 144-146.

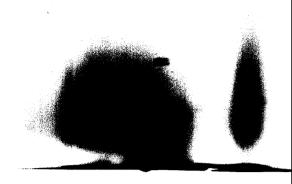
^{4.} Miller, J.-A., "The Unconscious and the Speaking Body", *Hurly-Burly*, Issue 12, 2015, pp. 119-

^{5.} Lacan, J., *RSI*, unpublished, 1974-1975.

^{6.} Lacan, J., *La logique du fantasme*, unpublished, lesson of 10 May 1967.

^{7.} Lacan, J., Le Séminaire, Livre XXIII, Le sinthome, op. cit.

^{8.} Lecture given by Jacques-Alain Miller, at UFORCA's second parliament, Montpellier, 21 and 22 May 2011. The theme of the Parliament was "Around Seminar XXIII".



explores successive reworkings of the clinic. This year, as part of *les Études lacaniennes*, I tried to follow these paths.⁹

In Montpellier, the fruitfulness of making all the consistencies equal, of the non-domination by the symbolic, was a surprise. The first clinical developments bore upon the psychoses, in particular the psychoses that Joyce helps to clarify. Joyce-the-sinthome revealed the huge diversity of "untriggered" psychoses, and introduced a new mode of foreclosure, 'de facto' foreclosure [forclusion 'de fait']. Here we can distinguish between the form of paternal failure at stake for Joyce and the foreclosure at work in the case of Lucia, Joyce's daughter. Her split with Beckett provoked an actual triggering. Moreover, Lacan found a particular phenomenon, which could be grasped on the basis of his knot, the famous "body ready to slip away"10, which is held in place by a supplementary consistency, the Ego, as the means with which the whole holds together. The term 'Ego' is being used here in a new sense, a sort of body separated from its form, a mixture of consistencies. Thus, on the basis of this Seminar, in the field of psychoses, this clinical approach makes it possible to get away from the overly mechanical opposition between foreclosure and non-foreclosure. Here a continent opens up to be explored that goes well beyond 'ordinary psychosis'. In each case, it is a question of finding a way of assembling knots that account for a subject, without putting him in a little box or clinical class.

Neuroses

As for neuroses, the presentation in Montpellier showed that the declaration of equality between consistencies makes it possible to consider hysteria and obsessional neurosis with an equally renewed approach. Hysteria is broached on the basis of the 'symptom's symptom', no longer on the basis of the first impact of language on the body, which was the hysterical symptom for Freud, but as mediation by the imaginary. The symptom's symptom is the symptom in the second degree, borrowed from another body. The hysteric is included in a series in which it is no longer the hysteric symptom that constitutes the first cut on the body. First there is the feminine position, which is defined by reducing one's being to 'being another body's sinthome'. In this way the clinic of hysteria is profoundly modified in a way that is compatible with the contemporary clinic of hysteria, which has little to do with the Freudian clinic. One has to deal with a range of phenomena that is much larger, and cannot simply be seen as eponymous with Dora.

As for obsess considered the or the gaze. It is the not having a fortunder the gaze is neurosis on the field of obsession body, as it is focult to undo. bettevent, a reworker to think of subject and the real.

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EL - Lacan distant called "somatic c refusal, based on t was received thro: woman', the func: exist. Simply put. she has something other woman to a why Lacan said, ar who, from the fer woman exist, who nine position as su her singularity exi deciphered for ano a woman. This typ be the phallus for hysterical to the fer the dialectic of being tuted is the sympto on a particular fant

Laurent, É., "Parler Lalangue du corps", a seminar held at the École de la Cause freudienne as part
of the Études lacaniennes, 2014-2015. Cf. Laurent, É., L'Envers de la biopolitique, Une écriture pour
la jouissance, Paris, Navarin/Le Champ freudien, 2016.

^{10.} Cf. Lacan, J., Le Séminaire, Livre XXIII, Le sinthome, op. cit. p. 148.

Lacan, J., Seminar Be transl. by Russell Gree

^{12.} Cf. Lacan, J., "The \=



An Interview with Éric Laurent, The Unconscious and the Body Event

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As for obsessional neurosis, Jacques-Alain Miller stressed that Lacan considered the obsessional to be *someone who cannot detach themselves from the gaze*. It is thus the body, taken under the gaze, and as either having or not having a form in relation to the gaze that dominates it. The real body under the gaze is what makes it possible to approach the field of obsessional neurosis on the basis of the body and the body event as well. A priori, the field of obsessional neurosis seemed to be furthest from questions of the body, as it is focused on thought. Yet, by situating the conjunction, so difficult to undo, between the gaze and the real formless body, we have a body event, a reworking of what obsessional neurosis is. This makes it possible to think of subjective division as a division on the basis of the imaginary and the real.

Hysteria and Femininity

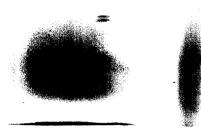
In the Freudian point of view on hysteria, there was the key role played by somatisation as a phenomenon of the same order as the symbolic, since it let itself be deciphered solely by signifiers, it was made and unmade by them. With this reworking, what becomes of the somatic phenomenon in hysteria?

EL – Lacan distanced himself from that several times. He reformulated socalled "somatic compliance" as a refusal of bodily femininity.¹¹ In this refusal, based on the idea of a body that does not exist, the hysterical body was received through identification with another body, that of 'the other woman', the function of which was to supplement the body that does not exist. Simply put, the other woman's body is the other woman in so far as she has something to do with The Woman. People often try to reduce the other woman to an equal, the rival. But Frau K. is The Woman, which is why Lacan said, after a long chain of reasoning, that the hysteric is someone who, from the feminine point of view, wants to make the universal of woman exist, who fights to make this universal exist. By contrast, the feminine position as such is to undo the universal feminine in order to make her singularity exist. This consists in making oneself the symptom to be deciphered for another body; especially that of a man, but it can be that of a woman. This type of determination is not simply the incarnation of a "to be the phallus for". 12 At one time, Lacan argued that the passage from the hysterical to the feminine position was via the traversal of phallic being, in the dialectic of being the phallus and having it. Beyond this, what is constituted is the symptom to be deciphered of a particular body, which depends on a particular fantasy. If Lacan can say that God constantly intervenes in

cit. p. 148.

at the École de la Cause freudienne as part L'Envers de la biopolitique, Une écriture pour

Lacan, J., Seminar, Book XVII, The Other Side of Psychoanalysis, text established by J.-A. Miller, transl. by Russell Grigg, Norton, London, 2007, p. 94.
 Cf. Lacan, J., "The Signification of the Phallus", Écrits, transl. B. Fink, Norton, London, 2006, p. 583.



human affairs, the proof being that each time a woman intervenes in a man's life, ¹³ it is not on the basis of the universal. The Gods belong to the order of the real, not the symbolic. In this respect, to believe is not a symbolic function, it is a real function, a body event. This touches the fundamental point that precedes any symbolic development. All this shifts how we approach the facts of hysteria.

What would you say of the passage where Lacan says: "I am a perfect hysteric", because there is no rod of the Name-of-the-Father?

EL – Is a perfect hysteric still a hysteric? Does a perfect hysteria become the feminine position? Is it a way of saying 'I am trying to reconstruct the whole of psychoanalysis from the feminine position, without believing in The Woman'?

The example that Lacan gives is curious, it comes down to saying that he is in a constant relation with the unconscious, all the time in the Mobius circuit.

EL – He is on the side of the unconscious all the time, in other words he says: I no longer want to have any "ego". In as much as, for the obsessional, there is a resistance of the ego, the hysteric is marked, as our friends the post-Freudians say, by a weakness of her ego. Lacan tries his best not to have an ego any more. In his way of life he strives to be both drive and absence of ego, and in constant contact with his unconscious, understood as parlêtre. Here, it is no longer a question of "I, truth, speak", but "I, parlêtre, speak". Lacan made his ethic of living out of something like this.

The Speaking Body is the Body of Civilisation

We have a question that is a little more political. Recently in Lacan Quotidien, you said "the speaking body is the body of civilisation" and at PIPOL 7, "radicalisation is the radicalisation of jouissance". Could you elaborate a little on these two propositions?

EL – At PIPOL 7 the polysemy of the term radicalisation was brought out, as it has come to supplant a series of other terms. I tried to grasp this not in terms of ideals, as one of our colleagues highlighted – the fall of ideals, trauma relating to the ideal, humiliation – but rather as radicalisation of a

13. Cf. the account of an interview with students at Yale University, 24 November 1974, published as part of the "Conférences et entretiens dans des universities nord-américanes", in Scilicet 6/7, p. 32.
14. Laurent, É., "L'inconscient, c'est la politique", in Lacan Quotidien n° 518. June, 2015.

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Intervention by Éric Laurent at PIPOL 7, Victime! 3rd European congress of psychoanalysis, Brussels, 4 and 5 July 2015.

^{16.} Miller, J.-A.

^{17. [}TN: Cf. He PUF, Paris. 2 immediate g:



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Civilisation

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adicalisation was brought out, erms. I tried to grasp this not ighlighted – the fall of ideals, ut rather as radicalisation of a push-to-enjoy [pousse-à-jouir]: radicalisation as one of the names of jouis-sance, and in this sense, it is what blows up the body. In the process called civilisation, which has its lies, its limits and its inconsistencies, the body submitted to a certain kind of regulation is subjected to a remainder, a superegoic discontent, but it can hold. In radicalisation, from drug addiction to fatal bacchanalia, in this way of blowing oneself up with a bomb, one passes beyond civilisation, in a disconnection, a fact of jouissance.

Beyond the social bond, beyond discourse.

EL – It is a matter of marking a place of impossible in discourse, and identifying with this point.

In Lacan Quotidien, you took up the expression that Jacques-Alain Miller explores in his "Intuitions Milanaises", "the unconscious is politics"; so, all the same, do you think that the psychoanalyst's unconscious represents a limit to radicalisation?

EL – "The unconscious is politics" means that the unconscious inscribes itself within an irreducible fault. Politics reveals a fault and what one calls democracy is nothing but the name of the signifier for the lost unity. The Mobius band, the unconscious, grafts itself into this fault and introduces into this point, something which is not the ideal, something which is not reducible to the polarisation: ego ideal/ideal ego.

This expression "the speaking body", 16 which Jacques-Alain Miller has brought out for us all as an object of research, takes a step away from the idea of a decipherable body, of bodily symptoms coming in place of messages from the unconscious.

EL – For a long time the speaking body was the hysterical body. It was a body that spoke the language of dreams perfectly, and thus gave meaning to everything. Here, what is at stake is the speaking body in so far as it is centred on a beyond of meaning, in so far as it is the limit to the "giving meaning", to the deciphering. On occasion, Jacques-Alain Miller said that the body event is also what one calls the immediate data of consciousness in phenomenology,¹⁷ in other words what is prior to all possible consciousness, including consciousness as "self-consciousness" [la conscience "conscience d'elle-même"], or the objects of consciousness. Consciousness is

cristy, 24 November 1974, published as mord-américanes", in *Scilicet* 6/7, p. 32. *Quendien* nº 518. June, 2015.

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^{16.} Miller, J.-A., "The Unconscious and the Speaking Body", in *Hurly-Burly*. Issue 12, 2015, pp. 119-132.
17. [TN: Cf. Henri Bergson's doctoral thesis: "Essai sur les données immédiates de la conscience", PUF, Paris, 2013. The central phrase here can be translated either as the immediate *data* or the immediate *givens* of consciousness.]



42 7

consciousness of something, it is not consciousness from the perspective of immediate data which is irreducible. This is what we call outside-sense [hors-sens]. Thus the speaking body is the body speaking from the point at which it escapes sense and which is the trauma of the language system on the body.

A New Imaginary?

It is simpler to clarify the expression 'speaking body' on the basis of the dimension of the real, of the outside-sense, of the outside-discourse. It is more complicated to articulate the 'speaking body' as having an imaginary consistency. Would it be on the side of the immediate data of perception, of consciousness, of the first perceptive marks? The question is the following: what is the new imaginary?

EL – It is a new imaginary and at the same time it is in keeping with Lacan's constant development of the paradoxes of the imaginary. In any case, if the body is a surface of inscription, what has to be fundamentally dismantled is the belief that there is on the body something that comes to be inscribed as a first trace. This was what Serge Leclaire proposed, by imaginarising this with the mother's tickling, the first caresses, he thus conceived the idea of a pre-signifier that would come to be inscribed on the body, marking its edges, and later becoming signifiers. Well no! The mode of inscription is a hole. The real mark is a hole that makes signifiers become unforgettable for whoever receives them. It is something that is inscribed as a hole, a fundamental blank, as an impossible to remember. Lacan says: "the unconscious is not the lights dimmed... the unconscious is the blank in which I myself cannot remember [me rappeler]", playing on the rappel [a climbing rope] that makes it possible to extract oneself from a hole, and a *rappel* as a memory. Here what is at stake is the lack of memory, contrary to the start of his teaching when Lacan declared: "the unconscious is the chapter of my history that is marked by a blank or occupied by a lie: it is the censored chapter."18

In a text that has recently been published, "Of Religions and the Real", Lacan says: it is not Fiat lux, but Fiat hole. 19 It is at bottom the formula of the relation between the symbolic and the imaginary.

EL – It is the relation between the body conceived in terms of sack logic and cord logic, in other words the infinite straight line, which is the example

of the hole that incomes the for sack is founded or Lacan, and which is tics, poses another which overturns into is still linked to Arithe cognitive faculti mulations of Aristo shows that one ultimin which one finds. What Lacan wanted and the reworking of developed by Kant.

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EL – It is quite clear rates it both in Tele system of the uncorpart of it, it is an activo the question: "whe des biens]". 21 The and this point so that the in other words so the his Seminar, L'iden:. Catholic mysticism is situated beyond any

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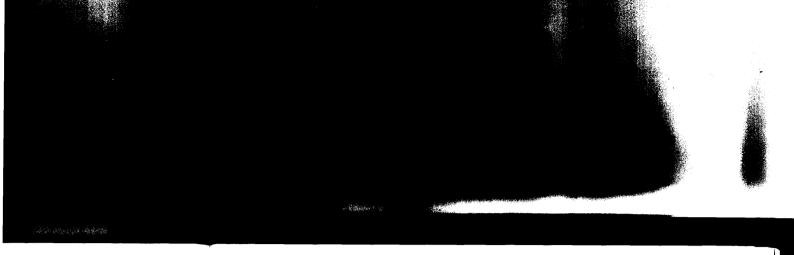
^{18.} Lacan, J., "Function and the Field of Speech and Language", Écrits, op. cit., p. 215.

^{19.} Lacan, J., "Of Religions and the Real", this issue.

^{19.} Lacan, J., "Of Religion" 20. Lacan, J., "Television"

^{20.} Lacan, J., "Television : Establishment, Norton21. [TN: This expression ::

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An Interview with Éric Laurent, The Unconscious and the Body Event

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ligions and the Real", Lacan m the formula of the relation

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Ecrits, op. cit., p. 215.

of the hole that includes both the hole and a rim. First there is the sack and then comes the form, which inflates it. And what form hides is that the sack is founded on a hole. There, the whole construction proposed by Lacan, and which is designed to reorganise Kantian transcendental aesthetics, poses another status of the subject, another topology of the subject, which overturns intuition. It is also a clear abandonment of everything that is still linked to Aristotle in psychology: the soul is the form of the body, the cognitive faculties, etc. A lot of the things said in neuroscience are reformulations of Aristotle, reworked in set metaphors such as: "experience shows that one ultimately finds inscriptions of such systems in the body", in which one finds the old Aristotelian faculties that have been recoded. What Lacan wanted was to break with both Aristotelian representation, and the reworking of Aristotle linked to the new conception of the symbolic developed by Kant.

The Analyst is Part of the Speaking Body

What becomes of Lacan's position on the analyst being part of the concept of the unconscious from the perspective of the speaking body?

EL – It is quite clear that he maintains his position in this respect. He reiterates it both in *Television*²⁰ and in his work on Joyce. Being part of the system of the unconscious is not, if I can put it like this, to be passively part of it, it is an active practice of trashitas [déchariter], returning the subject to the question: "what is your desire, outside the system of goods [système des biens]". The analyst practices trashitas by situating himself just beyond this point so that the subject can make of his position the cause of his desire, in other words so that he can consider the question of his own desire. In his Seminar, L'identification, Lacan aligns Sufi Muslim mysticism with Catholic mysticism in order to pose the question of desire in so far as it is situated beyond any system of goods.

Lacan always had the idea that desire was beyond the system of goods.

EL – Yes, but you can take this quite far when you take mysticism as a way to conceive of desire. Having said that, Lacan did not recommend turning

^{19.} Lacan, J., "Of Religions and the Real", this issue.

^{20.} Lacan, J., "Television", transl. by Denis Hollier et al., in *Television: A Challenge to the Psychoanalytic Establishment*, Norton, London, 1990, p. 15.

^{21. [}TN: This expression carries multiple senses of the word 'good' that are difficult to get across in English – it is not only a question of material goods, but also the morally good, the good for you, etc. *Cf.* "The Function of the Good" in *The Seminar of Jacques Lacan, Book VII, The Ethics of Psychoanalysis*, transl. by D. Porter, Routledge, London, 1992, pp. 218-230.]

^{22.} Lacan, J., L'Identification, unpublished seminar, 1961-1962.



analysands into mystics. Desire as beyond the system of goods can be embodied outside of a relation with God. This is incarnated in Lacan's version of psychoanalysis as a discourse. Psychoanalysis as a way of life, or the question of psychoanalysis beyond therapeutics, or as a reorganisation of therapeutics while aiming at a beyond: psychoanalysis is situated in this double movement.

Its position must be sufficiently strange in the system of the distribution of goods. The therapist's position as such consists in a willingness to reduce oneself to an "I want your good". This is uttered in a system of clients and service providers: "We are at your service, we have a technique at our service, you define the objective, the good as you yourself conceive it, and we have a technique for everything: CBT, etc." Today's cognitivism is different from that of twenty years ago, it has been reshaped by democratic individualism, by this "we are at your service and can deliver your good" All this can be very worrying, and in England this has been made quite clear. A program of public health has been set up in which – for their own good – the unemployed, who are depressive, will be treated in a few sessions of psychotherapy so they can get on the road back to work. It's amazing; it's a form of *care!* Yet now people are taking to the streets, protesting at how unethical it is to seek to reduce unemployment to mental illness.

The paradox of the system of goods is that in wanting the good, one defines it and thus one finally hears the cry: "it is not ethical to want to be limited to this objective, which falls within global utilitarianism". The psychoanalyst, as one who practices *trashitas*, attempts to exit the system of goods such as it is defined at a given moment in a civilisation. It is not an absolute, it amounts to practising judo with established discourses. Trying to play this game in the 21st century is not the same as it was in 1950. It is played differently now. Those who believe they can still do it the way it was done in 1950 or 1970 are wrong. It is necessary to be resolutely contemporary, if not it cannot be done. We must continue to do judo with the system of goods such as it introduces its discourse into the world in which we find ourselves, and thus allow something like desire to arise, in so far as it escapes the grasp of established discourses.

This would be the transition from the axiom of The Ethics of Psychoanalysis "do not give up on your desire", in the manner of Antigone and possibly the Sufis, to the position of "being the dupe of the real".

EL – The psychoanalytic discourse consists in proposing this solution: the psychoanalyst is part of the system of the unconscious, which introduces a more liveable system. The position is not a transgression beyond a limit, to be Antigone or a mystic. The debate between Antigone and Creon is something

one should be tan analyses of the 21

If Antigone were:... heroic position were

EL – It is Gérard Régnault he extra martyr, and that it of civilisation. It after a long reflexer recalled that Chris

Exactly, it even :n: e

EL – Christianity written some very a of discourse that a conflagration, and to that of being the the age of martyride.

For there to be a n... is no martyr. With a

EL – Well, what wa They are still a little attacks, between 1988

There are also the :"

EL – They are most Burmese immolation

But in all cases, there

EL – There is alway the question posed

^{23.} Lacan, J., The Semina

^{24.} Brown, P., Le cuite is



An Interview with Éric Laurent, The Unconscious and the Body Event

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of The Ethics of Psychoanalysis ner of Antigone and possibly the

in proposing this solution: the acconscious, which introduces a insgression beyond a limit, to be atigone and Creon is something one should be familiar with, but things get played out differently in the analyses of the 21st century.

If Antigone were to chose the modern position of the survivor type instead of the heroic position, which is also a sacrificial position, what would come of that?

EL – It is Gérard Wajcman's question. From a conversation with François Régnault he extracted a passage where Lacan says that Antigone was a martyr, and that the time of martyrs was a conflagration in the discourse of civilisation.²³ It is a conflagration, an epidemic. And in fact, this comes after a long reflexion on the epidemics of the martyrs of Islam, and it also recalled that Christianity has known this kind of epidemic too.

Exactly, it even invented it.

EL – Christianity has had its epidemics of martyrdom. Peter Brown has written some very interesting things on the way it occurred, about the type of discourse that fuelled this fascination for martyrdom.²⁴ It was really a conflagration, and the Church had to pass from the status of the persecuted to that of being the agent of the State over three centuries, to get away from the age of martyrdom and the desert hermits.

For there to be a martyr there must be a stage. If there is no Roman circus, there is no martyr. Without the Internet circus, there would be no martyrs either.

EL – Well, what was the stage for the Tamil Tigers? It was not the Internet. They are still a little ahead of Hezbollah, in 10 years they made 80 suicide attacks, between 1987 and 2009-10. Yet, the Tigers were Hindu and Catholic.

There are also the immolations in Tibet.

EL – They are more rare, but still present. There are also Buddhist and Burmese immolations.

But in all cases, there has to be someone who watches.

EL – There is always someone looking. How can this be undone? That is the question posed for us by Seminar XXIII.

Translated by Philip Dravers

^{23.} Lacan, J., The Seminar of Jacques Lacan, Book VII, The Ethics of Psychoanalysis, op. cit., p. 267.

^{24.} Brown, P., Le culte des saints : son essor et sa fonction dans la chrétienté latine, CNRS, Paris, 2012.