

Passion for Ignorance

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*Ignorance itself is not evil, nor is it a source of evil,
but when we ignore ignorance, and what it signifies in our lives,
then an endless concatenation of evils takes place.*

Daisetsu Teitaro Suzuki

Letting oneself fall, letting go, emptying oneself of all illusions, breaking, bursting at the seams, stripping away the fictions of the self, shattering the ego, playing with masks, inventing oneself, creating oneself, inhabiting emptiness. Emptiness that makes the darkness clearer. The passion that confronts the lack of being, love-hate, ignorance, symptom of knowing, production, twisting, invention, know-how, sinthome.

Lacan teaches us that life has no pre-established meaning and therefore there is no a priori being. Existence lacks being, thus it must be created, sustained, and produced. There is no pre-established destiny, but choosing one's path implies losing the compass of meaning, calming the waves of the mind, breaking the mirror, and allowing oneself to be through words. By speaking, one exists, and passions are how a speaker gives themselves a being. In the absence of being, passions emerge to provide meaning, a purpose for existence, and waves to the body.

In "Function and Field of Speech and Language in Psychoanalysis", Lacan brings up the passions of being, intending to delve into the erroneous nature of existence, making explicit that truth emerges from the constitutive division of the subject:

... the subject is constituted in the search for truth. It is enough to resort to the traditional data provided by the Buddhists, although they are not the only ones, to recognize in this form of transference the inherent error of existence, and under three aspects that they summarize as follows: love, hate, and ignorance. It will be, therefore, as a counter-effect of the analytic movement that we understand its equivalence in what is usually called a positive transference at the origin, since each one finds a way to clarify itself thanks to the other two under this existential aspect, if the third is not excepted, generally omitted due to its proximity to the subject¹ (Lacan, 2002, p. 297).

Under the aforesaid panorama, passions are intertwined, and it is the transference that allows us to glimpse the inherent error of existence, which finds its justification in love, hate, and ignorance. In this way, the tragedy of the error of existence is mounted on the transference, and desire operates sustaining the question about being, which is the driving force of the analytic

¹ Original in Spanish.

experience. While Lacan emphasizes the homologous nature of passions, he places love between the symbolic and the imaginary; hate between the imaginary and the real; and ignorance between the real and the symbolic. He points out that forgetting ignorance makes analytic practice impossible.

In the seminar "Encore," he alludes to knowledge and ignorance, maintaining that there is no metalanguage and that it is confused with the trace left by language.

It is through this that he returns to the revelation of the language's correlate, that knowledge, more than being, its small chance to reach the Other, from which, however, I pointed out last time - this is the other essential point - that it is, that knowledge in addition, passion of ignorance, and precisely, it is about that he does not want to know anything: about the being of the Other, he does not want to know anything² (Lacan, 2010, p. 146).

There is a discrepancy between knowledge and being, and nothing wants to be known about this error of existence. However, ignorance can be approached in terms of reading the trace left by language on being: "writing is a trace where an effect of language is read."³

If something returns to the subject in terms of revelation through language, it is a "knowledge of more" than "nothing wants to be known." Language is made of *lalangue*, it is an elaboration of knowledge about *lalangue* itself. What can be done with *lalangue* surpasses what can be given as language, as *lalangue* affects us through the effects of affections. Hence, one can only know through the effects of *lalangue* in its articulation with language.

To highlight the relationship between knowledge and passions, it is worth mentioning that while love propels knowledge, nothing concentrates more hatred than that discourse about existence; therefore, the passion for ignorance presents itself as support to alleviate the fact that no knowledge supports the lack of being.

Ignorance forms the base of the triangle, gathering love and hatred at its vertex. The trio of passions summons knowledge through a discourse that aims to thread them together but fails. From this failure, passions sustain the unfinished function of speech, and points of rupture arise that threaten the real, the symbolic, and the imaginary in their articulation. We can assert that the greatness of the human condition resides in the failure of existence, which poetically will be forged by the effect of *lalangue*. The constant need to create seams, patches, darns, and stitches demonstrates the essential fragility of the subject divided between truth and knowledge. While attempting to repair tears, fissures, and wounds, is the way to sustain oneself in the world, there is no way to cover the inexhaustible source of *poiesis* that inhabits us. Hence, it's not about filling the void, but rather about learning to navigate it in a way that appeals

² Original in Spanish.

³ Original in Spanish.

to the singularity of each one. Finally, the textile work of cutting and sewing shows different ways of dealing with garments, torn canvases, marks on the body, and texts that constitute us. Between the textile and the textual, being is expressed in action as a passion of existence.

Given the above outlined, it becomes meaningful to ask: Is it possible for the analytical device to continue generating the conditions for being to reveal itself even though patients come with fewer symptomatic demands? Can our artifice continue to sustain the void of lack of being under current conditions that promote quick cures and/or miraculous remedies to patch up human suffering? What relationship should the analyst maintain with passion? How to situate the three passions of being - love, hatred, and ignorance - in relation to the analyst's actions? If speaking implicates being, does the analyst speak from their passions when they speak? How can an analyst maintain abstinence at a time when the world is falling apart and calls them to leave the consulting room?

While I do not intend to answer these questions, it is crucial to question how we engage in our praxis. It is essential not only to interrogate psychoanalysis but also to interrogate ourselves from our position as analysts. In this regard, following Lacan, it is worth considering our place from the proposition of October 9th, 1967, where he articulates a psychoanalysis in intention; which concerns a pure psychoanalysis, or one that is framed in terms of cure; and an extended psychoanalysis, as a connection among analysts within what Lacan calls a school (instance of transmission). In intention, a cure sustained in clinical transference is empowered, where love and knowledge are articulated from the pivot of the supposed knowing subject that drives the work of the unconscious. On the other hand, in extension, a transfer of work is proposed where what is transferred is the work itself or, indeed, the failures and questions that the work itself confers. In both cases, a new relationship with knowledge is proposed, a possible heresy that questions the Name of the Father in some way. In both cases, the analyst is summoned to sustain what they do and say, beyond assumption, analysts are sustained by their desire, an operation that protects and produces being and knowledge, reinventing psychoanalysis.

We could consider that through the relationships between the three passions - within the three registers - Lacan analyzes the entry into analysis and the constitution of transference. To begin an analysis, the subject must position themselves as ignorant yet desiring to know. Love and hatred are included as possibilities of transference vicissitudes and the sustenance of desire. The perspective that guides these considerations is the realization of being towards the end of the analysis. While being exists virtually or potentially at the beginning of the analysis, it is through the action of speech that it achieves its realization. The analyst, in that sense, donates their being to operate from an empty (object) place where desire circulates, and thus being and knowledge are produced.

When an analyst hosts a subject, they provide the possibility of an encounter with one's void, making it operational. It is through psychoanalytic discourse that we notice that the passion of ignorance provides the means to inquire about one's being and thus escape the fatalities of

destiny. The passions of being, understood from the side of the analysand, are correlated with the lack of being and expressing their relationship to the Other in transference. One loves and hates the one who is supposed to know. The love of knowledge is a manifestation of the horror of knowing, characteristic of repression, and ultimately keeps the subject in ignorance.

The passions of being also concern those that the position of the analyst rejects. Thinking of the analyst does not involve a conceptualization or a being that grounds them, but rather a place that functions from being-in-itself. The analyst is in an uncertain zone, which we could call neutral, to be a driving force in the pursuit of the knowledge that has been rejected. It is not that the analyst ignores what they know, but rather that they set in motion the desire to know from which the analyst's desire operates, thus accomplishing their act. On the other hand, occupying this place implies personal work for the analyst to not succumb to the onslaughts of countertransference and their phantasmic pregnancy.

Taking up Psychoanalysis in extension, transference operates not only through the work itself but also through the transmission of a working style. It is through the style of work that a transfer of work is effected, transmitting the impossibility that sustains desire. The analyst conveys, in their speech and style, the inconsistency of the Other experienced in their own analysis and put into action by calling for the transformation of the rest into a desiring cause, thus reinventing psychoanalysis. In this way, we can pose the following question: Is extension the space where the analyst can speak and sustain the passions that they must abstain from in the treatments they conduct?

If the answer were affirmative, we must consider the psychoanalytic institution in terms of what is instituting rather than what is instituted. While it's true that the records leave marks and traces that have effects as acts are performed, the path of the act must be prepared, and constructed, nurturing the emptiness and lack of being that inhabits us. In this way, we share that GRITA, from the passion for ignorance, rethinks its statutes and propositions on the path of a refoundation, not without the marks traced by the founders.

As Edgardo Feinsilber rightly points out, invention arises from the cause of the father, which sustains (the phantasmatic reality) and maintains (castration). Through the father, a beyond can be posited. It is the debt to the father that drives us to reinvent. The politics of the symptom requires the politics of the sinthome to sustain a psychoanalytic institution on the margins of an inventive renewal.

Finally, while we know that psychoanalysis is not revolutionary and does not aim to change social, political, or economic reality, it must accompany the subject on a journey of questioning and traversing the discourses that alienate them. The direction of an analysis encourages the heresy of the subject, urging them to choose the path by which to grasp the truth and thus reconfigure love, hatred, and ignorance in a different way.

