

## CONVERGENCIA INTERNATIONAL COLLOQUIUM. MAY 2024

### "LOVE, HATE, IGNORANCE. CHALLENGES IN THE DIRECTION OF THE CURE"

Institutional work Escuela Freud - Lacan de La Plata:

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"It is then entirely normal and intelligible that the investment of someone who is dissatisfied turns towards the doctor..." The present text has its beginning in Freud's considerations in his text "The Dynamics of Transference" and other texts.

Therefore, we consider transference as a matter of structure, whereas if we talk about an unsatisfied need for love, if we talk about someone who is partially unsatisfied, we talk about the lack.

The analyst retains the transference of love, but... it must be reoriented to its unconscious origins. There is no doubt about the genuine nature of that love, but it does not carry any features arising from the present situation, but it is composed entirely of repetitions and copies of childish reactions.

In the Seminar "Transference", Lacan says that the condition of the transference is love and it is about using it. To intervene, the analyst abstains and he positions from the place of lack, place of *object a*. There is no intersubjectivity between analysand and analyst.

Lacan takes Plato's "Symposium," where the different participants address the praise of Eros. They talk about love that is beautiful and good. The one who makes the difference is Socrates, who takes the teachings of Diotima, a wise woman, who says that Eros lacks beauty and goodness and talks about its origin. Lacan considers Socrates, who says that "...love is love of what is lacking," to propose that if the lack has no inscription, love cannot take place.

The lack is a previous fact. If not, there would be no signification. The signification of love arises if someone is in relation to lack.

In the same Seminar, Lacan asks himself in relation to the real, the symbolic and the imaginary, whether or not love is a god, and he says

“we will have made at least this progress, in the end, to know for sure that this is not one”.

Lacan proposes the metaphor of love as a way out of the tragic question of love, it is a metaphorical substitution. The analysand goes from being loved through the demand to be loved, to becoming a lover and a desirer. In the analysis, if the creation of sense is in relation to the signifier-signified pair, Lacan says, love is a signifier for which he offers a METAPHOR as a substitution. He says that the signification of love occurs to the extent that the function of the *erômenos*, the beloved object, passes to the place of *erastès*, the lover, as the subject of the lack.

There is no coincidence between these two terms. What is missing from one, is not what is hidden in the other. There's the whole problem of love, says Lacan. In the phenomenon of love, the sense of pain, discordance are found at every step. It is enough to be on the subject, to love to be trapped in this gap (*hiance*), in this discord.

Lacan proposes to think of love in the Knot and he places it in the imaginary register, linked to the symbolic where he places desire and to the real where he writes enjoyment.

Love as imaginary linked to the symbolic, is about "it's giving what you don't have to someone who doesn't want it", Lacan proposes in the Seminar 17, while "What one lacks is not that "what he has", hidden in the other", Seminar 8. If we think that the lack is in the origin, we can bet that there is a change of subjective position in the analysand.

As for love as imaginary, if it is linked to the real, love can limit the annihilating enjoyment of the other and one's own.

The affect of HATE, which affects the real, is constituted from a body that feels in relation to the imaginary, framed in the symbolic as a thanatic effect of the signifier. However, there are different types of hate.

One's own hatred and of the other when that hatred is distilled by not responding to the demands of the Other, causing the identification of the object as waste.

Analytical intervention challenges us to another kind of hatred, that makes the subject discover that *there is no sexual relationship*, that there is no completeness, that is, the Other does not have all the answers. It is

a propitiatory hatred, which allows the subject to separate and meet his desire.

In the *Encore* Seminar, Lacan proposes a neologism, *hatelove* (*hainamoration*), to say that the analysis encourages us to remember that love is not known without hate. If the woman confuses the man with god, it is because she loves her unconscious, god, she thus holds the Great Other without crossing out and she waits for the answers from that Other. Lacan says in *Encore*: "...she hates less (*moins elle hait*)... she is less (*moins elle est*)... and since there is no love without hate, she loves less". She loves less, since if love is not linked to lack, made possible by castration, then there is no possibility of loving.

In an analysis, hatred allows to separate what love tends to unify with its idealizing effect. Hatelove allows the subject to pass from the attribution of knowledge to the Other, where love, transference love, unites the ideal and the object, to decomplete the Other by the propitiatory function of hatred. The analyst works to operate the maximum difference between the ideal and the object, so that the subject separates, by not responding to the analysand's demand.

At the RSI Seminar, "*Hainamoration*", Lacan expresses the imaginary contradiction between love and hate, it is a signifier that expresses in the knot the rejection of the real by sense. He says: "... Not certainly that on occasion love does not care a little - the minimum - about the well-being of the other, but it is clear that it only does so up to a certain limit... of which I have found nothing better to this day than the Borromean knot for, this limit, represents it... it is a question of positing that it is the Real... From this limit, love obstinates".

The work of analysis aims to ensure that the real moves sufficiently above the symbolic so that love and hate do not become watertight compartments, as long as there is an imaginary capable of making love and hate more flexible.

## IGNORANCE

The subject consults because regarding his suffering he is in relation to an impossible to know, he does not know why what happens to him happens to him, and that impossibility is real.

Now, *the analysand desires to know*? Returning to what concerns the transference situation, we love those who we assume know. Now, is it about wanting to know for the analysand? Or is it about wanting to stop suffering? We think that desire points to another mentality, which is in relation to other objects and other enjoyments, which requires knowledge.

But knowing about a condition or a symptom is not enough to cure a patient, so Lacan resorts to the use of knots and with it RSI.

In Seminar 22 RSI, Lacan changes the notion of the Unconscious. Unlike Freud, for whom truth is found in unconscious knowledge, for Lacan the truth is in relation to the real.

The truth will only be half-told, Sinthome, page 31 and Seminar 17, chapter 3, because the whole truth is not said. The truth is half saying. There is a part of the truth that is real and cannot be said. The pure truth is on the side of the real. But the real has no words, it's beyond words.

The unconscious is a way of confusing, of entangling the real.

The patient arrives at the analysis spoken by the Other. In his attempt to tell a truth that he ignores, the real remains a prisoner of the unconscious because the unconscious wants to say the real but it gets confused. We work so that the patient disentangles himself from the Other, and the real takes sufficient turns above the symbolic.

By elaborating the duels and accepting the emptiness in the disagreement that presents each encounter with the object itself, the subject passes from the place of beloved to the place of lover. From *erômenos* to *erastès*, says Lacan in Seminar 8, a passage that implies the support of a lack, as he recovers freedom in the capacity to love.

The theme that calls different institutions around the world to meet is that the practice of psychoanalysis in extension is in relation to psychoanalysis in intension. The extension promotes another way of linking between analysts and between institutions.

In relation to the three that bring us together today, we propose to think from the intension to the extension, to the love located in the imaginary register, as the one that fosters a good link between analysts and between institutions. Knotted with hatred, instead of annihilation, it can

symbolize differentiation and separation, the driving force of what challenges us to go beyond the Other to create proposals and activities each time. Ignorance, what is not known, the real, as it leads to the search for various truths, as a driver in the search for knowledge and thus the creation of groups, cartels, seminars.

The grouping of analysts does not invite the individual, but one by one, to the singularity of the saying that founds the space. An *other space*, there where for there to be extension, as Lacan proposes to us in the Proposition of October 9, 1967, it is necessary to be able to go beyond the ideal father, beyond Oedipus and segregation.

Convergencia calls for another way of bonding between analysts where difference implies bearing the lack, guaranteed by castration. This allows us to think about another way of bonding for each subject in relation to the real that goes through him, in order to have a better life.