

PASSIONS OF BEING ... WHAT ABOUT THE ANALYST'S SIDE?

"Love, hate and ignorance", passions that are inscribed in the dimension of being, where the three registers, symbolic, imaginary and real, intervene in the dimension of transference. The being is realized through the progress of the word.

"Challenges in the direction of the treatment", challenges as that which, under transference, creates an obstacle, crystallizes the subject's own movement in an analysis.

What role do the passions of being play in the direction of the treatment? This question was an invitation to think about it from the analyst's side.

Lacan's text "The Direction of the Treatment and the Principles of its Power - Écrits" 2 (1) delves into the passions of the analyst within the framework of a critique of Post-Freudians regarding the concepts of countertransference and resistance, highlighting that resistance to analysis is not of the patient but of the analyst, and that countertransference is merely a consequence of a purported dual relationship. However, these deviations, among others, are merely the effect of the the analyst's passions, as an obstacle, and are related to the being: "his fear, which is not of error, but of ignorance, his taste, which is not to satisfy, but not to disappoint, his need, which is not to govern, but to keep the upper hand." *1

The text points out that the more interested analysts are in our being, the less sure of our action we will be.

Regarding the place of the analyst, the master in this text, the metaphor of a game of bridge is used. A game of cards with four players in two competing partnerships: the declarer and the dummy, in Spanish "*muerto*" (dead), called dummy because he cannot play any of his cards unless his partner, the declarer, tells him to do so. Of these figures, I am interested in highlighting that of the dummy, which Lacan refers to as the place of the analyst, "An impassive face and sealed lips", "the analyst is rather bringing that place to his aid in order to introduce the fourth player (alluding to the game) who is here to be the analysand's partner" *2. I wonder who that could be but the unconscious "... in whose hand the analyst, by his play, will try to get him to divine... *3. It is in the place of the dummy where all of his passions must converge.

Lacan uses these words: link of abnegation "... that is imposed on the analyst by what is at stake in the game of analysis" *4. We can see that it is not a dual relationship... nor one of any understanding.

Link of abnegation, a concept we can think of as fostering the position "a" of the analyst. It also refers to a doctrine of the signifier as a discipline to which we must get accustomed, which favors transference.

Finally, the place of the dummy, which is not the same as “*cargar con el muerto*” (“to carry the dead person”), which refers to having to take responsibility for something that you did not do.

Freud already referred to neutrality and abstinence not as a means of directing the patient but as the analyst’s position. In one of his texts, “Psychoanalysis” and “The Libido Theory”, he refers to the role the analyst should play: “The analyst respects the patient’s specificity, he does not intend to reshape the patient according to his own personal ideals —those of the doctor—, and is pleased when he can avoid giving advice and instead spark the analysand’s initiative” (2).

Turning to another authority, Héctor Rupolo, in his book “Los bordes no tan simples de una carta”, there is a text titled “De la neutralidad del analista a la orientación del deseo” (3). He asks about the concept of neutrality, in Freud, and the psychoanalytic act, in Lacan, which, as an act, is oriented: “For the analyst, what should be out of play? When must he play a role? ” *1; he states that the analyst’s passions must be out of play, which does not mean he does not have them: Freud himself was a passionate man. Following Freud, Héctor emphasizes that one of the aspects that should be excluded is related to ideals: analysts should not be guided by their own ideals or direct free association; he points out that these are skills the analyst could acquire through his own experience and control analysis. The other aspect mentioned in his text is the analyst’s passions. He proposes that it is possible to transform these passions into a “true psychoanalytic act beyond passions” by bringing the analyst’s desire into play.*2.

He adds: “In this sense, the analyst’s neutrality converges towards an orientation, the only possible orientation of an analysis: the patient’s desire, which coincides with that of the analyst.” *3.

Desire is the only thing shared with the patient; the analyst’s desire is the patient’s desire, it is what promotes, generates movement. It is only possible due to the passage through the lack of being, castration, which makes the passage necessary once and again.

We are never really safe from falling into the imaginary deviations that can lead us to direct the patient, not as practice but as a deviation. Prejudice, ideals which move us away from our action: that of listening.

As a conclusion, in the text “The direction of the Treatment”, Lacan states:

“The analyst is even less free as to what dominates strategy and tactics, namely, his policy, where he would be better advised to take his bearings from his lack of being rather than from his being. *5.

Nancy Cara

Triempo, Institución Psicoanalítica

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Parágrafos del Escrito

*1 – Apartado II – ¿Cual es el lugar de la interpretación? Pág. 575

*2, *3, *4, *5 - Apartado I -¿Quien analiza hoy? Pág. 569
- (2) Sigmund Freud; Dos artículos de enciclopedia: «Psicoanálisis» y «Teoría
de la libido»; Apartado I. Psicoanálisis; Obras completas, Tomo XVIII,
Ammorrtu Editores.
- (3) Héctor Rupolo; "Los bordes no tan simples de una carta" Semiescrito II;
"De la neutralidad del analista a la orientación del deseo"; Buenos Aires,
Editorial Nacal, 2008. *1, *2; *3, pag 81,82.
- (4) Escritos 2 – Jacques Lacan - Siglo veintiuno editores – Edición
corregida y aumentada 1987 -"La dirección de la cura y los principios de
su poder" pág.569