

IGNORANCE: PARADOXES OF A PASSION

In the text "Treatise on the Passions of the Soul" René Descartes defines the passions of the soul as "perceptions, feelings or emotions of the soul, which refer particularly to it, and which are motivated, maintained and amplified by some movement of the spirits."

The topic has received different treatments in Western culture also by Saint Augustine, Hume and Pascal. In the Buddhist spirit, the passions of thought are considered: love, hate and ignorance due to their affiliation with the spirit of being.

Lacan addresses this matter at the beginning of the Seminar¹, in his class of June 30th, 1954, where he establishes a reference scheme to the articulations between the different passions that are articulated in relation to Being, what Descartes had called *The passions of the Soul*.

Among the categories defined for that moment as a ternary between the symbolic, the imaginary and the real (SIR) establishes the following coordinates: "In the union between the symbolic and the imaginary, that rupture, that edge that is called love, in the union between the imaginary and the real is hatred, in the union between the real and the symbolic is ignorance."

Towards the unfolding of the final chapters of the Seminar called "*The Word in Transference*" and more precisely "*The Truth Arises from Mistake*", Lacan warns us on how these different possibilities manifest themselves. At the end, he points out that not only the passions of love and hate are at play, and in Seminar 20 he will call hate-falling in love, but also ignorance as a passion.

It is this position in the face of ignorance that places the subject, we dare say, in a paradoxical way in an absurd position, believing that he does not want to know anything about the very thing that brings him to the consultation. As a patient, the "speaker", the *parlettre*, gives an account of what he carries on himself: the story of an Other that he does not know at the same time that he carries it. As a joke, he says half-heartedly, without fully saying, the *Verneinung* ignores what he denounces. He doesn't want to know anything about a truth that asks him questions in the transfer: Che vuoi?

Through the passions the subject gives himself the illusion of a being. The dis-being, the distance that the word brings into play will confront him with the limits that

Castration implies, the not everything that erases the illusion of a subject undivided. The speaker will be deployed on the transfer field there where the subject of the unconscious stumbles, as Lacan says, with its fissures and hesitations.

If the passions are constituted in relation to an Ideal, their incidence arises in relation to an Other even when the passion is turned about herself in a narcissistic way. In solipsism the pose away operating as a reflection of thought seeks to return to the own body which he takes as a captivating mirror. It will be discussed thereof what Lacan clearly defines in Seminar 20, the masturbation as the enjoyment of the idiot: a enjoyment that "does not serve anything".

Defined by Lacan, enjoyment is that which is opposed to pleasure in the sense of the Freudian "Beyond..." will allow him later pluralize it by locating its various forms in the Borromean knot in RS according to the intersections between each of the nodes.

We can conjecture by thinking of the passions as a constant and taking into account Lacan's Borromean developments with the Topological articulations that facilitate the different modalities of enjoyment and passions, situate relationships based on RS between, hate, ignorance and love with the different registers. It would then be dealt with in relation to Hate at the junction between the Real and the Imaginary, the enjoyment of the Other J (A). The love between the Symbolic and the Imaginary as enjoyment of meaning. In relation to the passion for ignorance at the junction of the Real with the Symbolic as a form of phallic enjoyment J (Φ).

The various forms of enjoyment operate in an articulated manner in the transference, but we hear the passion for ignorance in the clinical practice mainly in some adolescents: when asked Regarding what interests them, the answer is "Well...nothing"...

The question from psychoanalysis operates by posing hesitation that allows the subject to emerge in its dimension of ignorance so that the passion for ignorance does not occupy a place of existential ennui.

When the search in the subject for a satisfactory consistency becomes a compulsion, repeats the permanent failure and the irruption of an anguish that overwhelms him. In many cases it is not the passion for love but for the enjoyment of a body that, being other, only indicates that castration operates and sets limits. It is about dispassion where there is no way to sustain a fantasy that allows some illusion to unfold... fall of any ideal and the failure of the function of a Law regulating enjoyment that leaves the subject adrift.

In these cases, more than a search, the subject is led by an algorithm that guides him towards capturing images that speculate on the mental weakness of those who need fetishes to sustain some enjoyment that sustains them. Passion is replaced by the emotion that has the value of the moment and when the passion for ignorance is transformed into not wanting to know anything, the immediate risks are, as Lacan points out from the Seminar of Anguish, the passage to the act as a way out of boredom.

For Lacan, it is not about contempt for ignorance but about position in which it operates. Because ignorance linked to knowledge, to knowledge that is not that of science allows us to understand the apparent contradiction of Lacan's statement about "learned ignorance".

In the writing "*Variants of the Type Cure*" Lacan proposes in relation to the formation of the analyst a non-knowledge, not without the Other. There the ignorance has the positive aspect of revealing not-knowing, but for this can occur requires the actions of those who constitute as teachers who train him in relation to not-knowing.

This training is necessary as Lacan points out since it is not it tries to deny knowledge, it is a more elaborate version of not-knowing.

In the text "*The direction of the cure...*" it clearly establishes that if there are passions of being it is because being is lacking "ignorance in effect it is not to be understood here as an absence of knowledge, but just as love and hate, as a passion of being."

It is the operation of un-being, linking the word but also the lack. Lacan says in 1987 "if the other is the place of the word it is also the place of this lack." In short, it is about allowing the desire of the patient repeats, sustained in the desire of the Analyst. This brings into play the peculiar relationships of the

analyst with knowledge taken to the point of Lacanian indication in relation to the task analytical: "What the analyst must know, is forget what he knows."

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