

# CONVERGENCE, A LACANIAN MOVEMENT FOR FREUDIAN PSYCHOANALYSIS

International Colloquium Buenos Aires 2024

**LOVE, HATE, IGNORANCE**

**CHALLENGES IN THE DIRECTION OF CURE**

**Friday May 31<sup>st</sup> 10 am – 6 pm**

**Regente Hotel, 964 Suipacha St.**

## **Love, hate, ignorance, passions of being: hainamoration in transference**

“...it is hard to see why the fact of having a soul should be a scandal for thought - if it were true. If it were true, the soul could not be spoken except on the basis of what allows a being - speaking being, to call it by its name - to bear what is intolerable in its world, which assumes that the soul is foreign to it, in other words, phantasmatic.”

Lacan, Jacques. “A Letter to Love”. *Seminar XX: Encore*. 1972-1973

In alignment to the proposed topic for this colloquium, today I will attempt to transmit how the passions described by Lacan throughout his works speak directly to us in our direction of cure.

The passions of Being are always related to the Other.

If we go back to Freud’s “On Narcissism: An Introduction”, he teaches us how the ego is built on pleasure and displeasure.

The subject rejects what causes displeasure through hate, structuring thus the being and nonbeing.

Displeasure is expelled, constituting the nonbeing, while pleasure is aligned to being.

For Lacan, love is thought from the place which the subject assumes it occupies for the Other, a place given by the signifiers the Other provides so that alienation and separation are possible.

And what about ignorance? Let us turn directly to the Oedipus tragedy.

In an unpublished fragment from March 4<sup>th</sup> 1959, extracted from the summary of the seven lessons on Hamlet, Lacan expands on the difference between Oedipus’ and Hamlet’s ignorance.

In Hamlet, the oedipal crime is known. The conflict lies in avenging his father’s death and the guilt of killing his uncle.

On the contrary, Oedipus, who does not know his origins, kills his own father and weds his mother. Oedipus’ ignorance is the mythical way of expressing the horrific consequences of parricide and incest.

Oedipus, unable to withstand such horror, rips out his eyes - an excellent metaphor for us to assume ignorance is an ally to our *jouissance*: “what cannot be seen, cannot be known”.

Now, what happens with these passions in the field of transference?

Freud places love under positive transference. The transferred love will serve at times as motor and as obstacle for the progress of cure.

Lacan proposes the constitution of the Subject Supposed to Know in order to start the analytic experience. The analysand supposes knowledge about their pleasure, and yet this knowledge comes from their own sayings in transference, sayings from which the analyst operates. It is here where the unconscious resides: it comes out of the analyst's mouth.

Love in its imaginary dimension is found in idealization, in romantic fascination.

In its symbolic version, it is a gift, something given in exchange for nothing.

Its real version can be conceived in relation to the passionnal meeting of bodies that idealize a “possible phantasmic fusion”.

Regarding hate, we will find the same dimensions. In its imaginary version, it is about destroying the other when the dilemma “me or the other” is instated.

This dimension constitutes the mirror stage that is not without its symbolic dimension provided by the language of the mother, which gives the child the illusion of anticipated unity to its neurological maturity.

In its symbolic version, hate looks for degradation, humiliation of the other.

It is here we can place negative transference, or the negative therapeutic reaction which leads to questioning positions that are difficult to move and tend to cause the interruption and impasse of analysis.

Lacan gives ignorance a particular importance in relation to the two aforementioned passions.

In *Seminar XX-Encore*, Lacan covers the issue of hate from the starting point of what he calls the discrepancy between knowing and being.

In this seminar, the Other as a treasure trove of signifiers becomes the Other sex: The (barred) **Woman**.

The **Woman** as an Other to herself knows something about pleasure that only she can experiment, hence hate is related to the fact that there resides a fault.

Is transference not about that which the subject does not want to know? Is it not about that ignored *jouissance* which makes repetition its best ally?

Not being fascinated by mirages of imaginary love, not believing we are the object of hate, and somehow making *jouissance* known to the subject will be our great challenges.

In order to illustrate what we deal with daily in our clinic, I will share a brief sequence of clinical analysis which took place a while ago and lasted for several years.

Back then, I welcome a young woman of about 30 years old whom I will call Romi.

She introduces herself saying: “I consider myself a rebel”.

She tells me she comes from several analyses, which she had abandoned for several reasons.

In that first meeting, she explains that from her first to her eighth birthday, she was raised by her maternal grandmother and then taken back to her birth home. Once there, she meets a family she did not know and finds she had nine other siblings.

In this family, she is the victim of a series of excesses: physical and verbal violence, including abuse from her father.

She debates permanently between being different and being the same as her sisters, who nowadays repeat the family history of abuse and violence from their partners.

Romi turns to analysis in distress. She finds herself at a turning point with her job, from which she needs to choose independence due to the unfair working conditions that chain her to long hours and a low salary.

She also finds herself stuck in her university studies, as she is what we would call a chronic student.

She establishes romantic relationships in which she claims she is “used and left”.

A while after starting analysis, and despite arriving on time for each session, she systematically rejects all my interventions.

She reacts saying: “No! It’s not like that! Let me finish talking!”. “I am so angry with analysis” (in reference to previous analyses as well). Her tone is aggressive and complaining.

Rejection was her first answer.

My analysand actively repeated in the transference what she had suffered passively, she had been abused and so, in an inverted way, she manifested hate in its most imaginary version as aggressivity.

The voice of the Other, no matter what it said, was felt as a violation just like the abuse she had suffered, and faced with such excess, she defended by rejecting it.

It is evident how she imposed in the transference the ghost of a “*jouissance* of the Other” while acting on the sexual reality of the unconscious.

Notwithstanding, repetition as an analytical operation of cure, the “undoing of *jouissance*” will work: she will achieve her work independence and advance in her studies.

Her demand confirmed, once and again, a pulse centered in the oral object which requested to be nourished without end, at the same time she rejected, “vomited” each intervention from the analyst like bulimia.

My analysand took me permanently to an imaginary dimension, transferring the argument which was no more than a constant repetition of all her relations to others, which my interventions referred to.

The challenge consisted of being able to accept the game without provoking a negative therapeutical reaction.

This is how Romi started building her “No”, which was not effective during her childhood.

Her compulsive way of rejecting the Other was her way of being with the Other and being able to tolerate it.

On one occasion, she requests an extra session.

She had met a foreign man who was pressuring her to let him stay at her house.

Once again, she is faced with an abusive situation. To this, I say: “From now on, no one will be able to do with you something you do not want them to.” I enable her “No”.

In the following session, to my surprise she starts by saying: “Thank you!”

“You have no idea how helpful your words have been”, “I am so happy I was able to say ‘No!’”. She was able to make the decision of not letting that stranger stay at her house.

She repeated to herself “I love her!”, “I love Claudia so much!”.

Even though all demand for analysis is a demand for love, at this point of cure, it started to be about a love which was not followed by hate but rather separated from it.

Love is not without hate; Lacan calls it “hainamoration”. However, he introduces a bias which goes beyond the imaginary dimension: “...because inexplicably I love in you something more than you - the *objet petit a* - I mutilate you”. He covers passion in the real register. It is that *objet petit a* without substance which is left out like a “surplus *jouissance*”, which circles the pulsing orifice and perforates narcissism. This “amalgamated object”, which “undoes its *jouissance*” through the operation of the analyst’s desire, now functions as “object cause of desire”.

Hate is needed to be able to love. This is how my analysand lived and how she entangled and alienated in the desire of the Other.

It is only through the hearing of signifiers in transference and not without experiencing distress (“that is not without object”), which is the only affect that does not deceive, that we will be able to cover passion in our practice.

It is not a matter of dominating, but rather going round, reading, operating with the *objets petit a* of demand and desire, and thus limiting the *jouissance* so that the analysand can *savoir-y-faire* (“know how to create”) a different destiny with their suffering.

## Bibliography

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