

## SEX, LIES AND EQUIVOCATIONS <sup>1</sup>

### Working Group: “Questioning the clinic”.

Jacques Lacan, in the seminar *The ethics of psychoanalysis*, discusses the influence of the signifier on structuring the unconscious; to illustrate this, he cites a clinical case reported by Sigmund Freud in *A Project for a scientific psychology*: the patient's name is Emma, and her main phobic symptom was that she could not enter a store alone. This is all related to a first memory: when she was twelve years old, she entered a store, and the employees laughed at her clothes. She comments that she had been sexually attracted to one of the employees. Previously, when she was eight years old, she went twice to the bakery, and the baker pinched her genitals under her dress. The associative connection lies within the representations, laughter, alone, and dresses. Of all of them, only dresses is conscious. It is worth noting the insightful reflections made by psychoanalyst Pura Cancina in her book “Mostrar la cuerda. Hacia una clínica borromea” (“Showing the rope. Towards a borromean clinic”) based on Lacan's text from the seminar *The Ethics of Psychoanalysis*. In *Studies on Hysteria* Freud refers to what he calls the hysteric proton pseudos (first lie); what happened here is a false connection. Freud would have taken the term proton pseudos from the Doctrine of false appearance of the viennese physician Max Herz. In the aforementioned seminar, Lacan affirms that Emma's symptoms are linked to clothing, that those symptoms are covered under the deceptive representation of the mentioned garment. Here, the dimension of Das Ding is articulated with an enjoyment that goes beyond the Pleasure Principle; the approach to the Thing only allows an expression in a disguised form -dress-.

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<sup>1</sup> VIII INTERNATIONAL CONGRESS OF CONVERGENCE, A LACANIAN MOVEMENT FOR FREUDIAN PSYCHOANALYSIS. Barcelona, May 24, 25, 26 and 27, 2023. English version by @Letraducciones

It is from the Primary repression that arises in the subject –structurally-, a bordering on the real under a necessary disguise.

In his seminar Anxiety Lacan refers to "I lie" but what lies is the desire. The unconscious, therefore, is not only significant knowledge but a hole where a real is revealed.

In the seminar Freud's papers on Technique Lacan titles "The truth arises from the mistake."

The characteristic of the analytic experience is in terms of the unknowing, of the equivocation; an essential factor to consider is 1925 Freud's text *Die Verneinung*-The Negation-, which, for the French master in this seminar, is between the equivocation and lying "(...) Our failed acts are acts that triumph, our words that slip up are words that confess (...)" <sup>2</sup>

In the seminar *L'insu que sait de l'une-bévue s'aile a mourre* (The non known that knows from a blunder relies on/is death/love) this *une-bevue* highlights the sound, activates the dimension of writing, the real of the letter. Lacan addresses analysts affirming that analysis is the poetic practice with equivocations. The intention of Lacan is to distinguish the written from the spoken word. With the latter, the way to writing opens, which is second with respect to every function of language, but however, without writing, there are no tools to question the *dit-mansion* of truth.

In Moment to Conclude, in the class of November 15th, 1977, Lacan prioritizes the category of the necessary and considers that "(...) writing is used to equivocate, we need equivocation, which points to sex (...)" <sup>3</sup>

Precisely, interpretation operates solely through equivocation; it's necessary that something of the signifier resounds in the body.

In conclusion, in *L'insu* Lacan refers to the question of sense and wonders "There would be no more sense than the liar, since the real forecloses sense, does it also exclude lying?"

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<sup>2</sup> Jacques Lacan. *Los escritos técnicos de Freud. Seminario I (1953-1954)* Barcelona: Paidós, 1981. The translation is ours.

<sup>3</sup> Jacques Lacan. *El momento de concluir: Seminario XXV (1978-1979)* —Inédito— Traducción de Pablo Kania para la *Escuela Freudiana de Buenos Aires*. Clase Nro. 1 (15 de noviembre de 1977) The translation is ours.

To tell the truth, there are paradoxes, and as mentioned, the principle of true saying is the negation. There is nothing more difficult to apprehend than this trait of *une-bevue* that appears as an obstacle, as a stumbling block.

Consciousness has no other support than allowing the equivocation.