

The ethics of psychoanalysis: an ethics to preserve.

"Psychoanalysis is perhaps a fad, a scientific fad in the first place, which concerns things concerning the subject. However, it will become something more and more useful to preserve in the midst of the ever more accelerated movement into which our world is entering."

My Teaching, Lacan (1967)

We know that psychoanalysis has always been questioned, even from its very foundation, being born as a revolutionary theory for its time.

Today, we are once again faced with the need to demonstrate its efficacy against disciplines that promise absolute efficiency of unlimited happiness with the illusion of completeness, trying to banish any possible suffering.

Then, it becomes essential for us to preserve our ethics, an ethics that bases its logic on lack.

Our work bets on a practice in which the subject is given the opportunity to find "a know-how there", with its symptoms and its joys.

In order to be able to think about preserving our ethics, it is essential to define what ethics we are talking about.

Lacan in Seminar VII (1959) delimits to which ethics we must refer in psychoanalysis.

First of all, he poses the question of "the lack":

[...] "Which is this lack? [...] Surely different from the one that the sick person commits in order to punish himself or be punished.

In this passage Lacan differentiates the structuring fault from that in religion calls for punishment, and at the same time linking them, he asks rhetorically if this fault is not the one that Freud locates as the cause of the construction of culture: the murder of the father.

Lacan finds that the attractiveness of the lack lies in its fecund function in desire, as a cause.

He invites us to think about our practice, leaving ideals aside:

- The genitalization of desire.

- The ideal of authenticity and harmony by the finished.

The ideal of non-dependence.

It proposes us to leave the path made of good intentions, since the logic of psychoanalysis refuses the search for the good, the analyst excludes himself as a subject, leaving out his ideals, in order to make the subject emerge there in all his singularity.

Although he points out with absolute forcefulness the importance of situating ourselves in the epochal context, it holds

the clinical indication of not responding to the demand of our analysts, so as not to adulterate a certain unconscious truth, which the latter ignores, while at the same time it unfolds.

This ethical position is remarkably distant from a moral position, which would try to blame or to disblame, or to reward or to punish.

From our point of view, it is the compulsion to repetition and that Real that always returns to the same place, just as

always to the same place, as defined in the Third: "That which crosses in front of the road, that which never ceases to repeat itself in order to hinder this walking" (Lacan, 1974), that Real, which drives most of the

Real, which leads most of the times, to the symptoms that produce so much suffering and many times to paralyzing pleasures.

Nowadays there are many therapies, psychotherapies, behavioral, energetic, mystical, and various beliefs that point to the

mystical, and several beliefs that aim to banish the lack leaning on the science, that tries to massify the symptoms and therefore they provide us with either pharmacological solutions or tips that give univocal and universal answers, throwing away subjectivity.

[...] It is sometimes singular to see... I don't know what vertigo invades, in the face of what our experience offers to those who deal with our moral reflection in religious circles. It is striking

to observe how they yield to something like the temptation of an optimism that seems obsessive to the point of being comical, to think that a reduction of morbidity could lead to a kind of volatilization of lack" (Lacan, 1959).

This textual quotation from the Seminar on Ethics only corroborates the risk which we are subjected by certain policies that crush and obstruct the lack as the cause of desire.

The indiscriminate use of gadgets, as Lacan had already anticipated, is isolating the subject from the social bond and restricting him to an increasingly autistic, virtual and stark jouissance.

Returning to the initial idea put forward in the epigraph, Lacan describes psychoanalysis as a fashion that paradoxically we must preserve as it becomes more and more useful.

In the Seminar "The Logic of the Phantasm" in the class of May 10, 1967, making a allusion to Freud's phrase: "anatomy is destiny", [...] he will say: "I am not saying politics is the unconscious, simply the unconscious is politics" [...].

This politics consists in realizing what is the logical articulation of the subject with the demand of the Other.

The direction of the cure is indicated by a pillar and lighthouse which is the unconscious, there points the analyst's strategy and tactics.

strategy and tactics of the analyst: "where that was, the subject of the unconscious must come".

This policy differs from others that try to crush, to suppress the symptom.

To decipher when a meaning appears displaced or condensed, to construct when a phantasm has failed in its assembly or crumbled before a Real, to invent as it happens in some phenomena where there is no letter to a signifier refers, are possible interventions of the analyst, facing

possible interventions of the analyst, in front of the one who is suffering too much.

It is also a policy that bets on assembling a symptom, where only severe inhibitions or anguish could appear at the peak.

Just as an example, through a brief clinical vignette, I will try to show the importance of preserving our ethics and the fundamental importance of sustaining our politics.

A few months ago I received a consultation from a young woman who came in with a very concrete and defined symptom that interrogates her through her close relatives, who tell her that she should consult:

a permanent and persistent cough that both in her waking and sleeping periods constantly disturbs her.

(Any resemblance with Dora is pure coincidence).

Cough that she herself refers to as a nervous cough, which becomes more acute at certain times,

especially when she feels exposed, especially when she has to take exams at school, which, by the way, where she studies two careers at the same time.

I notice that during the preliminary interviews it is very difficult for her to sustain the days and schedules combined by both of them, so she asks me to change them, substitute them, modify them at each meeting, even alternatively

each meeting, even exchanging the face-to-face and the virtual alternatively.

Contradictorily, she says that her concern has always been focused on being "neat", although in the end she does not achieve it and her life is a "great compendium of sloppiness".

She relates that in her family she occupied the place of "the black sheep" "the different one", although her upbringing was

in a middle class family, her parents were not intellectually or artistically inclined,

However, she felt, since she was a child, attracted by books as well as by the curiosity towards the artistic, idealizing her best friend's family, to whom, according to her, she owes her current choice of careers: literature, cinema and visual arts.

She refers in detail to her different and overlapping sexual choices: "I was dating

a boy, then I left him and was with someone 'non-binary', now with a girl, who, in turn, although I broke up with her, I continued flirting with the previous one" and so on, and so on, an infinity of unfinished overlaps.

Superimpositions and choices that lead to a persistent and annoying cough that interrupts day and night. Symptom in which voice and look converge to be seen and heard.

Always feeling insufficient for the others, with his cough he interrupts his voice which cannot be fully deployed

can only fully unfold with a superimposed and interrupted desire, a desire that suffocates itself.

On the other hand, he also brings up an identifying trait with his father, a heavy smoker.

This is reflected in the framework of her phantasm of 'the black sheep', 'the different one'.

As a consequence, a constant anguish veiled in her symptom is evident.

In our ethics the vertebral question becomes present: Have you acted according to your desire?

What place is there for desire when one tries to abolish the lack by means of so many superimpositions?

When the lack is not lacking and not giving up any option is the root of its jouissance, the symptom presents itself with all its power.

There is no alternative but to explode the symptom, not to silence it. There, without haste, but without pause, we will go along its pulsional circuits as much as the signifiers allow us so that a desiring subject emerges.

Although anguish is pressing, far from quickly suppressing the symptom through a medical consultation, it starts to involve itself subjectively. In this way, he succeeds in recognizing that he always does the same thing: leaving a candle lit for fear of running out of bread and "the bread and "the cake".

Our task will be dedicated to work with the singular truth of each subject marked by his signifiers.

The ethics of psychoanalysis sustains that "the analyst leads the cure, not the patient", as Lacan (1958) says in *The Direction of the Cure and the Principles of its Power*.

On the one hand, the subject must deal with the particularity of the position in its unconscious logical determinism, and on the other, the subject must deal with the particularity of the position in its unconscious logical determinism, transforming its object into object-cause, is not often a work.

Our offer to pass through such labyrinths implies, in terms of psychoanalytic ethics, making it possible to bring desire into play.

#### References

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