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**WHAT ETHICS FOR PSYCHOANALYTIC PRACTICE TODAY?**

**Ethics and politics of Psychoanalysis. Remote analysis.**

Already installed in post-pandemic times, analyses through screens, video calls, or cell phones have become commonplace. The practice of remote psychoanalysis was established with demands for analysis in the very city where the analyst resides, from cities in the same country to different parts of the world, expanding the possibility of sustaining analyses hitherto limited by geographical distance. From their singularity - after the times of quarantine and social isolation - each analyst resumed the analyzes they were conducting or started new ones exclusively face-to-face, online, or alternating between virtual and face-to-face analyses.

Lacan, in the Ethics Seminar, places that the patient presents - when going to treatment - a demand for happiness. The analyst offers to receive this demand for happiness but contrary to Aristotelian ethics insofar as he does not seek happiness as the highest good. What it does encourage is reaching moments of possible happiness. The direction of the cure maintains that one can speak, it is an ethic of the word, while speaking the subject meets with his or her truth. It is then a policy of the symptom, not to eradicate it, but to produce its reading. Psychoanalysis is sustained in an ethic from which a policy, a strategy, and a tactic emerge.

Ethics determine the direction of the cure. It is not the same thing that we intend to eliminate the symptom - pretending that the analysand finds happiness - as that in the course of analysis the subject runs into the reality of the parasitic jouissance that keeps him trapped and can do something with it. The aspiration of an analysis is to rescue what is enigmatic, what is opaque and carries a symptom. This is how a subject can stop suffering to find "the bias of a happier life." It is about a knowing and doing with it in its own singularity. It is about achieving a singular ability that allows us to link with others, to enroll with our own name, to elevate ourselves a little in our narcissism with a small footstool.

Freud invented a device for the cure of neuroses which, as he noted, suited his hand. The device of the cure that, in addition to the fundamental invariants - free association, transference, and the analyst's desire -, contingently includes the privacy of the consulting room, the use of the divan, and the number of weekly sessions as established by Freud, constituting the model that refers to our practice. But the master did not deprive himself of analyzing in the mountains, on a train ride, or through a parent to operate analytically with a child. Lacan's phrase "Do as I do, not imitate me" calls on each analyst to produce something new, to invent. This is how he invites us to be heretics "in a good way".

What Psychoanalysis proposes is to support devices and artifices that make it possible for the word to continue being said, for the signifier to unfold. We know that this is only possible when someone is willing to listen, when an analyst puts his desire into play by becoming the semblant

of the object so that the transference can be installed. What both Freud and Lacan taught us is that this is not exclusive to the consulting room. What they transmitted to us is not to go back, but to use the resources that we have so that a subject has the possibility of putting words to his suffering. And this can be in certain ideal conditions on a couch in a consulting room, but it can also take place in the mountains, on a train, or on the virtual media and screens that technology offers us today.

It is true, a virtual meeting by cell phone or a screen is not the same as a meeting between an analysand and an analyst in a consulting room. Those of us who support the clinic of Psychoanalysis can affirm that the possibility of analysis depends fundamentally on the analyst's desire to support the transference so that a subject displays the signifiers that keep him alienated and the parasitic jouissance that fixes him to his symptom. This is what defines an analysis and not the artifice in which the encounter occurs. What we must define is the logic that is sustained in each device. It is not the same that the presence of the analyst is offered in the place of the *semblant* of the object in the transference so that the analysand displays his range of drives, than when the analysand-analyst relationship is sustained by the strong presence of the scopic drive and the invoker one leaving out the bodies of analyst and analysand.

It is not only about the use of technological means to adapt ourselves as a practical utility for the continuity of the analyses, or yielding to the comfort of both the analysand and - why not say it - the analysts. It is about opening the possibility of the deployment of signifiers and drive objects in the analysis scene. It is in the transfer where the fate of analysis is at stake. The artifices that an analyst offers to the analysand constitute the bet that the word continues to be said, regardless of whether it is through a screen or in the words of a subject reclining on a couch.

There is a presence of the analyst even in communication through the cell phone. We must differentiate the face-to-face encounter of the bodies in session from the presence of the analyst. Our presence is not reduced to the presence of our person. Many times an analysand relates how he felt accompanied by his analyst to address the object of his desire, evokes our words in an important situation in his life, or relates how our presence helped him make a relevant choice. The analyst's presence goes beyond his empirical presence. The analyst's presence is not *in-corpore*, but rather forms part of the concept of the unconscious and this is what Lacan defines as the analyst's presence.

Based on what a subject brings to his analysis, it is verifiable that the virtual path is not an obstacle to the transference in its symbolic, imaginary, and real faces making its appearance on the scene of analysis. Thus, an analysand who lives in Spain and who maintains his analysis virtually, after two consecutive time changes angrily complains to me that he did not feel "contained", and that the changes were because I did not take into account his needs. Demand for love from this analysand who in his childhood did not feel "taken" into account by his mother since she "had" him. To have is the signifier that in Argentinean Spanish names the birth and maternity of a child. An interpretation was necessary for the contained signifier to refer to "had".

A young patient, a mother of 2 children who lives outside of Argentina and has been doing her analysis for two years by video call, when I offer her face-to-face sessions in Buenos Aires because of her next trip to Argentina, she suggests that the sessions take place in the apartment she rented with the argument that while I was moving from my province to Buenos Aires I would surely need a place to attend to her. I reply that the sessions will be at the consulting room where I attend in Buenos Aires beyond thanking her for her offer. A delimitation in the real was necessary as a cut to an incestuous jouissance that the analysand played in the transference.

A young woman from a distant province - 300 km from my place of residence, which in other times had carried out her face-to-face analysis on fortnightly trips - resumed her analysis virtually after several years due to the sudden death of her husband from Covid in the pandemic. In the early days, she spent much of her sessions trying to work through the sudden loss of her husband and organizing her personal life in which she had to take care of three young children, the family farm, and the debts her husband had left behind. She hopes that the analyst will support her and accompany her in the face of the enormous weight of mourning and the tasks to be undertaken. The video call sessions, for which the patient meticulously arranged herself, allowed her to build an edge in the other's mirror that gave her a unified image of the disintegrated and chaotic nature of her situation.

I chose these examples that show the coordinates through which these analyses that are processed online pass through, making possible an interpretation in the symbolic, or an intervention in the real or the imaginary. We can ask ourselves: Is there a difference between these remote analyzes and those that take place in person in terms of the analyst's place in the transference, his position as an object semblant, and possible interventions?

After the time of the pandemic, it became necessary for me to summon many of my analysands who live in my same city to resume their analysis in person. What motivated this decision, which I believe is shared by many analysts? Was there a certain insufficiency in the analysis based on the absence of the bodies? Can we think that the presence of the bodies is necessary for analysis regarding the RSI knotting? These are questions that we must put to work as they do to the practice of analysis where we are located on our time horizon.

Beyond the variants of each analysis that we conduct in which strategy and tactics may be diverse, what we must maintain is the policy that emerges from an ethic. An ethic that is sustained in each analysis, whether in person or online. It is treated in every artifice that we invent so that an analysis is possible to maintain a policy of the Symptom and the Sinthome. Politics of the symptom that gives rise to speech and desire, thus promoting a truth effect on the subject. But it is also a Sinthome policy. The analysis produces know-how with it, an access to the possibility of creation, a heresy that allows the subject to know how to do with it, what became an error in its knotting, a name for itself that goes beyond the name it was given. An analysis at its end places us in front of the irremediable and it is there where the subject can achieve a possible space to do something with the real. It is an invention that makes it possible to endure the impossible and do with that irreducible that existence offers us. It implies a know-

how with enjoyment for life, a way of enjoying that concerns the body in order to reach the goal of a slightly happier life.

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