

Ética perética perin pin plética

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"To be inspired eventually by something of the order of poetry.

to intervene as a psychoanalyst?

It is this, in fact, to which they must turn [...]

It is not on the side of articulated logic

even though I sometimes slip into it

where the reach of our words has to be felt...".

Jacques Lacan<sup>1</sup>

"Men are not born to die, but to invent."

Paul Ricoeur<sup>2</sup>

What ethics for psychoanalytical practice today? This is the title under which we have been summoned to what seems to me an exercise to continue questioning our clinics; a complex and necessary exercise for the advancement of psychoanalysis. Thinking about the advancement of psychoanalysis questions part of what I want to bring here today, that is, the importance of thinking psychoanalysis as an unfinished knowledge, transmission of both Freud and Lacan in their unfinished works. Now, thinking about what Roberto Harari proposes as periodizing Lacan's teaching, I will try, from what I hear in the clinic, to give an account not only of the importance of the ethics of psychoanalysis proposed in Seminar 7, but also of how complicated it could be for psychoanalysis itself to elevate it to the place of an immovable concept, leaving aside diverse postulations that allow us a know-how there with... that which we can reach by points.

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<sup>1</sup> Lacan, J. (1976-1977) Seminario 24. L'insu que sait de l'une-bévue s'aile à mourre (Inédito)

<sup>2</sup> Ricoeur, P. (2023) La memoria, la historia, el olvido. Fondo de Cultura Económica de Argentina

I will begin by giving some space to the word "today" in the question that we are asked as an invitation, regarding the advance of psychoanalysis. On the one hand, it seems important to me to be aware of the events that concern our times, not in order to bet on establishing an impossible common good -for as it is made clear in Seminar 7, to promise happiness would be a swindle since we know that it is not inherent to the subject - but as Harari says, referring to Freud's clinical acuity, separating the uneasiness generated by current social events from what is inherent to the subject and that is his uneasiness, the effect of the instinctual renunciation in order to enter the social bond.

Today, in relation to this malaise, together with the terrifying commandment "love thy neighbor as thyself"<sup>3</sup>, we are able to report in our clinics and outside them, that "science is replacing religions, in a somewhat despotic, obtuse and obscurantist manner"<sup>4</sup>, that science is advancing unbridledly, that the imperatives of enjoyment are increasingly voracious, that they reduce the subject to the organic, that nothing is wanted to know of the lack and therefore of desire, that it is consumed to the point of being consumed in the excessive attempt to prolong life, to change sex, to erase all subjectivity by eliminating probable questions in a world of excessive answers, making no room for the lack, leaving aside the subject as desiring and beyond desire, veiling even that which can appeal to its singularity.

With regard to what we can report in our clinics, I will not present two cases, but will use two different subjective positions to develop what I am interested in conveying in this paper, in order to put into play another ethic in which what is said in the intimacy of the analytical space is not made public. On the one hand, there is Artemis who comments that she cuts her body because she likes pain, because pain frees her from the voices that appear in her head as mandates and that after a love breakup derived from "not being able to say no" she tried to commit suicide. And on the other hand, Joan, who warns that he is going to kill himself, because it is the only

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<sup>3</sup> Lacan, J. (2015) Seminario 7. La ética del psicoanálisis. Buenos Aires: Paidós

<sup>4</sup> Entrevista a Jacques Lacan en la revista panorama (1974).

way out he can find when he is certain that he has been implanted with a chip - after having undergone reconstructive surgery on his face due to an accident - to obtain privileged information that only he has on matters that put his life at risk.

Now, I understand as ethics of psychoanalysis the support under which the analyst will be able to orient his listening in order to intervene on that which afflicts the subject, knowing that his desire is a desire that is noticed, but that is also the one that singularizes the act of each analyst<sup>5</sup>. Lacan, then, is the one who, in his return to Freud, with all the problematic issues that he glimpsed from the interpretations that the so-called post-Freudians made of Freud's texts, brings us closer to what in Seminar 7 - separating himself from morality, from the universal, from a good-being in culture - develops as ethics of the unconscious, ethics of desire, which in my reading to date, highlights a work with a divided subject, with a subject that in his encounter with language has suffered a loss of jouissance that keeps him in a constant search for the object never found again. To orient our listening by appealing only to Lacan's development of ethics in 1959-1960, it seems to me that it would not only limit us in our know-how there with those subjects where what is missing is the lack, but it would also limit us in our know-how there with the jouissance of the symptom, with the real of the unconscious that appears both in a neurotic subjective position and in a psychotic one, even if these are not homologous, hence the importance of the case by case and of the singularity to which we appeal since the invention of psychoanalysis.

And it is in relation to the case by case, to the singularity of the subject that I find important the epigraph with which I begin this paper, where Lacan addresses that we can account for the scope of our saying being eventually inspired by something of the order of poetry, beyond an articulated logic that could respond to what is already said, even if not without it, to dispense with the Name of the Father on condition of making use of it, Lacan proposes to us in what we

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<sup>5</sup> Harari, R. (SF) Ética. Extraído de la biblioteca virtual de Mayéutica- Institución Psicoanalítica.

could call a heresy. This puts us on the path of the analyst's in(ter)vention on the side of a po-ethics that produces an encounter with the points of the real making it viable for the subject, through the emptying of meaning, to invent new ways of dealing with the impossibility of the sexual relation. Harari, in relation to Lacan's presentation in the great amphitheater of the Sorbona, entitled "Joyce the Symptom", comments that "our ethics is not only that of desire, but especially that of the good-to-say, of the knowledge of non meaning, because the knowledge of the unconscious is not known, but invented. And it is invented by the analysand, no less than by the analyst, through the proposal, the inscribing coinage of new signifiers; hence it is a faunétique, a word-value through which Lacan - in homophony with the phonétique, with the phonetic - teaches that ethics is faunal. Because the faun, as is known, only exists as a signifier"<sup>6</sup>, in fiction.

"Ética perética perin pin plética" I chose a fragment of a tongue twister as the title of this work for two reasons, the first one wanting to play with the idea that, although the tongue twister seeks a good-saying in repetition, it is in the tongue twister itself where a saying-good can appear, since its structure tends to equivocation. And the second question is about the different ethics mentioned in the body of the work I am presenting, ética - per(e)ética - perin pin plética, leading me to conclude with Ricoeur's epigraph, men are not born to die, but to invent, possible insofar as one is only responsible for his know-how, for his maneuvering in the direction of the treatment or in a possible treatment... of each analysis.

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<sup>6</sup> Harari, R. (1996) Democracia y ética del fauno. Revista Relaciones. Edición en internet No. 5. Montevideo Uruguay