

**INTERNATIONAL CONGRESS OF CONVERGENCIA -BARCELONA 2023-**  
**WHAT ETHICS FOR PSYCHOANALYTICAL PRACTICE TODAY?**

**Subjective effects of the analytical act ...**

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*Abstract:* The topic proposed for this Congress hosting us leads me to re-interrogating whether current sufferings have an impact in the practice of psychoanalysis, or whether the ethics of the act, via the function *desire of the analyst*, may be read within the case singularity.

Let me start by underlining a few passages in Seminar XV: *The analytical act*<sup>1</sup>.

That the act constitutes a true beginning implies a creator act, and this would be what “bespeaks the fecundity of the creation myth”, situating a before and an after.

Goethe says: “in the beginning was the action” -Faustus-; “In the beginning was the Word”, according to the Bible; I underline Lacan’s statement in connection with there not being an act without a signifying border. Therefore, an act alludes to a symbolic mark, as well as imaginary, and having effects on the real.

Lacan says: “That one might be saying (*qu’on dise*) remains forgotten behind what is said in what is heard”<sup>2</sup>, an assertion which I underline, drawing on Isidoro Vegh’s<sup>3</sup> reading: “that one might be saying remains forgotten” does not specify whether it refers to he who is speaking or to he who is listening; I wish to note that this statement’s logical times lend themselves to be read in a movement of anticipation and retroaction;

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<sup>1</sup> Jacques Lacan. Seminar XV. *El acto psicoanalítico. (The Psychoanalytical Act)* Translation by Silvia García Espil for internal circulation in *Discurso Freudiano*, donated to the Escuela Freudiana de Buenos Aires, November 1983.

<sup>2</sup> Jacques Lacan. *L’Étourdit*, pg. 11, Translation by: Nora S. Alonso, Edited: Silvia Amigo and Víctor Iunger, Published by Escuela Freudiana de Buenos Aires and Escuela de Psicoanálisis Sigmund Freud de Rosario.

<sup>3</sup> Isidoro Vegh. *Lectura de L’Étourdit, (Reading of L’Étourdit )* class 2, pg. 27, Editorial Escuela Freudiana de Buenos Aires, April/2008.

I echo what he states: “Effects of a torsion of discourse, anticipations and retroactions, the first statement anticipates a conclusion which is valid for the following one”.<sup>4</sup>

*R.S.I.* nodal writing represents the neurotic subject, since each register - knotted in a Borromean fashion - sets a limit to the other; therefore, intervention is feasible—from each register – and each produces effects on the others.

An analysis leads to operating a cut with the demand of the Other and with its *Fixierung* to parasitical enjoyments, enabling subjective emergence and the encounter with desire.

By its effects one might read *après coup* in the analysand whether there has been an analytical act or not.

According to Lacan, Rimbaud’s poem ““To a reason”<sup>5</sup> is the formula for the act:

A tap of your finger on the drum releases all sounds  
and initiates the new harmony.

A step of yours is the conscription of the new men  
and their marching orders.

You look away: the new love!

You look back,—the new love!

Might it be because with each turn of discourse (each tap on the drum) something new emerges?

In an analysis, an effective intervention, a stroke, an interpretation would lead, metaphorically, to a step: “a tap on the drum...a new love” implies a turn of discourse, and this would gradually produce a subjective advance –a repositioning- with each turn of discourse, in each session, in the course of each cure.

And at the end-of-analysis, one could expect the emergence of a subject warned about the fundamental fantasy, which would enable him to be attentive not to slip before the same *jouissance* repetitions.

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<sup>4</sup> Isidoro Vegh, *Ibidem*, pg.26.

<sup>5</sup> Arthur Rimbaud. *Iluminaciones (Illuminations)*. Buenos Aires: Distal, 2004, pg. 31.

A reading I am keen on is what Moustapha Safouan<sup>6</sup> said in connection with the *analytical act*: “*desire lends itself to an operation which is of recognition*”, recognizing this entails implies being rescued from a fantasmatic loss, undoing the certainties of entrapment in the Other; an interpretation or intervention of the analyst necessary for the subject to meet with *his truth, which says about the real of his symptom, expresses the anguish invading him, or the inhibition which halts him*.

At this point, I recall the question of the French master: “Where is the subject?”<sup>7</sup>; the subject is in his sayings where a signifier represents him for his *unconscious knowledge* –another signifier (classical definition). Thus, it is there that we find, and we listen to the *sayings of the subject* which we may connect with the statement in *L’Étourdit and the reading deployed above*. Lacan adds: it is necessary to find the subject as a *lost object*.

For such an operation, the *function desire of the analyst* is fundamental, and here I underline that there is no *desire of the analyst* without an act founding it.

The *psychoanalytical what-to-do* involves the subject of the unconscious deeply - *parlêtre*-, precisely this subject - $\$$ - is *enacted (mis en acte)* in psychoanalysis.

Further underlining, the seminar *The Analytical Act* (class VI- 1/17/1968) accounts for it as an *act we set out from, which has come to witness to something, which implies the dimension of saying, present in the analytical experience and has consequences*.

In class VIII (2/7/1968), Lacan states: “But no doubt you will find it more interesting, at least I hope so, to see at the end of this speech, to pinpoint something which I have to say is a surprise, even for me”.

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<sup>6</sup> Moustapha Safouan. *El acto analítico (The Analytical Act)*. Recording of speeches delivered at the meetings Jornadas de la Escuela Freudiana de Buenos Aires: “La ética y el acto analítico, hoy” (*Ethics and the analytical act, today*), with simultaneous translation of Laura Lambert. Printed by Homo Sapiens, Colección Clínica en los bordes, Rosario, Argentina, 1997.

<sup>7</sup> Jacques Lacan. *Lacan oral, El discurso de Baltimore (The Speech in Baltimore)*, pg. 175, Xavier Bóveda Ediciones, August 1983.

If it is true that in the field of the psychoanalytical act what the psycho-analysand produces is the psychoanalyst..."<sup>8</sup>.

And a question which stems from the work of the School, creating a social bond, also in the different activities of the Liaison Committees, in Convergence, and erased –every single time- that we interrogate our practice is: *How to transmit starting with that?*

A question that sets me thinking and urges me to transmit a part *of an analytical experience*.

Might it be said that I was the *midwife of an act* which implied a before and after in this patient?

Returning to my initial proposition, which I find coincidental with the title of Safouan's conferences in Buenos Aires -1997-: The incidences of the analytical act, today, are they due to current sufferings, or are each story's sufferings updated by specific incidences? What a coincidence...with the title of the VIII Congress convening us today and with the question I pose based on the same... re-interrogating ourselves is re-inventing, each time, psychoanalysis, and I welcome that we do so in Convergence!!!

After 25 years of being founded!!

I consider that the ethics that leads us nowadays in our analytical practice is inviting us to put into words the suffering of each person consulting us, instituting the function *desire of the analyst*, and directing each cure by reading the subjective effects of the analytical act.

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<sup>8</sup> Jacques Lacan. Seminar XV. *El acto psicoanalítico (The Psychoanalytical Act)*. *Ibidem*, pg.8.