

When Does an Existence Become a Clinical Structure?

Filipe Leitzke Leme.

Translation: Márcia Maria da Silva Cirigliano.

Abstract: It is from the praxis of transference that we intend to derive an elaboration of its ethics as an effect and not a cause of the analytic discourse. What if this discourse were not countenance? This is the way this investigation will follow: ethics in sustaining the Real as impossible to name without ceasing to bet on nominate.

"My father, why have you forsaken me?"

(Antigone, 441 BC)

"My God, my God, why have you forsaken me?"

(Jesus Christ, 33 A.D. – Mt 27, 46)

From the place of analysand, a gerund place, this question arises in speculation about the place of the analyst authorized by some others in hearing their sufferings circumstantially in a transferential relationship and by Others. Returning to Freud (1914), he alerts us that any line of clinical investigation that recognizes two facts - transference and resistance - and takes them as the starting line of its work would have the right to name it psychoanalysis, even if with different results from his research¹.

In the course of his research, Freud also defines which transference relationship is in play in psychoanalysis, the transference taken from what had been repressed *refoulement* in a being's sexuation process, where Lacan advances in his writing by listing the desire in this primordial process as the guide of this analytical transference relationship, with its resistances as an indicator that there is a relationship named transference in this setting. As governed by the law of secrecy for not being able to talk about his clinical cases while in the place of mastery, he chooses myths that represent the desire involved in his practice as analyst².

In this *práxis*, the subject also comes up along with desire. Its relationship with reality produces a constant questioning about what is "that game of juggling to which we are subject, without knowing the juggler" (Lacan)³. The report of a dream that did not succumb to sleep (neuroses and perversions), as well as that of a delirium (psychoses), or a narrative that uses a transliteration which neither oneiric nor delirious (autisms), shows the permanence of a structure that insists so that this subject may come up in this clinical transference relationship.

And it is from the privilege of this place in the clinic, from the desire to bow down before the other, that the analytical interpretation proves to be symbolic, in the structured sense of the term. It is also from where we investigate the effects of the symbolic on the body, in its existence, sexuation, and death, placing man with his own body at the end of the line of the imaginary, in intimate contact with his being⁴.

A century after the invention of psychoanalysis, with the recollection of these clinical actions and their theorizations a posteriori, a logical sequence of the construction of this knowledge in the *après coup*, we can welcome the discourses named structural of our time in a broader way through the saying beyond the subject's singular manifest speech.

Foucault, in his "Hermeneutics of the Subject", points to Marxism and psychoanalysis as knowledge (*savoir*) that bring a new possibility for the subject to deal with the truth at the scene of the contemporary world, something that theology drastically reduced in our civilizing pact when it metonymized knowledge in reference to self-care⁵.

The first discourse to announce the consequences of this pact around capital at that time, and approached by Lacan through the discourse of capitalism, brought a celestial socialism as an answer to its consequences. The second knowledge (*savoir*) of our interest here, also recognizes the structural castration of capital, already as result of the structural castration of the civilization ideal. However, it leaves open, in the one to one, the answer

about the finding of each being in its subjective relations with the other and with their jouissances.

Franco Rotelli says that in a spectrum of social organization, one extreme is occupied as its center by the consumer goods as mediator of the relationships lived in it at the other extreme, an organization that has the State as such mediator, there is a particularity that crosses the entire spectrum which is the work of feeling, an intrinsic characteristic of human beings and absent both in the consumer goods' realm as well as in the State. Taking this into consideration, Mental Health would be the set of unique tools that each individual acquires throughout their life to support it⁶.

"Psychoanalysis can only take as its starting point the subject of jouissance, as well as did the the subject's arithmetic, because that is what the symptom is about: jouissance. Freud discovers that this (*id*) sexually has jouissance there, where this (*id*) suffers, where it blocks, where it poisons, where it paralyzes existence."⁷ (ALLOUCH, Jean. 2010)

By enabling the subject to implicate himself with his truth and, consequently, his jouissance, what to do? And more, how to recognize a structure that supports this subject with its truth without falling into a pathologization? Would be the reports of the human experience of our time taken as clinical structures? And, again, what to do with this?

In spite of the narrative heard from the analysand, we have some general guidelines in our practice: to inaugurate a hiatus for the subject in which he may speak without judgement, to work in this relationship for the very analyst's disappearance at the end of this care process and a commitment to well-meaning, which may be extracted for a theorisation.

I emphasise the signifier "commitment", coming from the Latin "compromissuum", "compromissus,a,um", past participle of "compromittĕre", do together from a past time, as well as we can also assume the signifier "sense" here, noun and past participle⁸. Still about the signifiers, I pay attention to the fact that, if this pact was necessary, it is because it is not

logical to 'well-mean' what was heard, nor what was felt, remembering Picasso who reminds us of the obvious - "the ear has no eyelids".

Among existence, sexuation and death, I list how the subject has dealt with the truth of his finitude in our time, for the sake of economy of time right now. Lacan, at the end of his theorization brings the importance of not privileging one instance over the other, measuring a Real equivalence in the subjective structural nodulation between real, symbolic and imaginary. The epigraphs, 4 centuries apart from each other, may also be seen as an account of what structurally remains in language, not succumbing to time.

A dialogue with death has taken place in a distinctive way today, bringing to the analytic scene a dialogue about the right to die. When psychoanalysis was invented in the transition from the last two centuries of the previous millennium, the right to die had already been foreclosed of our culture for at least ten centuries, according to Foucault. In his study on biopower, Foucault highlights that we have lost this right since the feudal era. Then it was transmitted to the servant's family even the costs of his death, which could only be paid for with more servitude. Perhaps because of this, suicide in psychoanalytic theory has been associated with psychosis, when the the name-of-the-father is said to be foreclosed in this structure.

In the epigraphs of this text, we see a saying that appears distant from its expressions for centuries, which can also be taken here as the permanence of a structure. Both characters are alienated from this body known to be dying, when, then, the effects of a signification vanish. At this moment there, is a questioning in each scene by the popular voice, about the place of this metaphor - name-of-the-father – at this end of line in life experience.

The loss of this effect of representation, whatever the possible nodulation in its real maybe symbolic and imaginary dismantles in equivalence to the subject, appearing there where this (*id*) suffers. Antigone has a complaining attitude, even interpreted by many as

some kind of regret, but Lacan gives us another interpretation, that is sometimes a position of complaint about the complaint. Christ, in accordance with which also is, asks forgiveness for which is not known, what guilt!?

Today, by recognizing the fallacy of eternity and the frustrated attempt to extend life by means of its apparatus, from its infancy to the time between two deaths, psychoanalysis reinaugurates a place where dialogue with the right to die takes place. It has at least two effects quickly exposed: one is the realization that the ruling of the symbolic is lack and, by equivalence, the real and the imaginary are also submitted to it; the other is a derivation of that which had a univocity in not being failed, suicide may also be a slip.

The incidence of suicide in the young population has increased exponentially. Access to information on available consumer goods that reflect a lifestyle in their black mirrors, these being one of the main ones, also informs them of the abyss that exists between consumption and the minimum guarantee that human rights should ensure them. At this abyss, for the great majority of our world population, not even a session of analysis takes place, repeating the helplessness, abandonment and lack of attention. More and more common complaints of those who manage to reach this praxis.

Assisted suicide, also called good death by some, has already been consented by the law of some states, when facing illnesses with no further therapeutic possibilities that aim to cure an illness, or to reestablish the minimum of a representation of subjective life until then experienced. It is also named dignity, something also assured by a right of the human being.

I have brought dialogues with suicide at distinct moments of an existence, to this presentation. But both point to an affirmation of untying of the social bond, whether through the exclusion of the human being from his human rights (life, among them), or, the ones included in the impossibility of this social which can and does everything, not preventing them from dying.

Whatever the metaphor we use to account for death in order to enable life, illness is integrated to the human experience as a reality built by meanings, losing this effect of signification, permanent action of producing signifiers and, therefore, psychoanalysis in the commitment to well-mean opens a field in which something needs to return to others with effect of signification, hence the ethics in sustaining the impossible to nominate without ceasing to bet on the naming, for example, of a clinical structure.

Lacan uses the dialogue between Socrates and Alcebiades to speak of what is at stake in the transference relationship, love. Foucault also uses the same dialogue to speak of a power relationship. Love and power, love or power, that being able to love whether significant in psychoanalysis in its ethics of nomination.

Bibliographical References:

1. Freud, Sigmund. Obras Completas, volume 11: totem e tabu, contribuição a história do movimento psicanalítico e outros textos (1912-1914) / Sigmund Freud; tradução Paulo César de Souza. – 1ª ed. – São Paulo: Companhia das Letras, 2012. p. 258.
2. Lacan, Jacques. Seminário, livro 8: a transferência, 1960-1962. Jacques Lacan; texto estabelecido por Jacques-Alain Miller; [versão brasileira Dulce Duque Estrada; revisão de Romildo do Rêgo Barros]. – 2ª ed. – Rio de Janeiro: Zahar, 2010.
3. Lacan, Jacques. Seminário, livro 3: as psicoses, 1955-1956. Jacques Lacan; texto estabelecido por Jacques-Alain Miller; [versão brasileira Aluísio Menezes]. – 2ª ed. revista – Rio de Janeiro: Zahar, 1988.
4. Almeida, Celso Pereira de. Amor é Tempo, Rio de Janeiro: Escola Lacaniana de Psicanálise do Rio de Janeiro/ Editora Cia de Freud, 2013; p. 145.
5. Foucault, Michel. A hermenêutica do sujeito: curso dado no Collège de France, 1981-1982. Edição estabelecida por Francois Ewald e Alessandro Fontana, por Frédéric Gros; tradução

Márcio Alves da Fonseca, Salma annus Muchail. – 3º.ed. – São Paulo: Editora WMF Martins Fontes, 2010.

6. Rotelli, Franco. Che cos'è la salute mentale?. Cooperativa Sociale Lavoratori Uniti Franco Basaglia. Trieste, 2008.
7. Allouch, Jean. O Sexo do Mestre – O Erotismo segundo Lacan. Tradução Procópio de Abreu. – Rio de Janeiro; Companhia de Freud, 2010.
8. Dicionário Cooperativo Houaiss. Disponível em <https://www.houaiss.net/corporativo/apps/www2/v6-5/html/index.php>. Último acesso 05 de Abril de 2023.
9. Lacan, Jacques. Seminário, livro 7: a ética da psicanálise, 1959-1960. Jacques Lacan; texto estabelecido por Jacques-Alain Miller; [versão brasileira Antônio Quinet]. – 1º ed. – Rio de Janeiro: Zahar, 1988; p. 319.