

SEDUCTION

Human relationships have always involved seduction. It is the very essence of the hysterical discourse that makes the social bond possible. But for the last 70 years or so, we have been living in a world in which seduction operates non-stop. It is essential for the functioning of neocapitalism, since consumer society could not function without it. Mass media and social networks constantly excite our desires: humanity seems to be unable to do without whatsapps, and the cell phone has become the representative of the great imaginary phallus.

Freud warned us about seduction, saying that it was a mode of resistance to analytic elaboration in the transference, as much as aggressiveness. Are psychoanalysts and psychoanalytic institutions sufficiently alert to this today?

Analysts expect the psychoanalyst not to be fooled and to this end they test him by trying to reverse the demand in order to try to locate the desire, the castration of the analyst. The attribution of knowledge to the analyst, that "sujet supposé savoir" of which Lacan spoke to us, is the greatest expression of seduction. Idealizing and loving the analyst is a major obstacle to cross the plane of alienating identification and therefore the fundamental fantasy and thus to be able to put a logical end to the analysis. The subject is then trapped on the "rock of castration": either in the form of the threat of castration or phallic envy. That the analyst does not reverse this attribution and counter-identifies with the one who knows, is a major obstacle to the exit from analysis.

The seduction that seeks his complicity can pretend to fascinate through the exhibition of beauty or knowledge, the significance of associations or dreams, the way of saying, but also with the suffering of the symptom itself. Victimhood - as distinguished from the authentic victim - appeals to the compassion of the other, and there is nothing more attractive than the suffering of the other for those who have not yet analyzed and resolved their *furor curandis*.

The new technologies used in the cure can also be at the service of seduction, but I will not deal with it here, since I imagine that other colleagues will address the issue during this Congress.

As long as the fantasy of seduction - with the dissatisfaction of desire that is inherent to it - remains in its imaginary dimension, that is, as long as the analyst does not give in, it can be analyzed. But when the patient actually achieves his goal, even if it is in small ways, he enters into a parricidal and incestuous dialectic from which it is difficult, or sometimes impossible, to get out. The surplus of jouissance in the transference exacerbates the anguish, the symptoms, the acting out or even the passage to the act.

Seduction and the psychoanalytic institution

However, seduction is also present in the relationships between psychoanalysts within their institutions of belonging. There are psychoanalytic institutions in which the master's discourse predominates, others in which the university discourse predominates, and others in which the hysterical discourse predominates, but seduction is present in all of them. Psychoanalytic discourse could not allow the constitution of any social bond between analysts since it only operates in the cure.

This raises the old problem of the training of psychoanalysts within psychoanalytic associations. If Lacan interested many analysts, it was not only because of his formidable contributions, but also because, like some others, he was interested in it and proposed a conceptual and practical alternative to solve it. The results are there for all to see. He did not succeed with his own school, and left a legacy that reproduced the same obstacle: co-optation through seduction among a few to control knowledge and dominate the rest of the colleagues. In this way, the collusion between the master signifier that commands the unconscious of each one, with the mandates issued from the direction of the institution, was once again produced.

Sometimes, the seduction that triumphs in the cures has communicating vessels with the one that operates within the framework of the analytic institutions, which also causes the

reproduction within the institution of parricidal and incestuous scenes, with the correlates of violence and exclusion known to all, with their deleterious results for the group and its members.

All this cannot but have an impact as an obstacle in the transference for the fall of the "sujet suppose savoir" and the crossing of the fundamental fantasy in the analysis of future psychoanalysts. These, instead of becoming "masters of their desire" as Lacan expected in his Proposition, allow themselves to be dragged by seduction, aspiring to be co-opted by their masters.

Are our institutions today free of these difficulties?

Perhaps the most important thing is to gauge what this implies for analysts and analysands, in terms of what is staged by the fundamental fantasy of seduction, which as such is one of seduction and frustration. As we know, it is a matter of exciting the desire of the other -even if only in the instant of a glance- in order to frustrate it immediately afterwards. In other words, to castrate him in an imaginary way. As Lacan said, the desire of hysteria is to have a master in order to dominate over him. It is, therefore, the hysterical form of murder of the father typical of hysterical women, but also practiced by hysterical men through interposite person: the classic example is that of Don Juan. It must be remembered, however, that obsession is a dialect of hysteria and that obsessive subjects use knowledge as a means of seduction, to carry out the same imaginary murder.

In the end, an analysis serves to resolve the quarrels with that real and trou-matizing father by introducing castration for the maternal Other and for the subject, by means of his desire. That father-exception in Lacan's mathemas without which the speaking being, male or female, would be left on the side of psychosis. A symptomatic function, but at the same time necessary in the logical sense of the term. So necessary that it does not cease and that without it speaking beings would have no consciousness, since castration is the very condition of our consciousness. So necessary as to orient the subject's desire towards the enigmatic: whether

it be that which presents itself to us as such in nature and the universe, or in the form of the Other sex, that femininity which is also in ourselves, and which can be the source of our creativity if we do not block it out or reject it.

But how to symbolically kill the father, how to go beyond him and thus beyond the Oedipus, how to speak in one's own name when this father is imaginary represented by the psychoanalysts who run the institution, but remains real? How to go beyond Freud, Klein, Lacan or other more recent masters if they are constantly repeated instead of serving as a platform for further research both in experience and in theory? Does this not feed a totemism that hinders the scientific spirit of psychoanalysts?

We are tributaries of Freud's desire, that is, of his castration, but not of him as an Ideal, or even worse, as an idol.

Didactic psychoanalysts must not only occupy the place of the disposal in the cure. They must also occupy it in psychoanalytic institutions, avoiding wanting to control everything. But it must be recognized that not everything depends on them; it is also necessary for younger psychoanalysts to assume their responsibilities for psychoanalysis in general and its institutions in particular.

There is still much to be done, not only with regard to the defense and extension of our discourse, the psychoanalytic one, but also with regard to research in various fields. There is still much place for enthusiasm.

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