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THE BAT'S ISSUE.

HOW TO FIND YOUR WAY IN THE DARK.

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Lacan in his WRITINGS 1 (year 1966), more precisely in the text VARIANTS OF THE CURE-TYPE, quotes Aesop's fable; The Birds, the Beasts and the Bat.

The fables are interesting for their moral, in this one, Aesop says; A war took place between the Birds and the Beasts, undoubtedly for territory. In this war the Birds won, and the bat, as is known, has wings and declared himself a Bird, when asked which side he belonged to.

After a while, the territorial war broke out again and this time the Beasts won, and when the bat was asked which side he belonged to, he answered: "I have wings but in reality I am a Beast, not a Bird; you can see that! He was once again on the winning side.

Finally, another war broke out and the Birds were victorious again, and the bat declared himself a Bird for the second time. Faced with this declaration, the Birds said to the bat, you fooled us once, but you can't fool us twice. How they pointed it out to him in the daylight, says Aesop, since the bat had to show himself before the interpellation, it is for this reason and as a result of the shame, that he only appears at night.

Science? Psychotherapy? Confession-Suggestion? Ethics?

These are the key signifiers that organize the congress in which we are gathered here.

In order to do so, I am going to raise the relation of Ethics with knowledge. As FOUCAULT says, knowledge always seeks to establish itself as SCIENCE, therefore, this knowledge is not the one that is appropriate to Psychoanalysis, unless in analytic practice or in transmission, however, the modern subject is a scientist and consumes science, no matter where this leads him, for example, to an addiction.

Here is an ethical problem for Psychoanalysis: to be left out and the costs that this implies, or to do science and statistics?

SCIENCE, for its part, encloses knowledge about a portion of the real and establishes regularities, laws, enclosing knowledge and person (statistics are read in terms of individuals who responded to x experiment) (Person in Greek means, mask) leaving out the truth and the subject, at least the singular of each one, that is to say without masks, which is a constitutive part of the subject's symptom, although not treated by science.

CONFESSION leads us to a sort of catharsis beyond the will to know, that is to say, the knowledge that would be put into play in confession (priest's office), knowledge that aims to de-blame or reinforce guilt, the dividing line can easily veer. It does not manage to go beyond the will to know. We can call this beyond, truth and deception. It is a partial knowledge, supported by guilt, where the subject knows what he has to confess. By this I mean that in guilt there is knowledge! There is knowledge and forgiveness. Neither truth nor subject.

SUGGESTION or CURRENT PSYCHOLOGY is the most successful knowledge of modernity, it promises, there is a PROMISE; the illusion of managing our SELF with a series of exercises; something like gymnastics. I, where I can muscularize some ideas, my ego in order to reinforce it in the face of some unwanted thoughts that arise somewhere, the phantasm or fantasies, without doing this egoic exercise,

manage to impose themselves on the cognitive system, generating moods that are neither voluntary nor desired.

The discourse of suggestion cuts out and focuses on a part of the totality of the real, that is, the "I", that part of our cognitive system that carries a knowledge, the knowledge to speak, and takes what is said of speech with the metaphorical literalness that machines handle, that is 0 or 1, or black or white. Psychoanalysis seems to be expelled from everywhere, it is born with science, it detaches itself and opens its way in what science discards, its unfinished and discarded remains are the cause of psychoanalytic discourse. It picks up these remains without promises other than that of trying to integrate the Real, rather it is the way in which it plays its extraterritoriality, like the bat.

Psychoanalytic-knowledge is an assumed knowledge, it is a know-how with the Real, which may be inscribed, like the life of Oedipus before birth, in the mouth of a certain Tiresias, or it may not fail to be inscribed in the form of REPETITION. Moreover, it adds to the field of the subject, the not knowing (Passion of ignorance) as the foundation of many of the extravagances that happen to the subject. Returning to Oedipus, the cost of the terrible truth, no longer of knowledge, we know how it ends; tearing out his eyes and saying: "better not to have been born to live this.

This extraterritoriality in the knowledge of Psychoanalysis (and also of the subject, since he is not master of what he knows) does not comfort anyone, neither the birds nor the beasts, not even the bat, since, being discovered in his deception, shame only appears in the nights, something similar to what happens to the modern subject. Nights are problematic, since what is discarded in daylight appears.

Bats like psychoanalysis have an orientation system that depends primarily on hearing, not sight. Bats emit a sonar, they send out sounds that they then receive, they are returned to them and in this way they locate themselves in space based on how their own sounds resonate, like the Lacanian emitter, who receives from the receiver his own message in an inverted form.

What is heard, and what is seen also returns, is the traumatic in the earliest childhood, says Freud. It is the orientation system of the subject, at least of that subject who dares to put into play speaking and saying, that has a direction, it is oriented towards that living rock, that is to say, the trauma directs the discourse. So, going to the subject, the remains of what was seen-heard and the night is difficult to examine in the light of day. We do not know what the bat does, nor do we know what the subject does at night, since we examine it in the light of day, but we do know that strange things happen at night, such as not being able to sleep, dream, cry, etc. This configures the politics of psychoanalysis, a politics of the unbearable, that is, the real.

Psychoanalysis is sometimes a bird, sometimes a beast and sometimes a bat, sometimes it spreads like a virus and sometimes we try to neutralize it in the pursuit of avant-garde discourses with scientific but unproven medications elaborated in the urgency that require 5 or 6 vaccinations so that IT does not come back.

I mean; there are bats used for unethical but scientific purposes, science is in charge of that, transforming something NON-ETHICAL into science. Then there are bats that have been experimented with at the mass level, that is, humans and then there is this variety of bats like the one in the fable, which is oriented with what it hears, with what it listens to, no small thing, in a modernity where the current malaise by way of summary could be said; "Nobody listens to each other anymore".

So this variety of bat that orients itself with what is heard and supports and is the support of an ethics that is oriented by words and that which cannot be said in language, sometimes it is simply a matter of saying in action; that one is not as beastly as one thinks, that having wings does not mean being a bird, that one can fly without wings, even that it is necessary, or that shame does not enable darkness as the only place, continuing with the fable.

That is to say, it is not knowledge that orients the destiny of the subject, although it conditions it, even in the history of humanity there has never been as much knowledge as there is today, and this does not result in well-being. Before, knowledge and truth were in a beyond and regulated the hereafter, today knowledge and truth have bathed in the same waters and no one can separate them.

How to orient ourselves in the darkness?

Finding in this sapient darkness, the compass of the WORTHY as a sobriquet of the ethical.

The WORTHY includes the temporal and the spatial, the present subject suffers the lack of a dignified space and time, in the cultural, institutional and social that allows him to orient the confusion he inhabits.

Lacan when speaking of Ethics in his seminar (1959- 1960) takes Antigone, Antigone's dilemma can be summarized as follows; The laws of the polis (Politics) embodied by Creon who forbids to bury his brother Vs the dignity of his own Desire (Antigone) after having lost everything.

The dilemma is still open and current; The "scientific" laws of the polis (Politics) that legislate from...to sexuality Vs the dignity of Desire.

"WHO DOES NOT HEAR HIMSELF, CAN ONLY OBEY" (Heraclitus).

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- 3- Michel Foucault. The archaeology of knowledge.
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