

Ravage and Desire of the Analyst

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Extimity of the *pas* “One”: the title opens the way of the AE (*Analyste de l’Ecole* - the analyst of the School), analyzing the School, referred to in “One”. The *pas* is a secure place. It must therefore be a place where the training of the analyst through his/her analysis is evaluated.

To train analysts and promote psychoanalysis as an open and transmissible knowledge are, in my opinion, the objectives of the School. As for the extimity of the *pas*, it is the result of its relationship with the real of the analytical experience versus the real of the group.

I must say that, since my earlier involvement in psychoanalysis, the epistemological dimension seems to be the guarantee that the analytical theory keeps on confronting the real of the clinic: psychoanalysis must not turn into a rave nor a catechism. Therefore the importance of control and teaching.

In psychoanalysis, this theoretical elaboration underlying training cannot be made out of the scope of the subject’s analysis. In the *pas*, there is a link between theoretical knowledge and the analyst’s desire. This is why, it seems to me, Lacan expects a true teaching, with the strong meaning he gives to this word, by which he qualifies both Freud’s works and his own elaboration of knowledge.

As a guest speaker at the AE meeting, I could verify that this link, which constitutes the *pas*, lasts more than its usual three-year duration, and goes on into the analyst’s practice. The function of the *pas* is the teaching of psychoanalysis and, each teaching step forward corresponds to an effect of the *pas*, shaking the analyst. I will therefore present certain responses from the real world received in analytical practice, as having a teaching effect in my experience.

These responses may be addressed through an element of theory, which is not new and deals with the “ravage” of the subject, as expressed by Lacan in “L’étourdit” with the term “ravage of the mother-daughter relationship”, and the link between the ravage and the love of transfer. Freud uses other words when he addresses this question toward the end of his works. He repeatedly underlines the importance, which he said he underestimated, of the early mother-daughter relationship and the stumbling block of any woman analysis on the *penisneid*, which resulted in the outcry of the feminist crowd. One may also read again Melanie Klein’s book on envy, in the light of this problematic issue. Numerous examples are presented in the clinical field and, very recently at Buenos Aires, the witness of Dominique Laurent and her reference to the Queen of the night added a new element to the problem with her clear reference to the transference to the analyst. My presentation today is to be followed from this viewpoint.

After long years of analytical work rigorously performed by analysands, which brought without contest certain modifications of the subjective position, it may happen that the ravage appears in the analytical relationship, in a different way or in a more exposed fashion, yet always following the logical way previously developed by the subject. To me, this issue seems of importance, in that it addresses necessarily the analyst’s desire, as the concept Lacan introduces in his text “The direction of the cure...” in the section titled “How to act with one’s being?” D. Laurent’s presentation, as the talk of the analysands, who came to consult me after a suspension of the transference link with their analyst, who represented for them the ravage, clearly shows how difficult the problem may be. This difficulty seems to me, beyond anecdotal elements, which can be analysed as counter-transference and as the analyst’s resistance, to signal an element of clinical reality that requires from the analyst an important treatment, i.e. structural.

Freud's reference to *penisneid* is well known, since he made of it a stumbling block of the analysis of female subjects. For him, this is also the core of Oedipus' complex for the girl at the time of the phallic phase. Let me quote: "She notices the large, obviously visible penis of a brother or a playmate, recognizes it at once as a better replication of her own, hidden, little organ and ever since she is the victim of the desire of a penis... She has seen this, she knows she does not have it and wants to have it ("Difference anatomique entre les sexes", in "La vie sexuelle", p. 126 & 127).

I would not comment this well known text, which brought to Freud the feminist movement's hatred, other than to emphasize the word "hidden", the consequences of which may have not yet been fully drawn. Freud derived from penis envy female sexuality / For Freud, female sexuality is derived from the desire of the penis, he emphasizes "the multiple psychic consequences and their broad implication". The first consequence is the "scar": this represents the sign of female narcissism. We can see here a trademark of the relationship of a woman with the female body. The second consequence is "jealousy": according to Freud, this is the trademark of the fantasy "A child is being beaten", which he attributes in this text to the female subject as a "remainder of the phallic phase". The third consequence addresses the relationship with the mother designated as the responsible for the lack thereof: this is the ravage. The fourth consequence is a reaction against onanism, which, according to Freud, opens the way to female sexuality based on the famous slipping of objects, the "slipping" of female objects. In the following article on female sexuality, Freud stresses the hatred toward the mother, based on various blames, including the one related to seducing, and explains the intensity of this hatred by the intensity of the love that precedes it and by disappointment. For Freud, the ravage is therefore strictly correlated to the fate of the phallus for the girl.

Melanie Klein uses the same word of envy in her book "Envy and gratitude", to characterize the impossible in the analysis, with a pessimism based on the original failure of the relation with the motherly Other, a paranoid failure: "Bite the feeding breast", bite the hand that feeds and, by so doing, shattering at once the relation with the Other, on which the subject can rely.

Lacan deals with these Freudian elements in their essence in his *Seminaire V*, especially in chapters XIV, XV, XVI. He discusses the issue of the phallic phase, following his model of the three time periods of Oedipus' complex. The stage is set from the start: this is the desire ordered by the signifier's law, as a "participant in an adventure of prime importance, well situated and articulated, which we always relate to its origin in our childhood and which has been refrained. (...) An adventure that occurred surrounding the child desire, the essential desire, which is the desire of the desire of the Other or the desire to be desired. What remains in the subject during this adventure, stays here permanently, underlying (*Seminaire V*, p. 271)". The relation with the fundamental Other, which is the mother, replaces "the system of rewards, care, fixation, aggression" (*ibid.*) – that reminds us of Melanie Klein- and centers the fate of the subject in the "dependency of the subject in relation with the desire of the Other (...) This remains, during the development of the subject's history, in its structure – the events, the various aspects of this forming desire, as it is subjected to the law of the desire of the Other (*ibid.*)". This is how Lacan articulates the issue of the prime relationship with the mother: "It is therefore important to make him aware, in realtion with what is an x of desire for the mother, how he was lead to become or not become the one who responds to it, to become or not the desired one (cf. His text on Gide)". To become the desired one or not, that's what's in stake.

This dialectic involves a third party, the father, as the presence of a "desired or rival person". This third component allows or does not allow a child to be "a child wanted or not". Beyond imaginary captivation, something allows the child to be signified. A symbol, a signifier through which the subject needs be recognized. Lacan addresses the issue of the *penisneid* 1) in the sense of fantasy, wish of the clitoris being a penis: castration (symbolic amputation of an imaginary object; 2) desire of the father's penis: frustration of a real object; 3) desire of a child with the father: real lack of a symbolic object; for example, time goes wrong for the young homosexual girl.

The child enters the signifying structure contrarily to the woman entering the social dialectic as an object. Lacan's deduction: either the child forsakes these objects by making himself the object of exchange or he keeps these objects beyond their exchange value. The phallus is therefore the barrier to satisfaction of being the sole object of desire of the mother. Formation of

an ideal of the self on one hand, pleasure constituting the object which is the mother of the other.

Freud, just as Lacan, sees here a model receiving specific values according to the subject's history. However in any case, the relationship between the mother and daughter remains focused on the quest of the phallus. From this viewpoint, what is the ravage? The mother, being the Other untouched by the phallic exchange and the symbolic law, remains the sole object of the sole child. One answer is to be the maternal fetish. But this fetish is always superfluous since the traumatic Other (i.e. the Other of the sexual satisfaction) is complete.

Another answer would be to tear off from the mother that which will anyway not be part of the exchange, which does not occur and which, as soon as torn off, becomes a waste.

One may, for sure, think of the development of the ravage as a function of *penisneid*.

In all cases, it is, if we may say so, a ravage linked to the impossible exchange, something in the mother escaped from the symbolic law, which should have made her an object in the structure of the symbolic exchange. Therefore, she tends to remain a real Other, understood as the Other of the enjoyment (*jouissance*). She then calls either for the impossible fusion or the persecution.

For every subject in this situation, the origin, or what Lacan names the prime adventure of what happened around the desire of the child, which is always the same, is different. However, it seems to me that the ravage stems from a defect, which affects, in what Lacan calls the triad, the language. Thus, in one case, the language is reduced to the insult, which, therefore, consists of the subject' being; in another case, this is the lie, it may also be the rejection, which caused the death of the subject; in another case, this is the seduction.

This modelisation remains fundamental. Lacan, however, addresses these issues through another avenue. In "Le savoir du psychanalyste", he characterizes one of the two aspects of feminine sexuality in its relation with the phallic function, as "wanting to take it from the man" (March 3, 1972). The reading, last year, by Eric Laurent and Jacques-Alain Miller of Lacan's text on the "*Ravissement de Lol V Stein*" and which is the basis for the theme chosen for the workshop of the clinical sections due next year, allows us to propose another interpretation, let's say a supplementary one, of the ravage. It fits adequately in this register of seduction, pointed out by the way by Freud.

Let's propose the following thesis: the ravage is the ravishing. This is in what I am committed through the analyzing speech and accumulated knowledge. The first quality required from an analyst is to let himself be taught by this speech, easily, which is often opposed to anxiety and guilt, as noticed by M. Kusnierek during a presentation at a meeting of the AE of the ECF (Ecole de la Cause Freudienne).

J.A.Miller set that the ravishment is linked to the body, or more precisely to the fact of having a body, which, consequently may be stolen. The ravishment belongs to the register of the having but it has also something to do with the being. The mother is obviously a big stealer of bodies, by structure let's say (from the point of view of her structure), because she talks, but she is a child's ravisher too. The bursting out of the ravage in the analytical connection give an emphasis on the body, and more precisely on the body whom the subject is, so to speak, deprived of.

In this same Seminar V p275 (French edition), Lacan referred already to the question of the body. He wrote: «in the imaginary connection...the reduction of the captivating images to the central image of the body, is not without bond to the fundamental connection of the subject to the significant triad. » I consider this word of «captivation » to be a word which anticipates the one of « ravishment ». This ravishment may appear as a visceral rejection of one's own body, a de-personalisation, linked to a de-phallicisation, of self disappearance or even a reduction of the analyst to silence, modes undoubtedly determined by the way the language leaves its mark.

I therefore suggest that the ravishment is a form of the non symbolical loss, the loss by the subject of the image of his body, in the desire of the Other. A fall of the subject occurs along with a loss of the Other of the desire. A young girl falls into a hole. She, strictly speaking, has

no room anymore, unlike the Descartes's piece of wax of which remains its extension. The father, or the nomination function, works however but leaves empty a no longer marked, nameless area. There is no room anymore in front of another, who is unbreakable. To come back through the empty space supposes the exhaustion of the objects by whom the Other finds himself then provided again. It is often-times within the borders limits of the apparatus of the speech, in the space of the passions of the being, that the splitting occurs, which opens again this realm of ravishment. Thus it is so difficult to include it again.

Between the ravage as a phallic claim or *penisneid* and the ravage as ravishment or disappearance, there is no opposition so to speak. It is in the nevrosis intimately linked. In one case, the emphasis is put on the signifier of the desire and therefore on the value, in another the emphasis is on the body, let's say on the mark, the sign and so the object.

The main question, on the part of the desire of the analyst, is to find the spring, which does not prevent the connection with the Other of the desire. This is a narrow and unique path in each cure and for each subject. The reference to the father, who says yes, a solution that Lacan present in seminar V, often remains useless in regard of the ravage, and the reference to the truth as an effect is of little weight. The post-Freudians chose to take the one pathway of the repair, path that Melanie Klein herself ascertained at the twilight of her life and practice. Therefore it occurs to me that there is only one possible solution: to put a bar on the unsplitable Other and to go to the nomination of the place in the unwarranted desire. The solution does not only come along the name, but pass by the extension too: the body.

We shall now reach our last issue: Lacan, in the text about M. Duras, speaks of Marguerite d'Angouleme's severe and militant charity, and his last sentence evokes Duras' charity which does not leave much hope. It is not without evoking the famous «decharite » from Lacan's text «Television ». I still do not know exactly what it means, but I feel there is a lead in that word, which could bring an answer to a question required by analytic practice.

The ability of teaching is the condition of the survival of psychoanalysis and the guarantee for a school not to be a conservatory. This teaching crystallizes at the junctions of the impossible to analyze. There is the place of the pass, because it mobilizes in the subject involved in the analysis, the desire, at the very point where love does not support anymore the impossible, which persists beyond. Beyond the wall of love, there is nothing but the real. How to touch it in the appropriate way, since, to become an analyst, one has to do so sooner or later.