

Anxiety The Seminar Of Jacques Lacan Book X

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Anxiety: The Seminar of Jacques Lacan, Book X | Wiley
Lacan. Seminar, Book X: Anxiety [excerpt] Alain Badiou. translated by Barbara P. Fulks. We see one of the summits of classical Lacanian art in Anxiety, the tenth seminar, of which Jacques-Alain Miller has just given us a singularly transparent transcription. One should not thus be surprised that one of its motifs is that of Pascalian simplicity.

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Jacques Lacan is widely recognized as a key figure in the history of psychoanalysis and one of the most influential thinkers of the 20th Century. In Anxiety, now available paperback, he explores the nature of anxiety, suggesting that it is not nostalgia for the object that causes anxiety but rather its imminence. In what was to be the last of his year-long seminars at Saint-Anne hospital, Lacan’s 1962-63 lessons form the keystone to this classic phase of his teaching. Here we meet for the first time the notorious a in its oral, anal, scopic and vociferated guises, alongside Lacan’s exploration of the question of the ‘analyst’s desire’. Arriving at these concepts from a multitude of angles, Lacan leads his audience with great care through a range of recurring themes such as anxiety between jouissance and desire, counter-transference and interpretation, and the fantasy and its frame. This important volume, which forms Book X of The Seminar of Jacques Lacan, will be of great interest to students and practitioners of psychoanalysis and to students and scholars throughout the humanities and social sciences, from literature and critical theory to sociology, psychology and gender studies.

"Alcibiades attempted to seduce Socrates, he wanted to make him, and in the most openly avowed way possible, into someone instrumental and subordinate to what? To the object of Alcibiades's desire – ágalma, the good object. I would go even further. How can we analysts fail to recognize what is involved? He says quite clearly: Socrates has the good object in his stomach. Here Socrates is nothing but the envelope in which the object of desire is found. It is in order to clearly emphasize that he is nothing but this envelope that Alcibiades tries to show that Socrates is desire's serf in his relations with Alcibiades, that Socrates is enslaved to Alcibiades by his desire. Although Alcibiades was aware that Socrates desired him, he wanted to see Socrates's desire manifest itself in a sign, in order to know that the other – the object, ágalma – was at his mercy. Now, it is precisely because he failed in this undertaking that Alcibiades disgraces himself, and makes of his confession something that is so affectively laden. The daemon of Αἰδώς (Aidós), Shame, about which I spoke to you before in this context, is what intervenes here. This is what is violated here. The most shocking secret is unveiled before everyone; the ultimate mainspring of desire, which in love relations must always be more or less dissimulated, is revealed – its aim is the fall of the Other, A, into the other, a." Jacques Lacan

‘The unfulfilled and unsatisfied mother around whom the child ascends the upward slope of his narcissism is someone real. She is right there, and like all other unfulfilled creatures, she is in search of what she can devour, quaerens quem devoret. What the child once found as a means of quashing the symbolic unfulfilment is what he may possibly find across from him again as a wide-open maw... To be devoured is a grave danger that our fantasies reveal to us. We find it at the origin, and we find it again at this turn in the path where it yields us the essential form in which phobia presents. We find it again when we look at the fears of Little Hans... With the support of what I have shown you today, you will better see the relationships between phobia and perversion... I will go so far as to say that you will interpret the case better than did Freud himself.’ Extract from Chapter XI ‘It’s no accident that what has been perceived but dimly, yet perceived nevertheless, is that castration bears just as much relation to the mother as to the father. We can see in the description of the primordial situation how maternal castration implies for the child the possibility of devoration and biting. In relation to this anteriority of maternal castration, paternal castration is a substitute.’ Extract from Chapter XXI ‘[In the case of little Hans] the initial transformation, which will prove decisive, [is] the transformation of the biting into the unscrewing of the bathtub, which is something utterly different, in particular for the relationship between the protagonists: Voraciously to bite the mother, as an act or an apprehension of her altogether natural signification, indeed to dread in return the notorious biting that is incarnated by the horse, is something quite different from unscrewing, from ousting, the mother, and mobilising her in this business, bringing her into the system as a whole, for this first time as a mobile element and, by like token, an element that is equivalent to all the rest.’ Extract from Chapter XXIII

Designed for novices as well as students of psychology and literary criticism, these systematic lectures do much to clarify Lacan's groundbreaking work on the birth of the subject and its links with Freud's theory of drives. Moreover, they answer some of the criticisms that have been leveled at Lacan by forms of psychoanalysis unable or unwilling to incorporate his ideas.

In his famous seminar on ethics, Jacques Lacan uses this question as his departure point for a re-examination of Freud's work and the experience of psychoanalysis in relation to ethics. Delving into the psychoanalyst's inevitable involvement with ethical questions, Lacan clarifies many of his key concepts. During the seminar he discusses the problem of sublimation, the paradox of jouissance, the essence of tragedy, and the tragic dimension of analytical experience. One of the most influential French intellectuals of this century, Lacan is seen here at the height of his powers.

‘Ten times, an elderly grey-haired man gets up on the stage. Ten times puffing and sighing. Ten times slowly tracing out strange multi-coloured arabesques that interweave, curling with the meanders of his speech, by turns fluid and uneasy. A whole crowd looks on, transfixed by this enigma-made-man, absorbing the ipse dixit and anticipating some illumination that is taking its time to appear. Non lucet. It’s shady in here, and the Théodores go hunting for their matches. Still, they say, cuicumque in sua arte perito credendum est, whosoever is expert in his art is to be lent credence. At what point is a person mad? The master himself poses the question. That was back in the day. Those were the mysteries of Paris forty years hence. A Dante clasping Virgil’s hand to be led through the circles of the Inferno, Lacan took the hand of James Joyce, the unreadable Irishman, and, in the wake of this slender Commander of the Faithless, made with heavy and faltering step onto the incandescent zone where symptomatic women and ravaging men burn and writhe. An equivocal troupe was in the struggling audience: his son-in-law; a dishevelled writer, young and just as unreadable back then; two dialoguing mathematicians; and a professor from Lyon vouching for the seriousness of the whole affair. A discreet Pasiphae was being put to work backstage. Smirk then, my good fellows! Be my guest. Make fun of it all! That’s what our comic illusion is for. That way, you shall know nothing of what is happening right before your very eyes: the most carefully considered, the most lucid, and the most intrepid calling into question of the art that Freud invented, better known under its pseudonym: psychoanalysis’. Jacques-Alain Miller

The author's writings, and especially the seminars for which he has become famous, have provoked intense controversies in French analytic circles, requiring as they do a radical reappraisal of the legacy bequeathed by Freud. This volume is based on a year's seminar, which is of particular importance because he was addressing a larger, less specialist audience than ever before, amongst whom he could not assume familiarity with his work. For his listeners then, and for his readers now, he wanted "to introduce a certain coherence into the major concepts on which psycho-analysis is based", namely the unconscious, repetition, the transference and the drive. In re-defining these four concepts he explores the question that, as he puts it, moves from "Is psycho-analysis a science?" to "What is a science that includes psycho-analysis?"

The Lacanian Review (TLR) is a semiannual English-language journal of psychoanalysis, with bilingual (French - English) presentations of texts by Jacques Lacan and Jacques-Alain Miller. TLR publishes writing from prominent international figures of the Lacanian Orientation, featuring new theoretical developments in psychoanalysis, testimonies of the pass, dialogues with other discourses, and articles on contemporary culture, politics, art and science. Each issue explores a theme intersecting the symptoms of our era and emerging work in the New Lacanian School (NLS) and the World Association of Psychoanalysis (WAP). In issue 6 of The Lacanian Review (TLR), there is not a moment to lose. The acceleration of culture and the vertiginous pressure of the drive seem to collapse the instant to see, the time to understand and the moment to conclude. The urgent subject of the now cannot catch up to rapid cycles of political upheaval and social media streams turned into torrents of data. Production overflows consumption in a tidal wave of imaginary cacophony. How does psychoanalysis today respond to urgent times?For its 6th issue, The Lacanian Review (TLR) tasks the signifier, Urgent!, to orient the work of the New Lacanian School (NLS) in examining the urgent cases that occupy our clinic in preparation for the 2019 NLS Congress in Tel Aviv: ¡URGENT! Tracing the edge of the latest Lacan, Bernard Seynhaeve (President of the NLS) curated a series of newly established texts by Jacques Lacan and Jacques-Alain Miller, translated by Russell Grigg, appearing in the first ever bilingual featured section of TLR. Four lessons from the seminars of Jacques-Alain Miller frame this issue.TLR 6 draws heavily from the work of the current Analysts of the School to explore four new fundamental concepts of psychoanalysis: Pass, Real Unconscious, Urgent Cases, and Satisfaction. Interviews with Angelina Harari (President of the WAP), Ricardo Seldes (Director of Pausa), and Lee Edelman (Professor of English Literature at Tufts University) elaborate fundamental concepts across the work of the School One, the clinic of applied analysis, and literary theory in dialogue with psychoanalysis. A groundbreaking orientation text by Eric Laurent from the 2018 Congress of the World Association of Psychoanalysis (WAP) will be published for the first time in English, along with clinical cases exploring transference and psychosis. And finally, approaching the problem of temporality in psychoanalysis, this issue spans Freudian time-management to the logic of the cut in the Lacanian Orientation.TLR is published by the New Lacanian School

