

Love, Transference and the Dimension of Deception

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Transference, between reason and love's cunning

After an experience of supervision, I thought that the analyst has to be unsuspecting when it comes to the love's cunning. I also thought that the *analysand* has to persuade one to believe in his own truth, and, even more, that the analyst has to authorize him to abstain from any interpretation that may denounce that deception.

"Love's cunning" is opposed to Reason's cunning. In a quote from "The Freudian Thing," Lacan states "if Reason is as cunning as Hegel said, it will do its job on us without your help"². On the other hand, according to Freud, admit the love's cunning is a means to make it work with us. The access to the love is not without acceptance to be deceived.

Fiction, from the symbolic to the real

The fiction is no longer centered on the truth/lie relationship, in the sense that the lie proclaims desire's truth. On the contrary, the fiction considered in relation to the real, consists of creating something that does not exist, something which can only be accessed through analysis.

In Seminar VIII, Lacan tells us "We arrive at the point where transference appears as speaking as a source of fiction". According to Lacan, what changes is the fact that the fiction the subject constructs no longer relies on the symbolic, but appears from the real.

Between the object a and the articulation of the subject with the real

In Seminar XI, in the chapter entitled "In you more than you," Lacan introduces alienation drawing the attention on the discovery the analyst makes when analysis is pushed thanks to the deception of transference.

The expression "... because I love in you something more than you - *the object petit a* - I mutilate you" seems to suggest that the possibility of resolving the dimension of deception in transference would lie in the blocking of the ghost that supports the transference, when the function of the object a becomes pushed thanks to the *agalma* within the transference.

We find the point of deception in the imaginary facet of transference love that actualizes the real aspect of the analyst's presence. At the point when one discovers the presence of the analyst as object *a*, in that same place, one supposes a knowledge that produces a crossing that is both epistemic and libidinal. The analyst as object *a* occupies the place of the semblant in the analyst's discourse and supports the supposition of knowledge.

1. Zully Flomenbaum is a member of the GIEP and a member of the NLS, and also the *plus-one* of a cartel Towards the Congress on *Effets du transfert*.

2. « Si la raison est si rusée que Hegel l'a dit, elle fera bien sans vous son ouvrage » J. Lacan, *La chose freudienne*, Écrits, Seuil, Paris 1966, p. 409.

Lacan's last teaching rests upon the dimension of object a and points to the characterization illustrated by Eric Laurent in *L'envers de la biopolitique* (2016), in a sub-chapter entitled "Rupture with phallic dialectics" where he alludes to J.-A. Miller, the knots and the *sinthome*. E. Laurent states that "this new point of departure has as a consequence a doctrine of love that is not founded in the narcissism of the image, but on the articulation of the subject with the real, which supposes a definition of love that is not narcissistic... Narcissistic love is that which points to an image, while Lacanian love is that which points to the subject. The supposed subject is love, as it introduces knowledge and meaning in the real."³

Conclusion

While we are in the dimension of the symbolic and the imaginary, love appears in its necessary dimension. Meanwhile, in the dimension of the real, it appears in the order of contingency, given that in the analytical operation it is about the mise-en-scene of conditions that generate the possibility of an encounter. The operation of not denouncing the dimension of deception is the possibility of generating that encounter, something which is beyond love's craftiness.

3. Laurent E. : *El Reverso de la Biopolítica*, Buenos Aires. Grama, 2016, p. 85. (Translation done by me, ZF)