

## Transference and object a

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There is no doubt that an analytic relationship is established through transference. Lacanian theory has taught us that for an analysand to enter into an analytic condition, a requirement of two elements is necessary. Firstly, there has to be a proper constitution of a symptom, and secondly an existence of a supposition of a subject supposed to know. The analyst has knowledge on his side, as knowledge is the other term of the unconscious. However, knowledge slips away and what is present is the barred subject.

At the same time, transference is love, as the mere result of this lack of knowledge. Even if we interpret signifiers with accuracy, there is no guarantee for it.

As Lacan explains, “the analyst is situated in the position of he who contains *agalma*, the fundamental object involved in the subject’s analysis, as linked and conditioned by the subject’s vacillating relationship that I characterize as constituting the fundamental fantasy, inaugurating the locus in which the subject can be fixated as desire.”<sup>2</sup>

In the course of an analysis, there is a transition of the *eromenos* (the loved one) to *erastes* (the lover), hence the one that the analyst desires becomes the desirer. The analyst assists the analysand to make that step, so that the latter acts towards the hidden object *a* of desire.

According to Lacan, “what is at stake in analysis is nothing other than bringing to light manifestations of the subject’s desire.”<sup>3</sup> Responding to the demand leaves the locus of desire, as articulated metonymically, elided. As Socrates addresses, *epainei*, to Agathon for Alcibiades response for love, he also vivifies the object that is the object of his desire.

M.-H. Brousse highlights that an analysis is about moving the subject from the Other’s demand to the object<sup>4</sup>. As long as the construction of the object *a* is established in the fundamental fantasy, and analysis is centered around the mode of *jouissance*. In the end the object is revealed without the veil of the Other’s demand but as pure hole, pure nothingness. Then, it appears that the Other demands nothing, as barred A. “The Other’s demand is but a construction, for the Other does not exist. In analysis you go from A to barred A, and from the imaginization of the object to the bare emptiness of the object.”<sup>5</sup>

Transference holds and supports desire for the subject who complains about the Other’s demand. To do an analysis, is to give up *jouissance* of the Other’s demand and become subject of desire.

1. Member of the Hellenic Society-NLS and of a cartel towards the NLS 2018 Congress on “Seminar VIII - Transference ordinary and not so”.

2. Lacan, J.: Seminar Book VIII, *Transference*, transl. B. Fink. UK: Polity, 2006, p. 193

3. *Ibid.*, p. 197

4. Brousse, M. -H.: *Reading Seminar XI*. New York: State University of New York Press, p. 114-115.

5. *Ibid.*, p.115.