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Richard G. Klein

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<td>Wo es war soll Ich werden; New Introductory Lectures, S.E. XXXI page 80</td>
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<td>44</td>
<td>Here in the field of the dream, you are at home; The Interpretation of Dreams page 549</td>
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<td>Where it was, the Ich— the subject, not psychology, must come into existence</td>
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<td>But the subject is there to rediscover where it was</td>
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<td>33</td>
<td>Whatever it is, I must go there, because, somewhere, this unconscious reveals itself</td>
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<td>45</td>
<td>Where it was, the subject must come into existence</td>
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“Where It was, I must come into being.
This goal is one of reintegration and harmony, I might even say of reconciliation [Versohnung].” (Écrits-The Instance of the Letter, 524).

In Seminar VI Lacan explains his choice of alternative translation and presents Freud’s maxim as an ethical matter – a duty – to put oneself in the place where one’s desire is articulated. This place is the place wo Es war, where It was – namely, where unconscious desire has been spoken:

“I must come to be where it was’. It is very precise, it is this Ich which is not das Ich which is not the ego, which is an Ich, the Ich used as subject of the sentence. Where it has been, the place where it speaks. Where it speaks, namely where a moment before there was something which is unconscious desire, I must designate myself there, there I must be this I which is the goal, the end, the term of analysis before it is named, before it is formed, before it is articulated, if indeed it ever is, because as well in the Freudian formula this soll Ich werden, this ‘it must be, this I must become’, is the subject of a becoming, of a duty which is proposed to you.
We must re-conquer the lost field of the being of the subject as Freud says in the same sentence in a nice comparison, like the re-conquest by Holland from the Zuider Zee of lands which could be peacefully conquered. This field of the unconscious which we must win in the great analytic work is indeed what is in question. But before this is done there where it has been, what designates for us the place of this I which must come to birth? .... Very exactly the function and the term of what is in question in the unconscious.” (Seminar VI-Desire & Its Interpretation, 20.05.1959.)

**SEM XI FFC Excerpts on Names of the Father and desire.**

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<td>“So hysteria places us, I would say, on the track of some kind of original sin in analysis. There has to be one. The truth is perhaps simply one thing, namely, the desire of Freud himself, the fact that something in Freud, was never analysed. What I had to say on the Names-of-the-Father had no other purpose, in fact, than to put in question the origin, to discover by what privilege Freud’s desire was able to find the entrance into the field of experience he designates as the unconscious. It is absolutely essential that we should go back to this origin if we wish to put analysis on its feet.”</td>
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<td>I-13</td>
<td>“Freud’s desire, however, I have placed at a higher level. I have said the Freudian field of analytic practice remained dependent on a certain original desire, which always plays an ambiguous, but dominant role in the transmission of psychoanalysis.”</td>
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<td>II-27</td>
<td>“Furthermore, do we not see, behind this, the emergence of that which forced Freud to find in the myths of the death of the father the regulation of his desire?”</td>
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<td>II-28</td>
<td>“As far as Freud and his relation to the Father are concerned, let us not forget that, despite all of his efforts to understand, he was forced to admit, to a woman of his acquaintance, that, for him the question—<em>What does a women want?</em>—remained unanswered.”</td>
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<td>III-34</td>
<td>“It is precisely a reality which incompletely transferred, seems here to be shaking the dreamer from his sleep? Why, if not to suggest a mystery that is simply the world of the beyond, and some secret or other shared by father and the son who says to him, <em>Father, can’t you see I’m burning?</em> What is he burning with, if not with that which we see emerging at other points designated by the Freudian topology, namely, the weight of the sins of the father, borne by the ghost in the myth of Hamlet, which Freud couples with the myth of Oedipus? The father, the Name-of-the-father, sustains the structure of desire with the structure of the law—but the inheritance of the father is that which Kierkegaard designates for us, namely, his sin.”</td>
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<td>IV-48</td>
<td>“It is not only <em>Wiederkehr</em> in the sense of that which has been repressed—the very constitution of the field of the unconscious is based on <em>Wiederkehr</em>. It is there that Freud bases his certainty. But it is quite obvious that it is not from there that it comes to him. It comes to him from the fact that he recognizes the law of his own desire. He would not have been able to advance with this bet of certainty if he had not been guided in it, as his writings show, by his self-analysis. And what is his self-analysis, if not the brilliant mapping of the law of desire suspended in the Name-of-the-Father. Freud advances, sustained by a certain relation to his desire, and by his own achievement, namely, the constitution of psychoanalysis.”</td>
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| V-54         | “If you wish to understand what is Freud’s true occupation as the function of phantasy is revealed to him, remember the development, which is so central for us, of the Wolf Man. He applies himself, in a way that can almost be described as anguish, to the question—what is the first encounter, the real, that lies behind his phantasy? We feel that throughout this analysis, this real brings with it the subject, almost by force, so directing the research that, after all, we
can today ask ourselves whether this fever, this presence, this desire of Freud is not that which, in his patient, might have conditioned the belated accident of his psychosis.”

| V-58 | “Is there not more reality in this message than in the noise by which the father also identifies the strange reality of what is happening in the room next door. Is not the missed reality that caused the death of the child expressed in these words? Freud himself does not tell us that we must recognize in this sentence what perpetuates for the father those words forever separated from the dead child that were said to him, perhaps, Freud supposes, because of the fever—but who knows, perhaps these words perpetuate the remorse felt by the father that the man he has put at his son’s bedside to watch over him may not be up to his task:” |

| V-59 | “Thus the encounter forever missed, has occurred between dream and awakening, between the person who is still asleep and whose dream we will not know and the person who has dreamt merely in order not to wake up, For it is not that, in the dream, he persuades himself that the son is still alive. But the terrible vision of the dead son taking the father by the arm designates a beyond that makes itself heard in the dream, Desire manifests itself in the dream by the loss expressed in an image at the most cruel point of the object. It is only in the dream that this truly unique encounter can occur. Only a rite, an endlessly repeated act, can commemorate this not very memorable encounter—for no one can say hat the death of a child is, except the father qua father, that is to say, no conscious being,

For the true formula of atheism is not God is dead—even by basing the origin of the function of the father upon his murder, Freud protects the father-the true formula for atheism is God is unconscious.” |

| IX-113 | “Icons—the Christ in triumph in the vault at Daphnis or the admirable Byzantine mosaics—undoubtedly have the effect of holding us under their gaze. We might stop there, but were we to do so we would not really grasp the motive that made the painter set about making this icon, or the motive it satisfies in being presented to us. It is something to do with the gaze, of course, but there is more to it than that. What makes the value of the icon is that the god it represents is also looking at it. It is intended to please God. At this level, the artist is operating on the sacrificial plane—he is playing with those things, in this case images, that may arouse the desire of God.

Indeed, God is the creator of certain images—we see this in Genesis, with the Zelem Elohim. And iconoclastic thought itself still preserves this when it declares there is a god that does not care for this. He is certainly alone in this. But I do not want to go too far today in a direction that would take us right to the heart of one of the most essential elements of the province of the Names-of-the-Father: a certain pact may be signed beyond every image. Where we are, the image remains a go-between with the divinity—if Jaweh forbids the Jews to make idols, it is because they give pleasure to the other gods. In a certain register it is not God who is not anthropomorphic, it is man who is begged not to be so. But that's enough of that.” |

| XIX-248 | “If this year I had done the seminar I intended doing on the Names-of-the-Father—but the Lord with unpronounceable name is precisely he who sends children to barren women and old men. The fundamentally transbiological character of paternity, introduced by the tradition of the destiny of the chosen people, has something that is originally repressed there,” |

| XIX-258 | P.Kaufmann: “Is there not some kind of connection between what you have said again, on the subject of Booz and Theodore Reik, and that you have said, elsewhere, concerning the father at the beginning of chapter seven of ‘The Interpretation of Dreams’

Lacan: It’s quite clear, he is asleep—that’s all there is to it. He is asleep so that we should sleep too, that is to say, so that we should understand only what there is to be understood. I wanted to bring in the Jewish tradition, in order to take things up where Freud left them, because after all it is not for nothing that the pen fell from Freud’s hands when he had reached the division of the subject [RK note—probably Freud’s paper “Splitting of the Ego in the Process of Defense, 1940e [1938] ] , and that just previously he had written, in Moses and Monotheism, one of the most radical critiques of the Jewish tradition.” |