

1968 NOTE ON THE FATHER AND UNIVERSALISM

1968	Jun	19	Séminaire 15: L'acte psychanalytique--Conférence
1968	Jul	?	Résumé du Séminaire 14 (1966-1967): La logique du fantasm
1968	Oct	12	Note à propos de: « Une névrose démoniaque au XVIIe siècle »
1968	Nov	13	Séminaire 16: D'un L'autre à l'autre; leçon 1

<p>Intervention sur l'exposé de M. de Certeau : « Ce que Freud fait de l'histoire. Note à propos de : « Une névrose démoniaque au XVIIe siècle », Congrès de Strasbourg, le 12 octobre 1968 après-midi, publié dans <i>Lettres de L'école Freudienne</i> 1969 n° 7 page 84.</p>	<p>Intervention on the presentation of M. de Certeau: "What Freud does with history. Notes on: "A Seventeenth Century Demonological Neurosis"^{rgk}", at the Strasbourg Congress, afternoon of October 12, 1968, published in <i>Lettres de L'école Freudienne</i> 1969 n° 7 page 84. rgk: see S.E. XIX, "A Seventeenth Century Demonological Neurosis" pages 68-105; and see G.W. ,13, "Eine Teufelsneurose im Siebzehnten Jahrhundert", pages 317-353.</p>
<p>The French text is from <i>Pas-tout Lacan</i></p>	<p>This translation is from <i>The Lacanian Review</i> No. 3; April 1st, 2017; pages 9-10</p>
<p>[...] Discussion :</p>	<p>[...] Discussion:</p>
<p>Jacques Lacan</p>	<p>Translated by Russell Grigg</p>
<p>Il est tout à fait frappant de voir dans Freud le polymorphisme de ce qui concerne ce rapport au père. Tout le monde a l'air de dire que le mythe d'Œdipe, cela va de soi ; moi, je demande à voir. La névrose démoniaque est là-dessus très importante.</p> <p>La possession au dix-septième siècle est à comprendre dans un certain contexte concernant le père qui touche les structures les plus profondes. Mais la question que vous nous posez est de savoir où est maintenant cette chose.</p> <p>Je crois qu'à notre époque, la trace, la cicatrice de l'évaporation du père, c'est ce que nous pourrions mettre sous la rubrique et le titre général de la ségrégation.</p> <p>Nous croyons que l'universalisme, la communication de notre civilisation homogénéise les rapports entre les hommes.</p> <p>Je pense au contraire que ce qui caractérise notre siècle, et nous ne pouvons pas ne pas nous en apercevoir, c'est une ségrégation ramifiée, renforcée, se recoupant à tous les niveaux, qui ne fait que multiplier les barrières, rendant compte de la stérilité étonnante de tout ce qui peut se passer dans tout un champ ; je crois que c'est là qu'il faut voir le nerf de la question que vous avez soulevée.</p>	<p>It is most striking to see how polymorphous the relation to the father is in Freud. Everybody seems to think that the Oedipus myth is self-evident. I am not so sure about that.</p> <p>Demoniacal neurosis is highly relevant here.</p> <p>Demoniacal possession in the 17th century must be understood in a certain context concerning the father, which has implications for the most deep-rooted structures. But the question you are raising here is: what about it today?</p> <p>I believe that in our day and age, we could classify the mark, the scar, left by the father's disappearance under the heading and general notion of <i>segregation</i>.</p> <p>The common belief is that our civilisation's universalism and communication standardize human relations.</p> <p>I, on the contrary, believe that what characterizes our century—and we cannot fail to be aware of it—is a complex, reinforced and constantly overlapping form of segregation that only manages to generate more and more barriers. This explains the astonishing sterility of everything that can happen in an entire field. I think this is the essence of the question you have raised.</p>

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	<p>Michel de Certeau [1925-1986], a Jesuit, philosopher and historian of religions, took part in the creation of <i>the École freudienne de Paris</i> in 1964. He taught at the Department of Psychoanalysis between 1968 and 1971. The presentation to which Lacan refers here comprises two developments. The first concerns history in its twofold character, both as legend, and as an operative process that transforms the relationship between historians and past objects. This reflection leads to a denunciation of the way in which Freudian concepts like the death of the father, the Oedipus complex, or transference, are sometimes used to make up for historians' lack of knowledge.</p> <p>The second point relates to the 1922 study that Freud devoted to the demonic neurosis of the painter Christoph Haitzman, a 17th century artist who made a pact with the devil. After undergoing an exorcism, he became a priest of the Brothers Hospitallers. Freud interprets this archetypical case of possession without difficulty. Working from a description of the episode that had been preserved in Mariazell's manuscript in Vienna, Freud shows how an ambivalent relation to the father accounts for the onset and trajectory of this neurosis. The pact with the devil came after the death of Haitzman's father; it was a solution to his melancholia. His subsequent entry into the order of the Brothers Hospitallers then allowed him to be a son, one of the faithful.</p> <p>If Freud's text is concerned with the series of masks worn by the degraded father, Michel de Certeau ends up asking what happens when there is no longer any father to dedicate oneself to. It is to this question, among others, that Lacan responds here.</p> <p>Lara Sokolowsky</p>
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