

## **Colette Soler at Après-Coup in NYC. May 11,12, 2012.**

(Copied down at the time and typed out later by Judith Hamilton, Lacan Toronto. Any mistakes are my own and I would be glad to correct them, at [jehamilton@rogers.com](mailto:jehamilton@rogers.com))

(Core concepts: affects, unconscious, *lalangue*, enigmatic affects, being, love, hatred, transference affects, repetition, the Real unconscious, the One, end of analysis, symptom, *sinthome*, satisfaction, enthusiasm)

### **AFFECTS IN PSYCHOANALYSIS**

Psychoanalysis deals with affects. Psychoanalytic practice wants to treat and to cure suffering which is produced by the neurotic and psychotic symptom. Affect is from the unconscious.

How can we have power on affects through speech? Affects linked to symptoms are discordant with reality; not understood by the other; impossible to share. Social and educational discourse is unable to correct them.

Freud – we can cure them with the material (indirect) of the unconscious; through deciphering, because the affects lie (*the proton pseudos*). The little phobic girl – of *Freud's Project for a Scientific Psychology* (1895) - can't enter the shops because of fear – possible boys in the shop; original source was sexual seduction years earlier. Her current fear – lies about its cause. Shop, boy, different signifiers; affects displaced along the chain of signifiers. So affect is not a compass, but the signifiers are. Only with linking signifiers with affect can we proceed. Lacan agrees with Freud up to this point.

Freud always thought symptom reduction is partial; for example, depression in women due to "castration"; protestation in men. Lacan thought neurotic suffering could be reduced. The irreducibility of castration does not prevent reduction of neurotic suffering (Seminar X 1962-63).

Lacan – change-of-life feelings (affect) is a proof of the end of analysis. From Seminar XX, 1972-73, affects are of the unconscious, but what or which unconscious. In the beginning, completely Freudian; introduced linguistic concepts. Unconscious is structured like a language insofar as it is decipherable; signified is desire.

But the unconscious excludes exhaustive deciphering. The unconscious deciphers language always in a hypothetical way. Lacan's last thesis – unconscious is made with *lalangue*. This new conception

allowed Lacan to grasp some new affects called enigmatic affects. Effects of *lalangue*: affects plus signifiers.

“Where the unconscious of *lalangue* was, I never will come.”  
Testimony of experience --> testifies to enigmatic affects.

1. The main part of affects – not enigmatic – seem to correspond with life experiences. Affects produced by the social link. Familiar to the subject and understandable to the other.
2. Other affects – surprising to the other – e.g. subject suffering from “being looked at”. These come from the fantasm. Not surprising to the subject.
3. An affect impossible to understand. It confounds the subject themselves. Enigmatic. Unforeseeable discordance. Phenomenological presence. From unknown knowledge of *lalangue*. Can’t know in signifying terms. Known simply by testimony.

In the 1960’s Lacan already set up an exceptional affect – anguish – which never deceives. It designates what the signifier cannot reveal, the obscure object *a*, the gap in the Other. Cannot know of the desire of the Other.

In 1975 Lacan said – we can put an end to analysis when the subject is able to be “alive”.

Enigmatic Affects: They don’t lie about their cause. Affects that “know” – a forcing of something; signs of the presence of *lalangue*.

### **LOVE** (an enigmatic affect)

True love for someone is always mysterious. Love and hatred are linked. Lacan introduced something new about them.

Buddhism – love and hatred are passions of Being. What Lacan called Being at first was lack of Being. Passions of Being are produced by the lack of being but at the same time looking for being. Language produces a structural lack; affect produced by the lack of being is looking for being. Love is the son of poverty. It dreams of becoming rich; wants a surplus of being to compensate for lack. Love produces an effect on Being – a feeling of plenitude.

1954 Lacan distinguished between love and libido. Love has nothing to do with ...?... which are in the imaginary and the symbolic. Not to do with satisfaction, but with Being. Reality is of speech; love can’t be

spoken about if the symbolic doesn't exist. In psychosis, in which the symbolic is not established, love is a dead issue. Why does Lacan always qualify love in a pejorative way – it is illusory, blind, lies, is comic; it intends to give but wants to take; "I don't love him." - in *Télévision*. Supposes Being of one is in the other. Formula applies to psychosis.

## **HATRED**

Hatred rejects the Being of the other; it does not lie. Love is an enigmatic affect. Reveals what we are unable to know in signifying language, unconscious knowledge.

Love recognizes in the other how it is affected by the real effect of *lalangue*, *jouissance*; love affects the body, not the subject. What Freud calls the castration of *jouissance* and of knowledge. The being of *jouissance* we call symptom. Positivity of *jouissance*. Implies the exile of the sexual relationship.

Love is related to the real. To recognize and to know are different things. Love also comes from a lack of Being. We are a knowledge of language.

Recognition is enigmatic, or is in co-habitation with *lalangue*; because (of a?) gap in (the) unconscious something is produced in love. Lacan restores its dimension of mystery; impossible to share and to justify.

It is only by the affect that ... Freud tried to decrease the mystery of love. Lacan says love has to do with the real, increasing the mystery of love.

Freud – love is explained by the unconscious. Lacan – love produces the most discordant relations, the most discordant experiences.

Love does not change hatred which aims at the existence of the other. Hatred has nothing to do with the unconscious. Solid hatred aims at being – being, not the lack of being; hatred comes closest to "murdering" what in the other...

Hatred produces.....relationship of affect. – tries to establish a relation with the real of the other. Love – point of failure. Hatred doesn't...

There's no such thing as a sexual relationship. There is such a thing as One. No-one to diminish. The lacking substitute is hatred... True love gives way to hatred. Love is on the side of the negativity of... Hatred is on the side of positivity.

Why is love unable... ...love speaks from the place of exile. Love looks for union, even fusion; looks for what the two share. Love is the power of delusion. Love flatters the "I don't want to know" of humanity.

Love establishes.....between two subjects.

Hatred – affect more adjusted....

Love is unitary; something to do with the real. In difference – more "univalent" than... We can't praise "hatred". Hatred – must not confuse its lucidity with a desire of knowledge. Doesn't want to know, but equates... With knowledge...

### **TRANSFERENTIAL AFFECTS**

Transference has been confused with the feelings it produces. Freud described the affects?/effects? of infantile neurosis. If this... Freud saw the end of analysis as an impasse because of the penis envy in women and fear of passivity in men. Called it the bedrock of castration.

Positive transference – normal. Transferential love is not any love. It's love directed to knowledge. Common love – asks for reciprocity. Transferential love asks mainly for knowledge from the S-S-S (*Sujet-Supposé-Savoir*). It gives itself a new partner; a change, to answer the question of its being.

On the side of the analyst – acts the role necessary to support this usage. Counter-transference is an obstacle to love. Hostility...

Hatred is never transferential; never addresses itself to unconscious knowledge. True hatred would be the end of transference. Love addresses itself to the subject, not to the being. The subject is an effect of language.

*Parle-être* – the individual, not the subject; the body which supports and sustains the subject and the affects.

This new approach is first referred to in the Preface to the English translation of Seminar XI – 1976. The cure – *ché vuoi?* - looks for an answer from someone/something. This points to S-S-S. Need this to have transference. Distinguish transference (with desire and S-S-S) from imaginary aspect of the relationship (which does not have these).

Sheila Cavanagh: Are love and hatred distinguished by the sexes?

Colette Soler: Lacan said that love is a feminine affect. Though the

great lovers are men. Freud said men love women who are narcissistic and self-sufficient. Since love = lack and the female lacks, and the male "has", it would seem that he therefore doesn't love. But they each have a different kind of jouissance: for a man, love is "self-evident"; it "goes without saying"; whereas for a woman, love is not self-evident and she needs the "saying" of it. Because man is satisfied with his jouissance and woman is not?

Lacan wrote: "when a man loves, he loves as a woman."

Makario Giraldo: Knowledge of the unconscious is "savoir". Yes. In Seminar XX, unconscious knowledge is not the knowledge of science. Spoken knowledge – from the unconscious; we attempt to grasp the signifiers of the unconscious in speech.

Knowledge (in the form of signifiers) is enjoyed – the formal element of the signifier as defined by the One yields jouissance. Therefore speaking yields jouissance because we use signifiers.

Jouissance of the acquisition of knowledge is the same as the jouissance of its exercise. Gathering information, by contrast, is not enjoyable. (We can say the computer thinks, but not that it "knows".) Prior to this, Lacan linked the formal element of signifiers with loss (reduced jouissance). However, in Seminar XX, signifiers provide jouissance.

The bath of *lalangue* is a continuum; signifiers are discrete, and discontinuous. Acquisition of *lalangue* is linked to the early maternal care of the body. It is from this beginning that the signifier becomes linked with enjoyment. At the beginning Lacan spoke of the "lack of being". The objet *a* is a "lack of jouissance", not "lack of being".

"Transference" implies the S-S-S working in the relationship, using speech. Feelings are effects of transference. "Repetition" concept is important.

## **REPETITION**

Freud – 1914 – wrote of repetition as a return of the repressed, but without a beyond. In *Beyond the Pleasure Principle* (1921) he thinks of it as "beyond".

Lacan also needed 2 steps to perceive that repetition was something new in Freud.

Lacan, 1955 – said Freud discovered the unconscious - return of the sign, insistence of the sign. In 1964, Lacan says with "repetition"

Freud perceives something more. The unconscious ciphers jouissance. Prior to this, the unconscious was a chain with desire.

First time of "traumatic" experience, establish the unary trait (the mark of the experience). Involves loss. It is during the second time that the experience is experienced for the first time. Involves repetition. The repetition is constitutive of the subject. (*tuché, automaton* in Seminar XI, 1964) In *Logic of the Fantasm*, Seminar XIV (1966-67). Conference in Baltimore. The first repetition constitutes the subject, the subject of the "lack". He has no partner.

The end of analysis – not the impasse of castration of Freud. Lacan says success is possible.

Desire – is to be recognized as a being.

**UNCONSCIOUS AS REAL**, not as Symbolic (until 1970, signifying chain, main meaning about desire as Freud said, graph of desire with unconscious structured as a language)

Practical Consequences of the Change at the Level of the Affects.

For years comments on the affects, but not underlined. All the affects Lacan thought of as linked with desire, associated with the "lack of being".

For the unconscious as Real – not a chain, discrete elements, the One, without meaning, without the meaning of desire; the body is not just an image, but the substance of jouissance; how is an affect linked with the stature of jouissance?

THEORY OF AFFECTS – layered.

First layer – affects of the body, which affects the subject. How we feel in everyday life; how our jouissance is organized, is touched by the effects of the unconscious.

2. The unconscious is impossible to grasp, to know it and all its effects. It's by the enigmatic affects that we have testimony of *lalangue's* effects through affects.

3. Anxiety – reveals objet *a*; love – testimony of the effect of the unknown unconscious.

AFFECTS AT THE END OF ANALYSIS – Preface to English language edition of Seminar XI. Change between 1967 (Proposition for the analyst of the school – the *passe*) and 1976 Preface. Not a completely new idea of unconscious; still part associated with language; still

signifying chain; graph of desire is useful; resolution of the symptom; enigma of desire by way of object *a*. In the graph of desire, the signified is desire, the *x* of desire, where the object *a* is written. The subject obtains the effects of the solution of desire.

However, the affect of mourning is linked with the limit of knowledge of the unconscious as language, even if he could continue to decipher. Throughout analysis are different mourning's, different renunciations. But it will be impossible to answer the question of his being with signifiers. The subject perceives that he's no more than an object. It's impossible to formulate with signifier. Objet *a* is heterogeneous with knowledge; it is a hole in knowledge. *Savoir* is not useful, is a vain knowledge of being which always escapes.

Transference is a love directed to knowledge, but the knowledge is not complete; perception of impasse. Like renunciation "I came to know the limit of what I can know about my unconscious." We are not outside the problem of knowledge.

Lacan said that at the end, the subject remains subjected to unforeseeable affects. The subject does not dominate the affects coming from his unconscious because the unconscious is inexhaustible.

Matheme of transference:  $S / (S_1, S_2, S_3, \dots, S_n)$  Indefinite signifiers still go on. No last word; no last signifier as a point of anchorage. No  $S(\bar{A})$

Historical problem in the psychoanalytic movement: One group said that analyst has no knowledge at the end of analysis. Lacan protests - not that there is no knowledge but the analyst should know what the analyst should know.

In *L'Étourdit*, July 1972 – just after Seminar XIX "*...ou Pire*". "There's such a thing as One." Just before Seminar XX; the only text he wrote without being asked for it. The last piece based on the unconscious as signifying chain. The end of the analysis is an end of "knowledge", *un savoir*; certainty of knowledge: i.e. the impossibility of the knowledge of 1. Sexual, 2. Meaning, 3. Signification.

The Real is impossible. But not any Real. The Real of the impossible is the Real proper to the unconscious, the unconscious as language, signifying chain, in the symbolic. To know the impossible is to know the limit of knowledge. This Real should be demonstrated by the analysis – it demonstrates the impossible.

How the process of speech can be a demonstration – at the end of the German edition of *Ecrits* – the impossible is demonstrated in an indirect way – what is written in analysis by way of speech – nothing which doesn't belong to the register of the One – insistence of writing the One – we cannot write the two of the sexual relation.

So from impotence (we can always hope it is not forever or for everyone) to impossibility (forever, everyone). Knowledge of the impossible reduces the illusion of impotence; also cures the depressive affect of impotence. Individual feels relief because no longer guilty of what it can't do. This knowledge cures the feelings of castration that Freud left in impasse. This is about the unconscious as language.

So main affect at the end of analysis remains mourning plus satisfaction of achieving this knowledge of the limit of knowledge. Not mourning of knowledge this time but mourning of the object, the analyst as incarnated by the process.

In an end with an epistemological (about knowledge) condition, the affect is secondary.

**Starting with the Real unconscious:** have elements without meaning; cannot formulate an epistemological conclusion; cannot demonstrate the Real of the Real unconscious.

So we are outside meaning, outside signifiers. An unconscious which manifests itself in phenomena – epiphanic unconscious (à la Joyce Seminar XXIII, 1975-76). Two main manifestations: not unified; the unconscious is always at work; never on strike; at work in the formations of the unconscious. These are ephemeral manifestations of the unconscious. But every manifestation has the characteristic of the One. The unconscious ciphers *jouissance*. So far we tried to decipher the unconscious.

Lacan says the answer of the ciphered unconscious is the castrated One; the *jouissance* of the divided subject – which makes for the function the subject (seen in the concept of repetition in Lacan). So formations of the unconscious previously related to meaning are now presenting as a ciphering of the *jouissance*.

Why did we not think of deciphering before Freud? Noone was interested in lapses. It is the Freud practice of free association that has taught us to suppose this formation has a meaning. But in itself, it doesn't have meaning. It is a choice with Freud. As we give meaning by interpretation, we try to cure the symptom with the truth of the interpretation.



## **SYMPTOM AT THE END**

Everlasting – duration and weight. The symptom is what takes people to analysis. The symptom as defined by Lacan at the end of his teaching (XX *Encore*; XXII *RSI*). It makes exist the unconscious; it is the main manifestation of the unconscious. Lacan here differentiates unconscious and symptom. In the *sinthome* he opposed symbol and symptom. The symptom carries the unconscious in the Real.

Existence is the proper of the Real just as the hole is the proper of the symbolic.

The letter – the identifier to itself; not a signifier; the One of the signifier.

A series – the lack is here at this level: 1, 1, 1, .... $S_n$  - in ciphering of the unconscious, each is not identical to itself.

$\Sigma$  - symptom; a One; letter; is identical to itself. Second exception of symptom.

Symptom – extracted from... outside the series of the unconscious.

Function – constituting the indefinite series in a set; make it closed.

$\Sigma$ , the One, letter - Is the symptom the One exception outside the set.

Seminar XX – a signifying swarm of Ones.  $S_1(S_1(S_1 \rightarrow S_2))$  A master signifier – assures the unity of the subject's copulation with language. "Unarities." This One (incarnated in *lalangue*) remains uncertain, indeterminate. i.e. we can't know with certainty what is this exceptional One. We can't know the letter of our symptom. It is hypothetical. (Thinking we can find it is to create an imperative impossible to satisfy.)

After the schema, the signifier of the One (swarm) it is not just any old signifier; it is a signifying order insofar as it is instituted on the basis of the rule of the chain subsists.

In *RSI*, 1974-5 – a consistence with the symptom. Beginning of *sinthome* – changes the definition of the exception to the "saying".

Symptom is the 4<sup>th</sup> register.

First time of the symptom is an exception.

Symptom – coming from the symbolic, extending into the Real (outside Symbolic and Imaginary).

In "The Instance of the Letter..." - (metaphor, metonymy) Lacan uses the terms "consists" and "insists". He defines the Letter as the localization of the signifier (not itself a signifier).

Now there is a change (at the beginning of the *sinthome*) – This Letter is different – this letter is identical to itself; not related to the signifier. The *sinthome* in Joyce – is the "saying", the existential; something real; what someone is saying (not the enunciation we could decipher because made of metaphor and metonymy).

When we speak, there are three registers: symbolic – symbol; imaginary – representation; real – not possible to say; plus the 4<sup>th</sup> – the saying.

First definition of "signifier of the real" – "preliminary question" – is outside the signifying chain. E.g. "sow" in Freud's story; doesn't belong to the signifying chain of the subject.

The One as symptom, Letter – the element is enjoyed; it fixes jouissance of the body.

The saying (*dire*) may order the jouissances – phallic, meaning, J (A)

The 4<sup>th</sup> ring is the knotting, the knot of the three orders.

"existential" I(A) – comment on the report of Daniel Lagache. Idea of the big Other; didn't speak about superego because it exists on an existential level; something heard – weight on the subject of what was said; evokes the existential perspective because it was lettered.

Phenomenon – disorder – symptom – present in any condition: neurotic, psychotic or perverse.

In psychoanalytic discourse we want to "cure" the symptom. But it's not the same kind of symptom.

$S_1$ /Trauma becomes  $S_2/S_1$  becomes  $S_3/S_2$

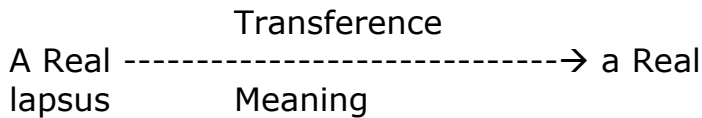
The One of the signifier. Signification of desire (on the desire line of the graph of desire) gives the repressed signifier without any meaning.

The series – on the practical level, interpreting a series produces meaning e.g. in the Ratman of Freud. Meaning is between Symbolic and Imaginary. Analysis gives to the analysand the meaning of his symptom. The meanings are heterogeneous with the "meaning".

A One(1, 1, 1, ... $S_n$ ) From the concept of repetition.

Letter Meaning The whole is without meaning.

Function of the Real at the end of analysis. First sentence of the Preface – trajectory of analysis – reduction of the Freudian term. “When the space of a lapsus no longer carries any meaning (interpretation) then only is one sure that one is in the unconscious.” “Space” – of transference is the space which we associate with signifiers; to find the signifier of the lapsus:



A signifier intruding in the speech. To do psychoanalysis we have a passion for meaning. It’s about our own existence. Why am I born? Looks to the discourse of the family.

The traumatism – the key – sometimes we think it is linked to the suffering, but really it is linked to the outside-meaning. Usually the first experience of trauma was not labelled; individual only experienced the jouissance.

How can we stop the incessant deciphering – not without something Real, something outside-meaning, as in *L’Etourdit*. The Real as “impossible to write the sexual relation”. But this Real exists for any analysand because it is linked to the.....of language. So analysands can communicate with each other. But it is the element of the Real – peculiar, particular – because used only by the every one – because each has their own *lalangue* – impossible to assert or affirm. It is a Real, just experience – by One and for one – the fall of the meaning has been experienced.

One knows oneself. *Soi*

When we find meaning there is jouissance. But when we have the achievement of no meaning (of the real unconscious), there is no jouissance. We don’t substitute with satisfaction of the Real. There is no friendship with the real unconscious. Outside of transference there is no friendship, no “love”. So we don’t pass from the love of knowledge to the love of the Real. At the end, we need a fall of meaning – fall of transference (subject, desire, love) – fall of the S-S-S.

“All I can do is tell the truth and there is no truth that does not lie.”

## **LAST PHASE OF ANALYSIS**

Lacan spoke of it in "*The direction of the treatment...*" He evoked Balint, the first one who developed an idea of the last period of analysis. A reprise; no new material. But it is the last Truth that is obtained in this last period.

If I attend to the "truth" (related to the Real), I lie. If I attend to the "subject", I re-enter the transference.

Portrait of the last phase: the work of transference is able to produce all it can: all the associated affects (e.g. of identifications, projections), knows the fantasm (the little fiction that orders all his relation with the world). There is a way of sorting out and balancing between the real of "I don't love (another)" (no more transference) and "I can't establish the Truth" (impossible). This model of balancing, this is satisfactory. Like satisfaction, it is acquired only when used by the individual called the analysand. Balancing between two kinds of suffering – between can't see the truth and not bearing the Real (the without meaning). With use, there is satisfaction produced by the usage between the running after the Truth and experiencing the outside-meaning in time – with enigmatic affects. These affects are testimony of a certain impossible. Proof of what the analysand has experienced without being able to speak it.

The epistemic effects after anguish and love. A satisfaction that marks the end. What's new is not that there is satisfaction – like the end of mourning – but it is a new function of revealing that the subject has authentically experienced the balancing at the end. Not the satisfaction described in *L'Étourdit* but the satisfaction which has the value of the conclusion.

Previous end was conclusion/affect as secondary. Now the end is affect-satisfaction/conclusion, where affect is more important.

The "mirage" of the truth – because it is always only half-said and always lies. It has no other end than that which marks the end of analysis. There is no signifier of the end, only a change in satisfaction. And a coherence – at the end, the subject is happy to be living.

We have to correct a lot of things Lacan said before. We can no longer say the "unanalyzed" or "analyzed", because analysis is a work in process.

Regarding someone who has experienced the change of satisfaction that defines the end: Think of enthusiasm (1974) and satisfaction (in the Preface). This change is always contingent, unforeseeable, just possible, what "could not have not happened". (Different from the Proposition and in *L'Étourdit* because in these the end depends on the structure, knowledge of the objet *a*, the One.) This end doesn't suppress the constraint of the structure but is contingent on what the analysand is.

"*Letter to the Italians*" - Lacan writes: to be your analysts choose those who have experienced the affect of enthusiasm. Not enough to just be analyzed to be an analyst, but rather, must have the enthusiasm of having experienced the change.

What happens when in this being this satisfaction is not produced. Nevertheless the analysis stops – perhaps because of getting tired of trying to balance the two sides of the model.

It is an urgency to give this satisfaction – question is raised of how can one satisfy this urgency - Why? If an analysis doesn't give this satisfaction, the analyst leaves the analysand in the double suffering/torments of the last period. Only someone who has experienced it can be sure that it is possible for another analysand. And also doesn't make a false promise to the analysand.

Two kinds of knowing: 1. Knowing of knowledge – can produce signifiers, and 2. Knowing not translatable in signifier terms.

What is this satisfaction – It is not the satisfaction of knowledge, but of doing enough; marks the end of hunting for the "mirage" of Truth.

Three kinds of ends: 1. Ends before entering the last period – grasps something of the truth of his fantasm; end of identification with the fantasm. 2. Enters the last period: a. urgent kind; b. experience no end, but the analysis stops. These "non-ends" don't matter so much if he doesn't become an analyst.

Promotes: a difference in listening to the affects of the analysand versus mainly to the structure of knowledge.

Use value versus exchange value.

In the "*Letter to the Italians*" – the *congenère* will not recognize it in the *passe*, but people who have experienced it recognize it in the other. Lacan knows that it changes something about the *passe*.

Last sentences: The lack of the lack (anguish) makes the Real, which....cork....its antinomy to verisimilitude (*vrai-semblants*) Cannot be cured by psychoanalysis // seems like the truth

There is no lack in the Real. The lack he is speaking about – the object is defined as the lack. So this means the lack of the lacking object.

Unconscious knowledge is knowledge without lack.

The Real here is the real of the symptom, the One identical to himself, only consists of jouissance.

The fixation of jouissance in the symptom has nothing to do with the truth of the subject. (In Freudian analysis the symptom is proposed to be related to the truth.)

Trauma: fist fixation of jouissance occurs in the history in an accidental way, by the *tuché* of the traumatism, traumatism of jouissance outside-meaning. This jouissance is fixed and continues in the subject. It does not stop being written, but nothing to do with the Truth because Truth of the subject is related to the desire of the Other.

Symptom – at the beginning, Lacan thinks of it as something to be alleviated, but later the symptom compensates for the lack of sexual relation, so we don't want to get rid of it.

Testify – about the lie of the Truth (the antinomy to the appearance of the true.)

Passe – not ask for the disappearance of the fundamental symptom.

Transference – related to the S-S-S in analysis (being inserted into the relation). For Descartes it was God; mathematics. This transference ends with the end of a S-S-S.

There is not transference to a school.

Think of transference in intention and in extension.

Transference *de travail* – the fact that desire produces desire in the Other.

Transference to psychoanalysis (the corpus, the text).

Psychoanalysis should have a level of extension.

Adjust one conception of the interpretation – what the analyst says...?