

**INTRODUCTION**

νῦν δ' εἰδέεσθαι οἴομαι ἃ ἐπὶ τῷ ὄντι ἐστὶν  
These papers constitute the result of the first Homage to Freud in Australia on the fortieth anniversary of his death, and this first volume should be made known by an introduction which in the form of a Πρσ-λογοζ situates the position of the School.

It was on the sixth of December 1896 that Freud mentioned in a letter the advice of old Candide "travailler sans raisonner . . . ." while giving the formula of the Unbewusst.

After eighty four years of psychoanalytic history, on the fifth of January in nineteen eighty, Lacan applied the same advice, in a letter to the members of L'Ecole Freudienne de Paris. In the intervening eighty four years, there are the efforts of two men, trying to maintain the discovery of the Unbewusst at the height of its original level.

The first of these two letters bears a formula which, until Lacan's work, nobody dared to point out as the true formula of the psychic apparatus which Freud resumed later in 1925 in the 'mystic' "Wunderblock". This is where we find the first hypothesis of the apparatus in conjunction with chapter seven of the "Traumdeutung". In that 'mystic', Freud stated:

"All the forms of auxiliary apparatus which we have invented for the improvement or intensification of our sensory functions are built on the same model as the sense organs themselves or portions of them: for instance, spectacles, photographic cameras, ear-trumpets. Measured by this standard, devices to aid our memory seem particularly imperfect, since our mental apparatus accomplishes precisely what they cannot: it has an unlimited receptive capacity for new perceptions and nevertheless lays down permanent — even though not unalterable — memory-traces of them. As long ago as 1900 I gave expression in *The Interpretation of Dreams* to a suspicion that this unusual capacity was to be divided between two different systems (or organs of the mental apparatus). According to this view, we possess a system *Pcpt.-Cs.*, which receives perceptions but retains no permanent trace of them, so that it can react like a clean sheet to every new perception; while the per-

manent traces of the excitations which have been received are preserved in 'mnemic systems' lying behind the perceptual system. Later, in *Beyond the Pleasure Principle* (1920), I added a remark to the effect that the inexplicable phenomenon of consciousness arises in the perceptual system *instead of* the permanent traces."

Freud's letter started with the following passage (which the Standard Edition of Strachey had suppressed).

"Because I feel dead tired but mentally fresh after having fulfilled for once the measure of work and income (10 hours, 100 florins) that I need for my welfare, I will try to explain with simplicity my most recent *bit of speculation*."

It is this "bit of speculation" summarized in the formula, which The Freudian School of Melbourne has chosen as its seal. A seal that as such is symbolic and indicates for us that if psychoanalysis wants to be at the height of its founder it would only be possible if this formula could be read against the malformation of a "Weltanschauung" of the ego. The School stressed the "Unbewusst — sein", that one which allowed Lacan's letter of the fifth of January nineteen eighty to appear. A letter which stresses the same "Unbewusst" when it is Freudian.

If the hand of Lacan on the cover of this book has received the super imposition of that formula, it is because from the beginning, his work has had the clear purpose of maintaining the originality of the Freudian discovery. Even if for that purpose he not only suffered "ex-communication" in the past but; like Spinoza, before him, as Lacan himself called it, "the Chammata, which consists of appending the clause of no return" to the kherem. Lacan fulfills for this reason the function of an hallucination in the official psychoanalytic circles, where his discourse per-severes — because since Freud we know that the fate of the Verwerft is to reappear from the 'real'.

Lacan dis-solved his own School when it became a resistance to the psychoanalytic discourse. It is the Freudian "Unbewusst" which always situates the true analyst in the 'impossible' task of speaking "without the slightest hope — notably of being listened to".

Here is the complete text of Lacan's letter:

"I speak without the slightest hope — notably of being listened to.

I know what I am doing — allowing for that which is unconscious. This is my advantage over the man who thinks and does not notice that he speaks first — an advantage that I only owe to my experience.

For in the interval between the word which he misunderstands and the one which he believes he makes himself think is where man stumbles — which does not encourage him.

So that man thinks feebly, more feebly the angrier he becomes . . . precisely because he stumbles.

There is a problem of the school. This isn't an enigma. I am also paying attention to it, not prematurely.

This problem shows itself as such by having a solution: this is the dis-solution.

I mean the association which gives this school its legal status.

It would be sufficient for one to flee to give freedom to all, in my knot this is true of each of us, it must be so for me in my school.

I have resolved to do this because, if I did not oppose it, it would function against the purpose for which I founded it.

So be it for a labour, I have said, which in the field opened by Freud, restores the cutting edge of its truth — which brings back the original praxis which he instituted in the name of psychoanalysis in the duty which belongs to him in this world — which by an assiduous critique denounces its deviations and compromises which impede its progress by degrading its use. I maintain this objective.

This is why I dissolve. And I am not complaining of the said "members of the freudian school" — rather I thank them for having taught me where I have failed — that is to say where I am falling down.

This lesson is precious to me. I shall put it to good use.

In other words, I persevere.

And I call on those who wish to continue, this January 1980, with Lacan to assemble immediately.

Let them make themselves known to me by written application. Within ten days, to cut short the prevailing debility, I will publish the first adherents accepted by me as commitment to the "assiduous critique" of those "deviations and compromises" which the Ecole Freudienne de Paris has nourished.

Demonstrating by action that it is not by their deed that my school would become an institution, the product of a consolidated group, at the expense of the effect of the discourse expected from experience — when that experience is Freudian. We know the price which Freud had to pay for allowing the psychoanalytic group to dominate the discourse, thus becoming a Church.

The International, for that is its name, reduces itself to a symptom which Freud expected it to be. But it is not the International which counts. It is the Church, the true one which supports marxism by giving it new blood in a renewed sense. Why not psychoanalysis when it changes direction?

I am not saying this for idle banter. The stability of religion stems from the fact that the sense is always religious.

From whence my obstinacy in my course of mathemes — which excludes nothing but demonstrates that the analyst should adhere to his function.

If I persevere (père-sévère), it is because experience acquired demands counter experience which compensates.

I do not need many people. And there are some which I do not need at all.

I leave them aside so that they can show me what they can do aside from encumbering me, and reducing to nothing a teaching where everything has weight.

Those I admit with me, will they do better? At least they will have the advantage of being given the opportunity to do so.

The directorate of the Ecole Freudienne de Paris, as I have composed it, will expedite those so-called current matters which are outstanding, until such time as an extraordinary assembly, to be the last, to be convened at a suitable time as required by law, proceeds to the distribution of its chattels, as estimated by the treasurers René Bailly and Solange Faladé.

Jacques Lacan (Paris, 5/1/80)"

I founded The Freudian School of Melbourne in 1977. My intention since then has been clear: to speak psychoanalysis without concessions in order to recover the Freudian experience, namely, the subversion of the subject. Being 'a little too self evident', we will remind the reader that Lacan's 'Ecrits' has only been — known — translated into English in 1975. This did not happen by chance . . . but it is not my intention to write history, Lacan's letter is precise enough to make any comment unnecessary. The direction of The School following the teachings of the Freudian Unbewusst transmitted by Lacan, proposes, as its own duty that the psychoanalytic act is always an ACT of ETHICS.

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