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As Lacan advises, we have to "distinguish love as an imaginary passion from the active gift which it constitutes on the symbolic plane" (Seminar I, p.276, my italics). That said, a condition of love is that these symbolic relations be subverted. Love entails what Lacan calls a "veritable subduction of the symbolic" (Seminar I, p.142). We should bear in this term 'subduction' its geological resonance - the pushing of one tectonic plate under another in the force their collision.

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Lacan on Love: An Exploration of Lacan's Seminar VIII ...

In this lively and wide-ranging exploration of love throughout the ages, Bruce Fink argues that it can. Taking within his compass a vast array of traditions from Antiquity to the courtly love poets, Christian love, and Romanticism, and providing an in-depth examination of Freud and Lacan on love and libido, Fink unpacks Lacan's paradoxical claim that love is giving what you don't have.

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Lacan on Love: An Exploration of Lacan's Seminar VIII, Transference (English Edition) eBook: Fink, Bruce: Amazon.de: Kindle-Shop

Quintessentially fascinating, love intrigues and perplexes us, and drives much of what we do in life. As wary as we may be of its illusions and disappointments, many of us fall blindly into its traps and become ensnared time and again. Deliriously mad excitement turns to disenchantment, if not deadening repetition, and we wonder how we shall ever break out of this vicious cycle. Can psychoanalysis - with ample assistance from philosophers, poets, novelists, and songwriters - give us a new perspective on the wellsprings and course of love? Can it help us fathom how and why we are often looking for love in all the wrong places, and are fundamentally confused about "what love really is"? In this lively and wide-ranging exploration of love throughout the ages, Fink argues that it can. Taking within his compass a vast array of traditions - from Antiquity to the courtly love poets, Christian love, and Romanticism - and providing an in-depth examination of Freud and Lacan on love and libido, Fink unpacks Lacan's paradoxical claim that "love is giving what you don't have." He shows how the emptiness or lack we feel within ourselves gets covered over or entwined in love, and how it is possible and indeed vital to give something to another that we feel we ourselves don't have. This first-ever commentary on Lacan's Seminar VIII, Transference, provides readers with a clear and systematic introduction to Lacan's views on love. It will be of great value to students and scholars of psychology and of the humanities generally, and to analysts of all persuasions.

Examines Lacan's key seminar on sexual difference, knowledge, desire, and love.

A psychoanalytic and philosophical exploration of sublimation as a key term in Jacques Lacan's theories of ethics and feminine sexuality. Jacques Lacan claimed that his theory of feminine sexuality, including the infamous proposition, "the Woman does not exist," constituted a revision of his earlier work on "the ethics of psychoanalysis." In *Imagine There's No Woman*, Joan Copjec shows how Freud's ragtag, nearly incoherent notion of sublimation was refashioned by Lacan to become the key term in his ethics. To trace the link between feminine being and Lacan's ethics of sublimation, Copjec argues, one must take the negative proposition about the woman's existence not as just another nominalist denunciation of thought's illusions about the existence of universals, but as recognition of the power of thought, which posits and gives birth to the difference of objects from themselves. While the relativist position currently dominant insists on the difference between my views and another's, Lacan insists on this difference within the object I see. The popular position fuels the disaffection with which we regard a world in a state of decomposition, whereas the Lacanian alternative urges our investment in a world that awaits our invention. In the book's first part, Copjec explores positive acts of invention/sublimation: Antigone's burial of her brother, the silhouettes by the young black artist Kara Walker, Cindy Sherman's Untitled Film Stills, and Stella Dallas's final gesture toward her daughter in the well-known melodrama. In the second part, the focus shifts to sublimation's adversary, the cruelly uncreative superego, as Copjec analyzes Kant's concept of radical evil, envy's corruption of liberal demands for equality and justice, and the difference between sublimation and perversion. Maintaining her focus on artistic texts, she weaves her arguments through discussions of Pasolini's *Salò*, the film noir classic *Laura*, and the Zapruder film of the Kennedy assassination.

"There was a time when I felt that I had grasped Lacan's essential being from within - that I had gained, as it were, an apprehension of his relation to the world, a mysterious access to that intimate place from which sprang his relation to people and things, and even to himself. It was as if I had slipped within him." In this short book, Catherine Millot offers a richly evocative reflection on her life as analysand and lover of the greatest psychoanalyst since Freud. Dwelling on their time together in Paris and in Lacan's country house in Guitrancourt, as well as describing their many travels, Millot provides unparalleled insights into Lacan's character as well as his encounters with other major European thinkers of the time. She also sheds new light on key themes, including Lacan's obsession with the Borromean knot and gradual descent into silence, all enlivened by her unique perspective. This beautifully written memoir, awarded the André Gide Prize for Literature, will be of interest to anyone wishing to understand the life and character of a thinker who continues to exert a wide influence in psychoanalysis and across the humanities and social sciences.

"Alcibiades attempted to seduce Socrates, he wanted to make him, and in the most openly avowed way possible, into someone instrumental and subordinate to what? To the object of Alcibiades's desire - agalma, the good object. I would go even further. How can we analysts fail to recognize what is involved? He says quite clearly: Socrates has the good object in his stomach. Here Socrates is nothing but the envelope in which the object of desire is found. It is in order to clearly emphasize that he is nothing but this envelope that Alcibiades tries to show that Socrates is desire's serf in his relations with Alcibiades, that Socrates is enslaved to Alcibiades by his desire. Although Alcibiades was aware that Socrates desired him, he wanted to see Socrates's desire manifest itself in a sign, in order to know that the other - the object, agalma - was at his mercy. Now, it is precisely because he failed in this undertaking that Alcibiades disgraces himself, and makes of his confession something that is so affectively laden. The daemon of ????? (Aïdós), Shame, about which I spoke to you before in this context, is what intervenes here. This is what is violated here. The most shocking secret is unveiled before everyone; the ultimate mainspring of desire, which in love relations must always be more or less dissimulated, is revealed - its aim is the fall of the Other, *A*, into the other, *a*." Jacques Lacan

A startling psycholinguistic exploration of the boundaries of love and knowledge.

This early work by Sigmund Freud was originally published in 1912 and we are now republishing it with a brand new introductory biography. 'On the Universal Tendency to Debasement in the Sphere of Love' is an essay on the causes of psychological impotence. Sigmund Schlomo Freud was born on 6th May 1856, in the Moravian town of Pöbber, now part of the Czech Republic. He studied a variety of subjects, including philosophy, physiology, and zoology, graduating with an MD in 1881. Freud made a huge and lasting contribution to the field of psychology with many of his methods still being used in modern psychoanalysis. He inspired much discussion on the wealth of theories he produced and the reactions to his works began a century of great psychological investigation.

In his famous seminar on ethics, Jacques Lacan uses this question as his departure point for a re-examination of Freud's work and the experience of psychoanalysis in relation to ethics. Delving into the psychoanalyst's inevitable involvement with ethical questions, Lacan clarifies many of his key concepts. During the seminar he discusses the problem of sublimation, the paradox of jouissance, the essence of tragedy, and the tragic dimension of analytical experience. One of the most influential French intellectuals of this century, Lacan is seen here at the height of his powers.

The first essay, "The Impossible Couple", is both a humorous and razor-sharp analysis of the contemporary relationship between man and woman. In the second essay, "Fleeing Fathers", the author demonstrates that today the Freudian Oedipus complex has disappeared, with a resulting shattering of classic gender roles. Post-modern morals are strange compared to previous morality, because they convey an obligation to enjoy. Things become even stranger when one finds that the expected enjoyment fails to come and, instead of that, we are faced with boredom, anxiety, and anger. The author reconsiders the opposition between Eros and Thanatos as an opposition between two forms of sexual pleasure. The fact that this opposition is ever present in heterosexual love demonstrates that gender differentiation goes beyond temporal cultural forms. Accessibly written and provocatively argued, *Love in a Time of Loneliness* is a polemic whose very informality belies its serious intent. In these three fascinating essays, The author leaves the ordinary paths of thinking and sets out to discover what drives us in sex and love.

The work of Jacques Lacan is second only to Freud in its impact on psychoanalysis. Yannis Stavrakakis clearly examines Lacan's challenging views on time, history, language, alterity, desire and sexuality from a political standpoint. It is the first book to provide an overview of the social and political implications of Lacan's work as a whole for students coming to Lacan for the first time. The first part of Lacan and the Political offers a straightforward and systematic assessment of the importance of Lacan's categories and theoretical constructions for concrete political analysis. The second half of the book applies Lacanian theory to specific examples of widely discussed political issues, such as Green ideology, the question of democracy and the hegemony of advertising in contemporary culture.