

Conference 2 - 4 November 2007
Challenging cultures of Death: Mercy Not sacrifice
Trinity College Dublin

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Constructing a world in common....

In his book "Culture and its Discontents" written a short time before the Second World War in Europe, Freud wrote that *the tireless expansive tendency of Eros may become the starting point of new interrogations*.¹ While he wonders how to combat the disturbance brought to communal life by the human impulse of aggression and self annihilation, he launches a vibrant call to the forces of Eros: *And now it must be expected that the other of the two "celestial powers", the eternal Eros, will make an effort to assert himself in the fight against his equally immortal adversary*.² He also wrote to Einstein that *"anything that establishes bonds of feeling among men can only act against war"*.³ Freud opened the direction of the mobilisation of Eros' forces but he does not answer the question: How do we construct a world in common?

Weaving incomparable exchanges

In order to try to find my way through this question, I am going to take the risk of a weaving with multiple hands and voices. Am I going to dare to go around in the links of the beginnings of psychoanalysis between Freud and Lou Andreas-Salomé⁴, get closer to Anna Freud⁵ or Otto Rank⁶? Let go my shuttle in order to join some extracts of

¹ Freud Sigmund, *Malaise dans la Civilisation*, Oeuvres complètes, Volume XVIII, PUF, 2002, p. 304, note 1. For practical reasons, all the references in this paper are made to the french editions of the cited texts.

² Freud Sigmund, *Malaise dans la civilisation*, Oeuvres complètes, Volume XVIII, PUF, 2002, p. 333

³ Freud Sigmund, *Why war?*, Oeuvres complètes tome XIX, PUF, 1995, p.78-79

⁴ Lou Andreas-Salomé (1861-1937), a german intellectual and a psychoanalyst had an exceptional destiny. She was the friend of Friedrich Nietzsche and Rainer Maria Rilke, before being linked for 25 years of history to the founder of psychoanalysis. Freud was dazzled by this woman that he tenderly loved and with whom he exchanged an long and very interesting correspondance until his death.

⁵ Anna Freud (1895-1982), daughter of Sigmund Freud, British psychoanalyst, founder of the Hampstead Child Therapy Clinic. Guarantor of the Freudian inheritance, she took care of the publication of her father's works and of the archives.

⁶ Otto Rank, born Rosenfeld (1884-1939), an Austrian psychoanalyst had an preeminent position in the first Freudian circle. In 1923, he published « the trauma of birth », supporting the idea that at birth all human beings are submitted to a major trauma that they try to overcome by unconsciously aspiring to return in the maternal uterus. His views were close to those that Mélanie Klein was also trying to elaborate. The initial separation from the mother was understood as the prototype of psychic anxiety.

philosophical texts by Friedrich Nietzsche⁷ or Martin Buber⁸, poetic texts by Rainer Maria Rilke⁹ and theatre verse by Jean Racine¹⁰? To further enlarge the web of my free going around to psychoanalysts like Monique Schneider¹¹ and Françoise Davoine et Jean-Max Gaudillère¹²?

Letting vibrate and resonate bits of texts and expressive relational moments might help to create an impressionist canvas, from one edge to the other, in half colours, letting see through the setting up of a structure for a world of living together, as it is deposited in the affect, and which encourages in turn communal life.

An "encounter-event"¹³

A work of thought depends also on alive encounters. Personally, I was launched in my reflection by a remarkable exhibition organised in the year 2000, in Brussels by Paul

⁷ Friedrich Nietzsche (1844-1900), German philosopher who conceived the philosophy of the will to power, coming out of the continuous growth of vital forces. He was in love with Lou Andreas Salomé: « *Lou, dear heart, I feel in you all the impetus of the most elevated soul...* ». He asked her to marry him in 1882 and she refused but she wrote his first ever biography. Nietzsche wished for a *party of peace, the party of the oppressed...* for Europe. *Against the feeling of revenge and resentment*. This is the Nietzschean transvaluation that is not without resonance with the Freudian work. Nietzsche and Freud have something of two discourses in conjunction who despite different codes and distinct keys, traverse similar linguistic zones and determine, each one in his own way, radical forms of subversion.

⁸ Martin Buber (1878-1965), philosopher born in Vienna and dead in Jerusalem. He fled Nazi Germany in 1938 and settled in Palestine where, following the creation of the state of Israel, he led a group concerned with the dialogue with Arabs. He's one of the more important representatives of Jewish existentialism, a precursor of Emmanuel Levinas and of contemporary thought on personal relation to the other and on the dyad.

⁹ Rainer Maria Rilke (1875-1926), German lyrical poet. He has written on underground nether world where poetry germinates and matures. In *Liturgie of the Hours*, the *Duino Elegies* and the *Sonnets to Orpheus*, he occupies the vacant centre, he fills it with a sacred and mythical work that he opposes to the triumphal myth. He prefers Narcissus and Orpheus to Prometheus. He has had a four-year long affair with Lou Andreas-Salomé. After they broke up, they remained linked by a profound friendship until the poet's death.

¹⁰ Jean Racine (1639-1699), French dramatical poet who realised the ideal of classical tragedy. His works present a simple and clear plot that directly unfolds out of the character's passions.

¹¹ Monique Schneider, French philosopher and psychoanalyst who analyses the stakes of the sexual divide and the interlacing of the sexes. She works on the points that were at once muzzled and opened at the foundational moment of psychoanalytic history: infantile trauma, seduction, relation to the feminine apprehended as an originary location.

¹² Françoise Davoine et Jean-Max Gaudillère, have both made advanced studies of classical literature, and are doctors in sociology. As French psychoanalysts and in the framework of their practice, they have long established the links between researchers with clinicians on madness in the U.S..

¹³ Expressions between quotes refer to precise concepts elaborated by Bracha Ettinger

Vandenbroeck under the "Borderline" project. It presented Berber women's¹⁴ art and a series of paintings of the artist and psychoanalyst Bracha L. Ettinger¹⁵. For me, it was a turning point, an encounter-event. In my book *"Lou Andreas-Salomé and Sigmund Freud"*, I describe how it rejoined my research for a female dimension of the potential for meaning and the symbolic order, found in women's secular contribution to civilisation by the practice of weaving as well as in the paintings and the theory of Bracha L. Ettinger. This double encounter led me to consider, beside the *One of the male phallus*, the female paradigm of the weave, that is likely to structure the psyche as an opening to otherness rather than as castration¹⁶.

Freud had already implied that the binary polarity based on the *differential value of the sexes*¹⁷ could not cover the entire field of thinking: ... as regards the essence of what, in the conventional sense or in the biological sense, one names "male" and "female", psychoanalysis cannot elucidate it. It assumes both concepts and puts them at the base of its work. When it tries to deduce them from something else, masculinity volatilises in its eyes in activity, femininity in passivity, and that is too little.¹⁸

Would his consciousness of this "too little" have been encouraged by the numerous exchanges that he had had with Lou Andreas-Salomé during the 25 years of their profound friendship? Didn't this woman provide him with an opening in the direction of what he sought, without being able to consent to it?

Freud's Tribute to Lou Andreas-Salomé

In order to try to answer this question, let us listen to what Freud says of Lou Andreas-Salomé in the vibrant tribute that he pays to her after her death. He suggests that he was personally touched by her art of living, by the magnetism of a person who radiated with affects favouring relationship: *Obviously she knew where to seek the genuine values of life. Whoever approached her was strongly impressed by her sincerity and harmony of being.*¹⁹ He salutes her capacity to create within herself a secret site from which elegance, charm, grace, and relational agreeableness, spring. At her

¹⁴ The exhibition was named *Azetta* which means *loom* in Berber. It presented freely suspended textiles in a way that both sides were visible. It was a tangible way to make felt the movement of a mobile art that stems from the margins and not from a predetermined concept.

¹⁵ Bracha Lichtenberg Ettinger, internationally renowned artist and a psychoanalyst, born in Tel Aviv, and living in Paris. She has written books in collaboration with Emmanuel Levinas and Edmond Jabès, and numerous essays that question the feminine, the invisible and the transmissibility of trauma.

¹⁶ Verougstraete Anne, *Lou Andreas-Salomé et Sigmund Freud*, l'Harmattan, Psychanalyse et civilisations, 2005, p.135

¹⁷ Héritier Françoise, *Masculin/Féminin, II, Dissolve the hierarchy*, Odile Jacob, 2002, p.10-18

¹⁸ Freud Sigmund, *Of the psychogenesis of a case of female homosexuality*, OC. Volume XV, PUF 2002, p. 262

¹⁹ Andreas-Salomé Lou, *Correspondance. avec Sigmund Freud*, Freud's Posthumous Tribute, p.457-458

contact, he benefited from a lively opening to the societal tissue of his time since she represented for him, an indirect link, fully human, with Nietzsche, Paul Rée²⁰ and Rilke.

A profound understanding of the acute insights of Friedrich Nietzsche.....

In this respect, Freud evokes her *intense friendship with Friedrich Nietzsche... based on a profound comprehension of the acute insights of this philosopher*²¹. Lou was involved in the development of *The Gay Science* which celebrates a female dimension of subjectivity: *But perhaps this is the greatest charm of life; it is wearing, embroidered with gold, a promising veil, defensive, pudique, mocking, compassionate, and enticing, (of) beautiful possibilities. And yes, life, life is (a)woman!*²² Veil of contact and veil of separation, promising border-space of new blossoming, which can help emerge and decrease objectal relations, involving relational advances and withdrawals, movements potentially carrying something new.

One can raise the question however whether *Nietzsche's* acute insights *focusing and asserting omniscient and all-powerful knowledge* did not contribute to eliminating Lou from his life forever.

She was the muse and the attentive mother of the great poet Rainer Maria Rilke

Describing the bond which linked her to Rilke until the death of the poet, Freud talks about her maternal glance, of the spreading out of a protective envelope offered as a consolation: *she was at the same time the muse and the attentive mother of the great poet Rainer Maria Rilke, who felt so much distress in life.*²³ An inspirer and a helpful person, Freud describes how she brings compassion in the presence of what is in distress²⁴. She has the attention not of the "armed gaze" which evaluates, rejects or takes possession but that of the "floating gaze" always bearing the erotic trace of the maternal hollow, a shared, mixed and multiple glance, which is joined, for both of them, to a particularly living intuition of the own self and of the difference: *One certainty would not leave me: behind the poet, elected by destiny, and the man whom this election broke, there was yet another character that by right of birth you could not cease being a man full of confidence in himself because he felt carried in full safety well beyond himself, so that his mission was to testify of this impetus. At each meeting, with each*

²⁰ Paul Rée (1849-1901), German philosopher of Jewish origin, author of *The origin of moral feelings*, he has shared his life with Lou Andreas-Salomé for some years. His application for a professorship at the University having been rejected, he undertook medical studies and settled in Stibbe where he became the doctor of the poor.

²¹ Andreas-Salomé Lou, *Correspondance avec Sigmund Freud*, hommage posthume de Freud, p.457-458

²² Nietzsche Friedrich, *The Gay Science, Vita femina*, Fragment 339, Gallimard, 1950, p. 280

²³ Andreas-Salomé Lou, *Correspondance avec Sigmund Freud*, Freud's Posthumous Tribute, p.457-458

²⁴ The word "détresse" in French can be written as *dé-tresse*, that is what is no longer woven together.

personal conversation, we lived in this permanent presence; it was the foundation of the safety which emanated from you, like the most child of all children of men: your steps could not be misled, for they remained anchored on the most primitive foundation. ²⁵

With veneration and deference, between self annihilation and rebirth, an intuitive cohabitation is made felt, invisible but laid on *the most primitive foundation*. Its mystic glance presents, beyond what tortures and assuages, the "carelessness" which joins again with the original. Lou Andreas-Salomé considers that it is on the side of birthright and the children of men. Full of tact, she signifies to Rilke to what extent the infantile that he carries in him is respectable.

I recall that in "Culture and its discontents" Freud alludes to his regret that *in the life of a man of culture, there is no longer any place for the simple and natural love of two children of men.* ²⁶ Manage to live it in the presence of the other suggests the existence of an emotional and informative reciprocal contact area. In their personal exchanges, in their encounter without fusion nor rejection, Co-emergence in syntony occurs. In and by their enduring meetings, each time renewed, the feeling to be carried by, which belongs to the original level of the psyché emerges. With a particularly acute intuition of this layer, Rilke says that *breathing is the cradle of rhythm.* ²⁷ The rhythmic bipolarity of breathing, the pulsation of the interior/exterior give the meaning of a dynamic relation of reciprocal self-engendering with the other. Incarnation of an absence and conjunction of presence and absence. A fluid movement which allows the flow of traces without there necessarily being any intersubjective relation: it is different from the phallic castrating cut. It is a "Female" dimension involving the archaic but turned potentially and actively towards the present and the future. The poet has the mission to bear witness to the primordial impetus. Anchored in the presence, he buries his desire in the transformational object that he creates under the push of the impetus to be transmitted.

When Lou speaks of her initial meeting with Rilke, she underlines this *undeniable fact of life* that the primordial incestuous relation to the mother is the source in the real of what Bracha L. Ettinger will call the matrixial layer: *"If I've been your wife for many years, it is because you were for me the first reality where the body and the man are indiscernible, an undeniable fact of the very life. I could have said to you, word for word, what you said when confessing your love to me: "You're the only one to be real". This is how we became husband and wife even before we became friends, and this friendship was hardly the fruit of a choice, but of clandestine weddings. There were not two halves which sought themselves in us: our surprised unit recognised itself, trembling, in an unfathomable unit. We were brother and sister - but as in a remote past, before the incest became a sacrilege."* ²⁸ From its connexion to the invisible specific bodily female characteristic which is the place where this incest takes form, it

²⁵ Andreas-Salomé Lou, *Newspaper*, April 1934

²⁶ Freud Sigmund, *Discomfort in culture*, Oeuvres complètes, Volume XVIII, PUF, 2002, p. 292

²⁷ Kippenberg Katharina, *Rainer Maria Rilke*, letter dated 27 October 1916, Insel, p. 219

²⁸ Andreas-Salomé Lou, *My Life*, PUF, 2001, p.140

is in an indistinguishable unit (unentscheidung) ²⁹ that the clandestine weddings *which involve* another level than the sexual oedipal horizon, take place.

My daughter who was very attached to her....

Freud further describes the link that Lou Andreas-Salomé maintained until her death, with his daughter -*Anna Freud*- - *who was very intimate with her*³⁰. What was the nature of this link? Knowing the exceptional gift that Lou had to accommodate the other within his/her life, Sigmund Freud called on her to stay at the family home, Berggasse 19, in Vienna, in order to encourage the psychic birth to herself of his daughter Anna. Between the two women reciprocal but not symmetrical links were established almost immediately. Anna seeks to be included in a different subjectivity, broader than her own, which would enable her to experience what she has not yet experienced. In her difficulty to go towards men, it is in a relation of a woman to a woman that she tries to understand her own difference.

In the encounter of Lou and Rilke, we have just heard that the phallic paradigm reduces to silence the incest related to the imprints of the female bodily specificity regarding the pre-oedipal passion of the son towards the mother. A similar structure does not seem to be available in the girls' passion for the mother. Incest is not prohibited yet because it is necessary in order to come to life and it is lived again and again, all over.

Right from the start, Lou places the exchange between Anna and herself on the basis of affection, human warmth, and tenderness which is not exhausted by the caresses and the kisses that the two women exchange. Strong with her experience of an extremely free and rich love life, Lou takes more responsibility in the relationship: *Here is a long list of the day's news. But think that this list represents for me as many intimate events, because it reveals that only a few hours ago you were still here. All these elements (whether it is knowledge, shared events, or even the daily course of things) connect us mutually. This is why we will thereafter have to try to keep the same quality of contact: each one of us will knit with her own intellectual sock; and rather than speak about the separate events for each one of us, we will talk of the stitches which leave the needle or, on the contrary, align themselves to the needle.*³¹

Ordinary daily life, with its joys, its sorrows, its flavour and its difficulties are in the middle of their exchanges. To what is sequential and separate, Lou prefers the difference articulated in Co-emergence from the partial elements which connect *them reciprocally*. The "espace-de-bord" of the needle gives space to absence from a presence which means the *daily passage of time*. The *desired quality of contact* is the

²⁹ Granoff Wladimir, *Thought and femininity*, Ed. de Minuit, 1976, p.195

³⁰ Andreas-Salomé Lou, *Correspondance avec Sigmund Freud*, Freud's posthumous tribute, p.457-458

³¹ Andreas-Salomé Lou - Freud Anna, *1919-1937 Correspondance*, lettre Lou 30.9.1922, Hachette, 2006, p.68

subjectivity-as-encounter, the trace of conjoint re-attuning links in the distance-in-the-proximity.

This modality of contact suits both women. Lou receives with pleasure the warmth of wools, the texture of the fabrics, the vivid colours of the shawls and clothing that the Anna's nimble hands make for her: *Your jacket grows: a shoulder and the corresponding sleeve (to be honest, only an arm outline) are finished. As soon as the whole will form a clothing worthy of the name, I will come with it and will have the right in exchange to read Rilke's Elegies, a project that delights me infinitely.*³² The movement to join and share incessantly encourages differentiation: *As things cross and weave themselves in life, as all depends on a case, on an individual knot, the right warping and disentangling of which require each time a kind of creative act which has neither model neither guideline in the past, and meets no standard nor any theory.*³³

What is this which emerges from Lou in Anna and what is this which emerges from Anna in Lou? The fluidity of the experience exposes them both to a reciprocity without symmetry, in which they are both transformed but are transformed differently each one by the other, while creating conjoint eros-informed antennae.

A fundamental sensation of unfathomable community of destiny with all that is...

At the end of her life, Lou expresses its course in these terms: *the fundamental tonality which impregnated all my life, came from an ancestral knowledge, from a renewed experience of those original shocks that all humans experience when their consciousness is awakened to life, and of which a lasting impression is carried all through life.*³⁴In 1910, at Martin Buber ' request, she wrote " Erotism". It says: *at the beginning, there is the relation and: all real life is an encounter.*³⁵She also presents the work of the feminine as a psychic operator in the relations between beings in society, art and religion. Whereas for Freud destiny carries the seal of original castration defined as the meeting of life with death, it is marked for Lou Andreas-Salomé by the movement to find, beyond the parcelling out which has always already taken place, *the fundamental feeling of the unfathomable community of destiny with everything that is.*³⁶Faithful to her native intimacy with otherness and trusting that Freud can receive what she permits herself to say to him, and also given the scope and longevity of their relationship, she declares to him: *It is somehow, the immense contact that I have with you for ever.*³⁷

³² Andreas-Salomé Lou - Freud Anna, *1919-1937 Correspondance*, lettre A. 30.9.1922, Hachette, 2006, p.24

³³ Andreas-Salomé Lou - Freud Anna, *1919-1937 Correspondance*, lettre Lou 3.7.1923, Hachette, 2006, p.172

³⁴ Andreas-Salomé Lou, *Ma Vie*, PUF, 2001, p.18

³⁵ Buber Martin, *Me and You*, Aubier, 1969, p.38,30

³⁶ Andreas-Salomé Lou, *Ma Vie*, PUF, 2001, p.22

³⁷ Andreas-Salomé Lou, *Correspondance avec Sigmund Freud*, lettre Lou .27.5.1927, Gallimard 1970, p.208

In pursuing the thread of our weaving we cross the thought of Monique Schneider who considers that the ablative definition of the female - "the *sex that lacks the piece esteemed over all*" - dominates the Freudian construction to the point to make forget that the inaugural statements indicate a crypto-feminist master, endorsing the "protestation" emitted by women.³⁸ How to comprehend, indeed that in the flood of the Freudian considerations devoted for so many years to the development of the human being, the base of its genesis, namely the uterus and the stay of the child in the uterus, was practically overlooked? Is not woman's matrix the place where to retain life, to let be the fertilising exchange, and the joint development in difference? Woman has in her the possibility of life itself. She knows the force which initially carries towards the others, the primordial strength of Eros that lives again in the impetus of love and in transference of love. At the end of his life, Freud recognises Otto Rank's merit for *expressly having underlined the significance of the act of birth and of the separation from the mother*³⁹ and he establishes a *particularly constant relation between femininity and the life of the drives*.⁴⁰ It is true that for women the impulse remains close to the body - periods, defloration, pregnancy, labour, suckling, menopause - and leads them to the development of a major quantity of libidinal excitation and to the consequent need for an expansion of representations. According to Lou Andreas-Salomé, it results that there is a tendency to invest in the work of thought *the bodily* [which] *holds tangled up the world and the "I", although our conscience separated them both in a confrontation*.⁴¹ Whereas Freud says he is interested by *separation (Scheidung) and the organisation (Gliederung) of what, otherwise, would be lost in an original pulp (in einem Urbrei)*⁴², she underlines the importance of *tasting the experience which mixes in its weave what remains of our initial agreement*⁴³. The detailed study of their "Correspondence", shows Freud more open than he usually is, in receiving her specific female contribution. At no moment, he refuses the double direction of the narcissism that she theorises, whereas he is opposed to what he calls Jung's "regressive magma" or the "océanisme" of Romain Rolland.

On 22 August 1938, a short time before his death, he notes this sentence in sibylline tones (The :) *Psyché is laid (ausgedehnt), knows nothing of it...*

Bracha L. Ettinger or subjectivity as matrixial encounter

The thought of Bracha L. Ettinger goes further in exploration. Its theorisation is rigorous and of major subtlety. Original but not without evoking on certain points that

³⁸ Schneider Monique, *The female paradigm*, Flammarion, 2004, p.336

³⁹ Freud Sigmund, *New Introductory Lectures to Psychoanalysis, Oeuvres complètes XIX*, PUF, 2004, p 1717

⁴⁰ Freud Sigmund, *New Introductory Lectures to psychoanalysis*, Gallimard, 1984, p.155

⁴¹ Andreas-Salomé Lou, *The love of narcissism*, Gallimard, 1980, p.190

⁴² Andreas-Salomé Lou, *Corr. avec Sigmund Freud*, lettre de Freud du 30 juillet 1915, Gallimard, 1970, p.43-44

⁴³ Andreas-Salomé Lou, *Open Letter to Freud*, Ed. du Seuil, 1994, p.74

of Lou Andreas-Salomé, *constantly curious of what remains to be disentangled in this miraculous hank that is "life"* ⁴⁴. Her major merit is to draw our attention to the reciprocal relation in which are engaged the non-yet-child and the mother, knowing and not knowing each other. By a suspension of phallic logic - *a conception which created an impossible world for women but otherwise provided an important unconscious paradigm of our culture* ⁴⁵- she enters further on into the exploration of the terra incognita. Beside the conceptualisation of the Phallus which involves unit, totality, assimilation and oedipal symbolic castration, it develops the thought of the *Matrix*, a subjective primary layer of non-unit, an original screen which involves multiplicity, fragmentariness, distinction, alien status, relations with the unknown "other", ante-natal openings of *I* and of *non-I* which co-emerge in syntony. Processes of change located on their margins, borders and thresholds in and around them. *The subjectivity-as- matrixial encounter, is a female field beyond the phallus (for men and women), related to the plural, partial and shared unconscious desire, which touches at the same time the imaginary and the symbolic, and which does not have only any ex-sistence in the real.* ⁴⁶Link and relation traces persist beside the object traces, from a place in which co-emergent *I* and *non- I* are anterior to the "*I*" facing the others. Another type of bridge thus takes shape: the *metramorphosis*. It establishes a beyond the phallus non-psychotic connection, between femininity and creation. This dimension of the subject and the creative principle, make it possible to think this something of a world in common which is deposited in each one of us since before our birth in the subjectivity-as-encounter.

Is it not this female dimension of subjectivity that *Phèdre* evokes, in the theatre of Racine? In love with Hippolytus, aware of a border space with an intimate foreigner, she wishes for the descent into the labyrinth for a co-emergence-in-distinction:

*Myself, in front of you, I would have liked to walk;
And Phèdre having gone down to the Labyrinth with you
With you would have been found, or would have been lost.* ⁴⁷

Inside the originary register, Bracha L. Ettinger creates a hiatus. It upsets the usually connoted sense of the uterus as a basically passive space, as an imaginary place of what is "only interior" towards an active/passive border-space with co-emergence dynamics *with-in* and *with-out* the unknown other. The *matrix* is not the symbol of an *original passive* receptacle which would be invisible, unintelligible and in which traces would be engraved by original and primary processes. It is a concept which embraces a transformative *border-space of encounter* where the *I* and *the non-merged, non-rejected, nor-known "I", co-emerge.* ⁴⁸The rapports-without relation to the other, re-attunings of distance-in-proximity, reflect and create a différenciation-in-the-co-

⁴⁴ Andreas-Salomé Lou, *Corr avec Sigmund Freud*, lettre de Lou du 4 mai 1927, Gallimard, 1970, p.205

⁴⁵ Ettinger Bracha L., *Matrix and metramorphosis*, Differences, Indiana U.P., 1992

⁴⁶ Ettinger Bracha L., *Regard et espace-de-bord matrixiels*, La lettre volée, 1999, p 73

⁴⁷ Racine Jean, *Phèdre, Phèdre to Hippolytus*, verse 660-662

⁴⁸ Ettinger Bracha L., *Regard et espace-de-bord matrixiels*, La lettre volée, 1999, p 74

emergence, accompanied by diffuse matrixial affects, which are impregnated with a minimal emotional investment of pleasure-with-unpleasure like those who tint the silent state of alert, astonishment, or compassion and which lead us beyond the feelings of "love" and of "hatred".⁴⁹

What is the therapeutic potential of the concept of matrixial space for the psychoanalytical treatment of traumatism generated by war? What kind of social link does the patient - who is unconsciously acted in a virtually incomprehensible way by a trauma crossing the generations - seek to actively tie via his analyst? How can the heritage of the analyst be requested through the transference? Is a transformation of the dyadic relation requested?

A psychoanalytic co-responsibility to events without a witness

In their book, *History and trauma. The madness of wars*, two psychoanalysts expose the extent to which a necessity leads the foreclosed histories to the statement: *What can't be said, can not remain unsaid*⁵⁰. Acutely aware of the trans-subjective dimension which is there in us from the dawn of our existence, they feel psychoanalysis not like a means of treatment applied by a person to another person but like a *process implemented by one of them in the name of the other - and in the name of all the members of the genealogic lineage and of the ancestors represented by it, whatever it is, in the transferential moment*.⁵¹ Co-researchers with the patient, they found themselves in a situation where they had to represent, in the transferential relation, *something* in the stead of those who, through the generations, were charged (in the double sense of energy and of a duty to be achieved) with what Freud calls the archaic heritage of the genealogic lineage. At certain moments of the cure, a subjectivity temporarily weaved with elements from the patient and from the analyst is created, in order to *little by little give an incarnation and voice to the numerous perceptions cancelled by the absence of response of those who had seen the patient growing up*.⁵² In the critical moments of transference, when distinctions are blurred - *the subject and the object are confused, as well as the notions of "here" and "elsewhere", of "interior" and "exterior"*⁵³ : the psychoanalyst "is affected". In those moments there Françoise Davoine and Jean-Max Gaudillière make the option of an encounter. It was given to them *to allow themselves to be led* in the catastrophic area that until there nobody had wanted either to see or to listen to, in order to register it in oral tradition and to trigger a transmission. They allow themselves to go in a *shareable dimension of the subjectivity* in which elements which are distinguished from one another as *I* and

⁴⁹ Ettinger Bracha L., *Regard et espace-de-bord matrixiels*, La lettre volée, 1999, p.77

⁵⁰ This is a play on Wittgenstein's famous aphorism: *What can't be said, must remain unsaid...*

⁵¹ Davoine Françoise and Gaudillière Jean-max, *History and trauma. The madness of the wars*, Stock, 2006, p. 18

⁵² Davoine Françoise and Gaudillière Jean-max, *History and trauma. The madness of the wars*, Stock, 2006, p.130

⁵³ Davoine Françoise and Gaudillière Jean-max, *History and trauma. The madness of the wars*, Stock, 2006, p. 36

non-I, without knowing each other, co-emerge and co-inhabit a joint space, without having to undergo fusion nor rejection. "*Non-I*" is a *partner-in-difference of the "I"*.⁵⁴

Zones of non-existence, crossed out by a force which did indeed take place, start to exist by this work. This genesis of the subject of speech is a vital issue because the explosion, without a metaphor, of the guarantees of speech and the deconstruction of the reference marks leave the subject which is confronted with them in a state of *estrangement*, and of absolute loneliness in relation to all the hitherto familiar links. The strangeness to the world is transmitted to descendants who will try, by some madness knock, to make heard and to show the crash and the shouts that remain in a memory which does not forget.

In therapeutic work, the concept of the matrix makes it possible to give an account of how a co-responsibility to "events without witness" can emerge and cause occurrences of Co-emergences of meaning.⁵⁵ If we adopt the hypothesis of *metramorphosis* in its function of *symbolic frontier-crosser (passeur)*, then, in the matrix, *something that is given up by the I for the non-I re-impregnates indeed, retroactively the transformed I*.⁵⁶

The involvement of these two analysts in the clinical cases of which they give an account in their book, shows us that they truly encountered their analysands. On the basis of the intuition that *what enters in the scene at the edges of what is human and inhuman is not a matter of psychology of characters but of an event which had never been established*⁵⁷, they create space-time bodily moments charged with affectivity making the narrative of terror possible. Thus under innumerable perceptive aspects, an ethic of Co-development can be envisaged, ethics of proximity (and not of fusion/rejection), of commitment, of the impossibility of the non-shareable.... *In this social link of transmission, called the "way of the recounting of secrets" is interwoven the the history of the lineage and that of society*.⁵⁸

The weave or the open space of the presence-absence-conjunction

For women as well as for men, the feminine dimension of subjectivity shows the difficulty to think links separately of their weaving. The matrixial space is a trans-subjective space allowing an interior metabolism of all traces and traumas. We've tried to show how in and by the exchanges with Lou Andreas-Salomé, Sigmund Freud was put

⁵⁴ Ettinger Bracha L., *Regard et espace-de-bord matrixiels*, coll. La lettre volée, 1999, p 75

⁵⁵ Ettinger Bracha L., *Regard et espace-de-bord matrixiels*, coll. La lettre volée, 1999, p 77

⁵⁶ Ettinger Bracha L., *Regard et espace-de-bord matrixiels*, coll. La lettre volée, coll. The stolen letter, 1999, p 76

⁵⁷ Davoine Françoise and Gaudillière Jean-max., *History and trauma. The madness of the wars*, Stock, 2006, p.378

⁵⁸ Davoine Françoise and Gaudillière Jean-max., *History and trauma. The madness of the wars*, Stock, 2006, p.380

into contact with a fertile part of which he himself was unaware. Psychic imprints did circulate and traces did cross each other. A social link in which cultural and familial history are interwoven, a footbridge of transmission towards the future of Anna Freud who was born the very year of the creation of psychoanalysis.

With Bracha L. Ettinger's conception and theorisation of a matrixial border space, we wished to give an account of a border-liaison that is not based on caesura. Emotion-making awakened in us by the archaic figure of touching-and-emotion-making of with-in the mother can reveal itself spontaneously in unexpected moments of encounter. This dimension of the subject and the creative principle that she calls matrixial, bring us back to this something of a world in common deposited in us before our birth in the subjectivity-as-encounter.

Françoise Davoine and Jean-Max Gaudillère offer some illustrations. In particular moments of the analytic treatment, the stability of the axis of thought may be put into motion by leaving oneself being affected, reciprocally but not symmetrically. A momentarily interwoven subjectivity made of elements from the patient and the analyst allows a narrated point of terror to become the link between the generations and the community. A sharing at the intersection of the intimate and of the collective that can only be an opening to the other...