



Como Trabajaba Freud

Jacques-Alain Miller



Como Trabajaba Freud:

Cómo trabajaba Freud Paul Roazen, 1998 **Psychology** Robert A. Baron, 1995 A standard introductory textbook focusing on the scientific roots of the field while emphasizing its practical value and relevance to society The first edition was published in 1989 Annotation copyrighted by Book News Inc Portland OR *Psicoterapia psicoanalítica* Sebastián León, 2013 En este libro resultado de diez años de estudios investigaciones y publicaciones situados entre 1997 y 2006 Sebastián León propone una concepción del psicoanálisis edificada sobre las bases de una filosofía existencial y de una epistemología crítica del positivismo científico Plantea una clínica psicoanalítica que no depende de parámetros técnicos frecuencia de sesiones utilización del diván uso sistemático de herramientas interpretativas etc sino de una técnica terapéutica más allá de la técnica una actitud de cuidado hacia el padecer singular del paciente fundada en una escucha abierta de lo inconsciente Estas propuestas cobran especial relevancia en una época en la cual somos testigos de cómo el progreso técnico suele ir acompañado de postergación de la subjetividad y de malestar social El psicoanálisis es psicoterapia psicoanalítica esto significa que no podemos reducir la práctica del psicoanálisis a una técnica adaptativa olvidándonos que allí está en juego lo inconsciente pero tampoco podremos concebirla como un mero método de investigación del inconsciente despreocupado tanto del sufrimiento concreto del paciente como del vínculo real y presente con el terapeuta o analista El psicoanálisis concebido como psicoterapia psicoanalítica aparece como una relación interpersonal de genuina preocupación y cuidado hacia la persona del paciente en la cual se vuelve posible si el terapeuta no se refugia en la intelectualidad de la teoría ni en una técnica impersonal lo que ya anunciaba la propia etimología de la voz psicoanálisis la desatadura del psiquismo y el consecuente alivio del sufrimiento humano El presente libro desarrolla y profundiza la distinción entre una actitud técnica y una posición técnica en la psicoterapia psicoanalítica recorriendo las implicancias de una técnica terapéutica más allá de la técnica en diversos niveles una lectura novedosa de los fundamentos filosóficos del psicoanálisis una revisión de los aportes de diversos autores psicoanalíticos clásicos y contemporáneos un estudio de la psicopatología y de la práctica clínica y un análisis crítico del lugar del psicoanálisis en la historia política y en la institución universitaria A partir de estos análisis el autor propone un psicoanálisis que se asume no solo como una técnica terapéutica más allá de la técnica sino que también como una práctica crítica y políticamente implicada muy distinta del mito científico de un método neutral **Erotismo y destrucción**, 1983 *La cultura como objeto del psicoanálisis* Omar Mosquera, 2024-06-28 El presente ensayo aborda una problemática poco frecuentada en la literatura psicoanalítica donde Mosquera ofrece un estudio riguroso y sistemático sobre la cultura como objeto de la reflexión freudiana En sentido estricto la obra es el testimonio de una investigación minuciosa de la narrativa freudiana sobre la cultura de la que el autor sabe extraer sus consecuencias clínicas Asimismo nos da las claves para fundamentar una lectura psicoanalítica sobre la subjetividad como efecto de la articulación socio pulsional y de la relación tan necesaria como conflictiva entre el sujeto y la Kultur Con su experiencia clínica y su habitual destreza en el manejo de la teoría

a psicoanalítica Mosquera analiza hipótesis fundamentales y sabe captar con precisión las claves de desciframiento la significatividad y las razones por las cuales la cultura resulta ser un objeto de estudio imprescindible para el psicoanálisis. Se trata de un trabajo pocas veces reunido en un texto que entre otras cosas permite comprender cómo y por qué Freud se ve llevado a elaborar un discurso metapsicológico y a la vez el artículo sobre la cultura. Además con el propósito de conversar con otras disciplinas Mosquera no solo escribe para psicoanalistas sino para aquellos que cultivan otros saberes en torno de la sociología la antropología la filosofía las ciencias políticas etc. En el prólogo Silvia Ons destaca la relevancia de esta obra. En este nuevo libro Omar Mosquera realiza una exhaustiva investigación de la cultura en la obra de Freud tomándola como un objeto epistemológico a dilucidar. Y sin duda es una gran obra centrada en una profunda dilucidación de los textos freudianos. Esta producción es inimitable por la profundidad de su abordaje por la manera de auscultarlos y por la creatividad en sus conclusiones. En su conjunto estamos en presencia de un trabajo de enorme valor para el estudioso interesado en hacer un balance sobre la cultura como objeto de investigación psicoanalítica.

El hombre de los lobos Jacques-Alain Miller, 2018-02-07. Una reflexión lúcida y documentada sobre el origen de las concepciones acerca de las enfermedades mentales a partir del texto de referencia *Memorias de un neurótico* de Paul Schreber. El estilo de trabajo que se practicaba en el seminario de Jacques-Alain Miller proviene de la gran escuela de lectura de los que fueron sus maestros en las letras. Esa formación sin par en buena parte una creación de la universidad francesa consiste en dar al texto todo el valor que merece y considerar posible una transferencia con él mismo que con su autor. El procedimiento de la lectura sigue las reglas cartesianas de buscar las evidencias dividir las dificultades en unidades significantes ir de lo más simple a lo más complejo y hacer enumeraciones y revisiones completas. Esto aplicado a la lectura de un texto revela elementos fundamentales y hace surgir niveles de sentido que una lectura inmediata analítica vagamente universitaria no revela. Lo que la enseñanza de Lacan añade es que más allá de los niveles de sentido está aquello que los causa o que causa su dislocación y que causa las tensiones y ambigüedades que se producen entre los conceptos. La enunciación de quien escribe es decir el deseo que en este caso es el deseo decisivo para el psicoanalista de Sigmund Freud. O si se quiere todo se resume en tomar el texto como sustancia a analizar. Así es como este seminario de Jacques-Alain Miller nos sigue enseñando cómo hay que leer y cómo hay que leer a Freud más particularmente a nosotros que siguiendo el ofrecimiento de Lacan en Caracas en la que será su última lección de seminario queremos ser lacanianos.

Tratado de psiquiatría clínica Robert E. Hales, Stuart C. Yudofsky, 2004
Sigmund Freud's Writings Alexander Grinstein, 1977 *Lazos que construyen* Norberto Lloves, 2022-06-28

Colores invisibles Carolina Polak Sokol, 2023-10-25. Este libro es un texto psicoanalítico lacaniano que respetando la rigurosidad de los conceptos fundantes de nuestra disciplina tiene sus rasgos particulares de originalidad en el estilo. Se reconoce que es un sujeto quien lo escribe. No se oculta en un anonimato desfilado de matemáticas figuras topológicas o nudos ni imita el estilo de Lacan. Se la reconoce en sus recuerdos infantiles en su primer análisis jugando en su juventud Rosario en la

Facultad y recorriendo las calles aulas e instituciones psicoanalíticas de su Buenos Aires Jos Zuberman Que Freud se pronuncie como un clíptico nos arrima a ese incansable explorador que no dejó de sumergirse en lo no identificado Esperando la noche algún sueño o le ofreció una luz oblicua que al mismo tiempo dejaba algo fuera del alcance de la vista Colores invisibles nos invita a seguir en esa búsqueda Que seamos viajeros Nos interpela y nos convoca a los psicoanalistas a que hagamos la experiencia de ser verdaderamente freudianos y lacanianos Que seamos contemporáneos con nuestro tiempo como lo ha sido cada uno de ellos con el suyo Como volver vivo este cuerpo terico que hemos elegido heredar Fernanda Restivo *Sigmund Freud House Bulletin* ,1975 **Archivos de medicina, cirugía y especialidades** ,1890 **El sueño y el inframundo** James Hillman,2004 En este libro James Hillman desarrolla una teoría de los sueños cuyos precedentes son las de Freud y Jung Tomando como punto de partida las ideas de este último acerca del inconsciente colectivo Hillman utiliza los conceptos clínicos en términos mitológicos Da cuenta de nuestra vida onírica recurriendo a los mitos del inframundo el lado oscuro del alma sus imágenes y sus sombras y a las representaciones de los dioses y de la muerte Y ello le conduce a una revisión de la interpretación de los sueños en relación con la psicología del morir La obra concluye con una hermosa disertación sobre las imágenes y los temas específicos de los sueños tal como aparecen en la práctica de la psicología El sueño y el inframundo es el mejor libro de Hillman pues profundiza con gran fuerza en las teorías que ya expuso en dos de sus textos anteriores El mito del análisis y Reimaginar la psicología *Revista medica de Barcelona* ,1924 Boletín bibliográfico Universidad Nacional Mayor de San Marcos. Biblioteca,1929 **El Siglo medico** ,1919 **La educación de la mujer de mañana** Leonor Serrano de Xandri,1923 **La Medicina ibera** Moratin,1922 **Revista de medicina y cirugía practicas** ,1912 *Mercurio peruano* ,1929

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