

20. the other in me drinks thee, or the grammar of desire.

Back to physics. As well as the energy added to the electron gets transformed into mass and make its motion more difficult, similarly the resources offered to the process impact on the structure of an individual directly influencing his/her conditions (social, emotional, real, imaginative, symbolic ...).

Including the context leads to take into consideration the idea that each time we offer care to an individual, we are offering the chance to confront to its mass and structure. The offer is to handle the way the inner law of the individual works. While the symptoms speak on behalf of their aesthetical representation, so to speak.

It is fundamental to dis-learn the over-structured cultural categories, labels, prejudices.

The emphatic approach is focused on the emotional responses. Emotions are important. Undeniable. But emotions are just emotions, without any value.

The structure is the core: its logic and grammar moves in the significant and the symbolic elaborations on those symptoms which cause the suffering. Again Spinoza⁶⁸: the knowledge of effects depends and involves the one of the causes.

Exploring this aspects means trying to be a bit more confident and competent on each person own competence. It is called the “competence on the competence”, and it can be easily assumed as the “c” in the Einstein's formula. It means trying to explore and say something on the dynamics of one's desire⁶⁹.

⁶⁸ Ref.: Spinoza, *Ethica*, 1677

⁶⁹ Ref.: A. Miller, *Le désenchantement de la psychanalyse*, Seminar Lesson VIII (30 January 2002) and Lesson IX (6 February 2002)

This dynamics has a structure, which is cross-cultural at a inner level. The grammar fits if one needs an image to represent it. The grammar become the logical matrix: each geographical area can be identified for its own language.

Each language has its own grammar, with or without dialects and influences from the historical peculiarities of a given place.

The humans use the language to communicate between each other and with their inner world: this is made possible by the structural organisation of the language itself, which is its grammar. There are just as many different grammars as there are different languages.

When the language is known, the key of the matrix to read the structure is given.

The structure is always behind, allowing the grammar to become the structural bones on which and around which language can flourish in expressions, creativity and forms. It is body and soul that works together under a given energy.

Each language has a grammar which is structured on and structure itself rules, positions and given meaning. They can change through the passing time, and because of the influences brought in by the context.

Similarly, each individual has its own grammar, which is structured on and structure itself rules, positions and given meanings. Analogously to languages, individuals can change through time, and receive the influences arising from the context they live in.

Just as what happens with languages, the chance of a change in the structure depends on what the proposition implies, far from the possibility of a radical transformation in something different than what and who the person is.

Biologically speaking, humans are animals. As other animals, humans are driven by a strong, innate and instinctual feeling that addresses the structure of one's behaviour, thoughts and representations in response to certain stimuli. Which is the definition of desire. The desires themselves are structured on the loss; it is the lack that calls in the

desire. Then the grammar of desire is the representation of the way the structure drives and addresses the individuals.

More or less what is meant by the genetic drift⁷⁰: a change in the evolutionary scale is based on the alleles frequency, a traction of copies of one gene that share a particular form. This random change in biology determines whether a given individual survives and reproduces.

In our case, the chance for a change in the structure depends on awareness and self-knowledge.

Back to physics: just as for the speed of light, the changes on one personality structure cannot be attained as a simple exercise, or as an activity of good will or good compliance, as it will cost an infinite power. And infinite power is an attribution of divinity, not of humans. As humans, the only chance for a change involves the inner world and brings in the grammar of desire.

⁷⁰ A genetic drift is a change on the frequency of alleles within a population which causes a significant phenotypic shift to other population