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An advent of saying

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Thinking about the advent of the Real, gives talk! Perhaps this is what most says about our practice, where the Real, different from reality, which never ceases to be said, is taken into account, which separates this practice, ours, from all others. Adding the psychoanalyst there, because there is not without it, we can differentiate it from other therapists and also health professionals who increasingly respond to our culture of haste, well-being and false *band-aids* offered to crooked and right to care for suffering.

At first loneliness. Are we alone? It seems so, in the world, as psychoanalysts and on the couch as speaking subjects. We can speak of it, of solitude, the world outside, often without echo, it is not simple this apprehension. When we perceive it gives the air to make weight and noise, but soon after we get confused, better said by the poet Machado de Assis, the encounter with loneliness "were not blows of pendulum, it was a dialogue of the abyss, a whisper of nothingness" .

There is no other way out of the Other-partner / accomplice of neurosis, except for the experience of solitude, decision, and link that psychoanalysis provides exceptionally, as Fingermann says¹.

Until then, we try by any ways to manipulate words until they conquered, they form some meaning, trying to sew something from nothingness, from absence, from insignificance, seeking to end the mysterious, this one that points to the real, way forward, without knowing. Doubtful path precisely because of the mystery caused by not knowing that it is pointing in another direction.

Path accompanied by seams and moorings, of the fantasy built precisely to take care of the horror of the moment to see the advent that causes the subject.

¹. Fingermann, D. – " A (de)formação do Psicanalista: as considerações do ato psicanalítico", escuta, SP, 2016, p. 16. **Translator's note:** All bibliographical citations in the text responds to the original portuguese version.

It even looks like a "miracle" when something of this order appears, one does not want to know if it imposes itself and puts down the fantasy of being. Difficult, then, to sustain the unknowable, the thing, the unconscious.

It is difficult to get used to and replace this imposition, which is what language provokes, imposition of being, of this "we never have anything"².

It is always about semblance [parecer]³, thesis of Lacan in Encore. There he will say that it is at the point where the paradoxes arise that the being presents itself, and never presents itself but "stop-being" [pare-ser], that to advance what refers to "this sexual relationship, from which it is clear that in everything that comes close to it, language is manifested only in its insufficiency"⁴

The 'I already know' displayed by the known serves not to read, not to entangle the body and to defend itself from the anguish, from the emptiness that is between each letter, so ex-sists another writing that is not to be understood. Only a new encounter with language will allow the subject to recognize what was already written, the language that was already there.

The feeling of anguish hinders, overshadows, makes even horror. This encounter with the real, is not presented in a quiet and rounded way, it appears and faces us as simply as this, it is presented. On the other hand, it appears and disappears. It is not easy to apprehend it, remember the child's joke, the one that Freud brilliantly illustrated and nicknamed fortune, not only in relation to the appearance and disappearance, but the absence at stake there, bringing back the question of loneliness, beyond the absence of the mother. In this way, the advent of the real when it appears, surprises and gives the tone of "miracle" or clarity, as Thamer says⁵.

How do we hear of that unapprehensible and unspeakable, therefore? Soler⁶ retakes the expression "advent of the real" -our title- added by the psychoanalyst to speak that "the psychoanalyst only has, in principle, a policy -that of psychoanalysis-, since its object is the clinic of subjects under transference in analytical discourse. That is where we must interrogate what comes from the real and that could interest our moment of civilization- if we know how to make ourselves heard and understood ", to hear from this place.

² Lacan, J. (1972-1973) – Encore, Escola da Letra Freudiana, RJ, 2010, p. 115.

³ **Translator's note:** It's difficult to translate this portuguese and spanish word "parecer" and it's word plays "pare-ser". We decided to put "semblance" as the most accurate sinonim and "stop-being" as the litteral word play translation and put the original between parenthesis for a better comprehension.

⁴ Ibid, p. 116.

⁵ Thamer, E., Pré texto 9 ao tema do X encontro 2018

⁶ Soler, C., Pré-texto 7 ao tema do X encontro 2018.

Not without reason, the psychoanalyst is in this place of listening to guide an analysis to its end. He is the one who holds this place of semblance, of not responding to the demand of the other and making the fantasy that sustains desire, which tries to make the sexual relationship exist, be crossed.

The psychoanalytic treatment walks around, through the tours of what has been said, where the saying can be found, as Lacan clarifies in *L'Étourdit*, the "saying does not go without saying it" and "the saying is forgotten behind what has been said". This takes up the old distinction between the subject of enunciation and the subject of the statement to propose the opposition between the said or stated [o dito] and the saying [o dizer]⁷, thus, the saying of the analysand destined to the analyst's listening, that is, to the Other, "to be said", will produce a saying, inaugurating the entry of the analysand in the analytical discourse.

Soler⁸ speaks of courage "to renounce the complaint to face the fate that his unconscious produced", referring to the end of analysis.

I was wondering, from there, how would be the transmission of an end and what would be possible to hear of the advent of saying. Or, what happens, in that transmission, of what happened in a pass, for example, an examination of what an analyst does when deciding to place himself as an analyst, at the moment of the testimony, when he offers his knowledge 'not known' to others . Is it still courage here?

From a living unconscious, the subject gives samples, is given itself to the sample in the pass to point to the real at stake, from his own turns, not knowing what it is exactly, it is not from history (hystorisation) that it is, and is no longer the meaning, the target.

What I could link from this experience, as advent of the saying [o dizer], to think about that encounter, were two points collected from one of my first testimonies; I realized that I had made a series of three first ones.

The first was the encounter with Lacan's text, *D'écologie*, unknown to me until now, but interesting because it names me desolate, at the end of the analysis, referring to a new relationship with enjoyment. Lacan in this text speaks of the end, too, of the dissolution of the school to the Freudian cause, with the phrase, "I have tried to inspire another yearning, to ex-sist, and I have triumphed." This is marked by concerns with that the return to the path is contorted, "suggests thinking what prevents the return of the equal and the care of thinking about the school and its tail-glue effect "de colle", as well as, the question of schooling, where it is remembering its principles, retakes the cartel, base organ and perfects its formalization.

⁷ We assist to a similar problem here between o dito in portuguese, "el dicho" in spanish and or "o dizer" in portuguese, "el decir" in spanish. We decided to leave the original words between parenthesis for a better comprehension. [TN]

⁸ Soler, C., Pré-texto 7 ao tema do X encontro 2018.

It makes me think about the passage from the end of the analysis to the request for the pass, in my case, as two different moments, that is, the approach with the school in this second moment.

The second point would be, the out-of-the school analyst [a analista d-escuela-da] a know-how with the symptom, singular name that comes out of this experience of saying, advent of the real, not without the link with the school, field of the psychoanalyst.

When taking off I was able to raise "flight" of the analysis, that takes to the pass and to the nomination. When answering the questions of the two different moments, of the end of analysis and of the pass, with a large interval between them, I return to the question of emptiness and anguish, it is not without it, that I return to the analysis after the end, to face, again, with the advent of the real (re-advent), when there I was presented to my new friend empty set and so the decision to speak. For the pass, new link with the school, "you see becoming a voice"⁹ was a way of doing something with it, talking about the analyst's desire.

I must say that this is not a small discovery! Desire to transmit that contingent and impossible newly discovered. And that is only possible in the link with the school, possible place for the impossible to say, possible place to take to "serious" that singular advent. It is another know-how not to do without remembering the risk of glue [cola], of schooling [escolarização], of falling into the old track.

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⁹ LACAN, J. (1967), "Proposição de 09 de outubro de 1967 sobre o psicanalista da Escola" In: *Outros escritos*. Rio de Janeiro: Zahar, 2003, p. 260.