



Xth Meeting of the International Forums  
VIth international Encounter of the School  
of Psychoanalysis of the Forums of the Lacanian Field [IF-SPFLF]

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## PRE-TEXT 4

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### ADVENTS OF THE REAL

Diego Mautino,

*«Anxiety is, after all, the symptom-type of all advent of the real.»<sup>1</sup>*

In the epigraph above, “all” is to be understood in the sense of “each” advent of the real, advents then, in the plural. The real, therefore, is not universal, is not one, each one of its elements is identical to itself, but without the possibility of expressing them as “all”—there are only sets to be determined in each case. This expression raises various issues and I commence with two: which are those advents of the real in today’s discourses? And, with what symptoms do subjects respond? One of the first definitions of the real written by Lacan in 1954 is: “what subsists outside symbolisation”,<sup>2</sup> that is to say, outside language. What is it that subsists outside language? Following an indication from Colette Soler<sup>3</sup> we could say it is matter, in its two manifestations: the inanimate and the living, each one constituting the object of two great sciences, physics and biology.

There is not the least hope of reaching the real by representation – since it remains outside the symbolic and the imaginary-, *eppur* [and yet it moves (Galileo)]...there are ways to gain access to it. Which are the access lines? Freud gives testimony of one: confronted by the discovery of the first jouissance outside language, trauma, he passes the event to the signifier and that constitutes a first element of the Ucs-language to which others are added, and this is a condition for the invention of the unconscious. Colette Soler indicates that the use of the word *advent* to refer to the access to the real by means of the trauma is debatable and she would rather say that the event of a real does not constitute an advent until the signifier is added to it. Then the advent itself would be the Freudian invention of the Ucs and the advent of psychoanalysis as a new

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<sup>1</sup> Lacan J., “The Third” constitutes the text of Lacan’s exposition in Rome on November 1, 1974, on the occasion of the VII Congress of the *Ecole Freudienne de Paris* (29/X-3/XI.1974). A first version was published in the *Lettres de l’Ecole Freudienne*, 1975, nbr 16, pp.177-203.

<sup>2</sup> Lacan J., “A Spoken Commentary on Freud’s ‘Verneinung’ by Jean Hyppolite, in *Écrits: The first complete edition in English*, translated by Bruce Fink. W.W Norton & Company, NY. London, 2006, p. 324

<sup>3</sup> Cf. Soler C., *Avènements du réel, de l’angoisse au symptôme*, Cours CCP-Paris 2015-2016, Éditions du Champ lacanien, Collection Études, Paris 2016, p. 169.

discourse.<sup>4</sup> The first example that proves “the efficacy of the subject”,<sup>5</sup> that is not only the effect of language or discourse – negativities the structure – but also the fertility of invention, of the One-saying.

Lacan uses the expression “advents of the real”<sup>6</sup> in relation to the effects of science; he writes that it is necessary to take the real into account because “the facts of the unconscious”<sup>7</sup> become located in the body and indicate that “the analyst lodges another knowledge, in another place”,<sup>8</sup> while the facts of science take the matter as “knowledge in the real [...] and it is the scientist who has to lodge it there”.<sup>9</sup> What real is he talking about? He says it right away: “Namely, that which is the mainspring of our experience of knowledge: There is knowledge in the real, although it is not the analyst but the scientist, who lodges it there. The analyst lodges another knowledge, in another place, one that has to take into account the knowledge in the real.”<sup>10</sup> The indication that it is the scientist who has to lodge it, evokes the place... and the place refers to the four places in which the discourses are constituted by the permutation of the four terms implicated by the structure of language. The affirmation: “There is knowledge in the real”, makes it necessary to interrogate that knowledge: what is it that characterises it? It is necessary to say something more, and he continues: “the analyst lodges another knowledge” – not the same then. Lacan talks frequently about the knowledge of science, as a knowledge that rests entirely on the One. “The one and the number, with the idea that the formulas of science are inscribed in the real [...] from which it can be deduced that by means of mathematical formulas, techniques may be constructed, which enable the control of the physical real. At any rate, the knowledge of science is a knowledge that forecloses the subject.”<sup>11</sup>

#### Number, the most real of language?

Lacan talks about *advents* of the real – in *Television* and in “The Third” – starting from considerations of the effects of science: on one side the moon landing and on the other, the production of new forms of surplus jouissance. With respect to the first, the real that subsists outside symbolisation, matter reveals itself attached to number, as if nature was written in mathematical language. He says: “This is expressed through the fact that scientific discourse was able to bring about the moon landing, where thought becomes witness to an irruption of the real. [...] political discourse – this is to be noted – once it enters the picture, you have the advent of the real, that is, the moon landing [...].”<sup>12</sup> This entails effects of jouissance for the power of domination

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<sup>4</sup> Cf. Soler C., *Avènements du réel...*, cit., p. 170, §2.

<sup>5</sup> Lacan, J., “Let us ... recognize the subject’s efficacy in the *gnomon* he erects, a *gnomon* that constantly indicates truth’s site to him”. In *Science and Truth*, in *Écrits*, p. 745.

<sup>6</sup> Lacan, J., *Television*, cit., p. 123. *Otros escritos*, cit., p. 562.

<sup>7</sup> Lacan J., *Psicoanálisis Radiofonía & Televisión*, Traducción y notas de Oscar Masotta, Editorial Anagrama, Barcelona, 1977, p. 123. *Otros escritos*, Paidós, Buenos Aires, 2014, p. 563. Fuentes: *Radiophonie*, en *Scilicet 2/3*, Editions du Seuil, Paris, 1970, *Télévision*, Editions du Seuil, Paris, 1974.

<sup>8</sup> Lacan J., “*Note Italienne*” [Italian note], in *Autres Écrits*, p. 308.

<sup>9</sup> Ibidem

<sup>10</sup> Ibidem

<sup>11</sup> Soler C., *Commentaire de la «Note Italienne» de Jacques Lacan*, Edizioni Praxis del Campo lacaniano, Roma, 2014, p. 40.

<sup>12</sup> Lacan J., *Television*, p. 36. Translation modified.

and expansion, and introduces considerations about jouissance, which remains “one”; it doesn't form a couple. Lacan returns to this One introducing the letter – identical to itself – necessary because “only from there we have access to the real”.<sup>13</sup> With respect to the use of the term *advent* for the access to the real through the coalescence of number and matter, maybe we could apply to science what we said for psychoanalysis, that is, to consider it an “advent of the real”, and it will be necessary to also add the coalescence of number and the enjoying substance [*substancia gozante*]. Then, the advent itself would be: the coalescence number-matter plus the coalescence of the number and the enjoying substance.

### The symptom and the real

From this division between two reals, from the perspective of two different forms of access, and considering that science is not without effects in the field of jouissance, our International Rendezvous will allow us to open questions such as: with what symptoms do the subjects respond? The knowledge of science is in the service of power – political and economic – and, although far from achieving its goal, it finances the production of new forms of surplus jouissance. Lacan makes the diagnosis that it is far from achieving its goal, for the impossible suture of the speaking-body, which places itself crosswise<sup>14</sup> to the program of “the apathy of the universal good”<sup>15</sup> of science – at the same time makes room for the analytic discourse. Science makes us dream and Lacan evokes science fiction in order to show its other side, meaning that when the biologists themselves are taken by anxiety when confronted by an achievement like that of producing bacteria so strong that they could “sweep away all sexed experience, sweep away the *parlêtre*.”<sup>16</sup> Paradoxically, biology would achieve its goal on the condition of destroying life itself. The scientific advances in times of war give evidence of a problematic route for human fecundity that, when faced with such atrocities, does not give any assurance that science is synonymous with progress. With respect to impossibility – in the face of the power of a certain real, to be specified in each case – Lacan predicts the failure of science, while, he advances by considering the achievements and failures of psychoanalysis, emerging as the symptom, which means as a resource to treat what is not working in the life of... each one.

“The anxiety, symptom” in the epigraph could then be understood as the sign of the “advent of the real”. The moon landing, the missiles or the gadgets, find the limit of what can be calculated when it is a matter of sex; there is no equation for the couple, “[...] in the field of desire [...] there is no object with more value than any other”,<sup>17</sup> nor of the opaque jouissance proper to the symptom of each one. The symptom of jouissance – for a *parlêtre* that is already in language – comes from the real,<sup>18</sup> in a double sense: 1) from the real of the non-relation caused by taking speech over the body and 2) from the real of the Ones of opaque jouissance of the symptom, which supply it.

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<sup>13</sup> Lacan J., «La tercera», cit., p. 106.

<sup>14</sup> Lacan J., «[...] lo real es lo que anda mal, lo que se pone en cruz para estorbar ese andar», en «La Tercera», cit., p. 81.

<sup>15</sup> Lacan J., «La Tercera», cit., p. 88.

<sup>16</sup> Ibidem, p. 87.

<sup>17</sup> Lacan J., «[...] dans le champ du désir [...] il n'y a pas d'objet qui ait plus de prix qu'un autre» [...], in the field of desire [...] no object has a greater price than another», Le séminaire, Livre VIII, *Le transfert* [1960-1961], Éditions du Seuil, 1991, 2001, p. 464.

<sup>18</sup> Lacan, J., «La Tercera»: «Llamo síntoma a lo que viene de lo real», en Lacan J., p. 84. [“I call symptom that which comes from the real”].

## The One and the field of bipartition

The advent of the real with respect to the symptom defined as “the way in which each one enjoys its unconscious”<sup>19</sup> – is a One of jouissance or a One enjoyed [*Uno gozado*], not any one, which sense doesn't count. From a first advent of the real Freud launched psychoanalysis, in itself an advent, a new knowing-how-to-do with the irruption of jouissance. What does psychoanalysis do when confronted by the real of the symptom? It appeals to sense, that means to the signifier; but each signifier, besides having sense, is also a one of pure difference, cipher 1 [*cifra 1*], outside sense. The two dimensions: sense and the cipher, are present in each signifier, linked and heterogeneous. Then, when we talk about the enjoyed signifier [*significante gozado*] through this coalescence, which jouissance are we talking about? Two jouissances are linked: that of sense – because words have a sense – and that of the One, of the cipher that each signifier is, which Lacan calls phallic jouissance. Each signifier doesn't have the same sense, but they have the same real as a one of pure difference. Then the enjoyed signifier implies a double jouissance, a bipartition of jouissance between enjoyed sense and jouissance of the cipher that supports the signifiers, outside sense, real. Lacan locates the two distinct jouissances in the flattening of the Borromean knot, but they are linked in each signifier, because each one carries, at the same, time jouis-sense and the jouissance of the One outside sense. From this perspective, the jouissance of the phallic One is the vehicle of the jouissance of sense.

The advent would suppose then the conjunction of a real outside the symbolic with language and its Ones. For psychoanalysis, the real outside the symbolic that concerns it, is the part of life affected by the jouissance of the living being as sexed. At the level of the species spoken of as superior, the enjoyed substance is bipartite, distributed according to the *sex ratio*, which is a datum of life linked to reproduction by way of sex and leads to the impossibility of establishing the relation of “them two”;<sup>20</sup> when the One is articulated there are not two. “There is something of the One” [*Hay del Uno*] insists Lacan and thus, besides evoking the “there is no” of the sexual relation, he notes that the question of existence turns around the One. Colette Soler<sup>21</sup> indicated the One-saying [*Un-decir*] as the One “superior to the subject”, that constitutes each subject as a set, each one unique in its genre. One-saying of the One that, only in an analysis, has the chance to demonstrate that “there is no” jouissance of the two. What could be expected from an analysis? The satisfaction that marks the end with a change of taste? A singular satisfaction, a change of weight on the scale of satisfactions between the truth and the real? Doesn't the perspective of an *advent* of the real from an analysis, introduce the necessity of the procedure of the Pass and the School that, by this means, brings together what Lacan calls “scattered, ill-assorted individuals”?

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*Translated by Ofelia Brozky*

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<sup>19</sup> Lacan, J., “The symptom cannot be defined otherwise than by the way in which each one enjoys the unconscious so far as the unconscious determines it”. Seminar XXII, *R.S.I.*, Lecture of 18 February 1975, trans. Cormac Gallagher.

<sup>20</sup> Homophony between *deux* (two) and *d'eux* (of them).

<sup>21</sup> Soler C., «*L'UN tout seul et ses liens*», Cita internacional de la IF, Medellín, Colombia, 15 julio 2016, *Heteridad* n° 17, en preparación. [This paper, “The One all alone and its links” will appear in the English versión of Heterity, no. 17.