



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

BARCELONA 13/16 September 2018

PRE-TEXT 7

THE RE-ADVENT OF THE REAL

Colette Soler

Lacan referred to certain advents of the real that, due to the effects of science and technical powers, change our social reality, as much as do the cultural commentaries that accompany them.

However, in my opinion, that is not the object of our RV that marks twenty years of the Lacanian Field. Added to our title “advents of the real” is the psychoanalyst. Now in principle, the psychoanalyst only has one politics – that of psychoanalysis – for his object is the clinic of subjects under transference in the analytic discourse. That’s where we have to question what of the real happens there and that could be of interest at our moment in civilisation – if we know how to make ourselves heard.

These advents of the real have already been formulated in psychoanalysis by Freud and Lacan but with other words; it takes only for us to recognise them there to know what we will discuss together during this Rendezvous. These words are not so numerous: trauma is at the origin of every neurosis says Freud, castration without recourse Freud again affirms, and I have already referred to love life made from repetition, tuché and symptom, fixation.

All these terms concern the status of jouissance of the speaking being – that is what Lacan named the “Lacanian Field”. No subject can avoid experiencing it in what he calls his life, and the analysis makes each analysand irremediably aware of its importance.

All convey Freud’s saying, that is condensed in Lacan’s formulation: “there is no sexual relationship”.

All indicate a real that, according to the Lacanian hypothesis, pertains to the body of jouissance affected by language.

Now this is a real that has already happened [*advenu*] for each analysand who arrives and which means, according to Lacan, that this is not made for good fortune [*bonheur*] but rather male-diction. Indeed, what the analyst receives first is the tumultuous complaint that responds to this real that happened.

Our question bears, thus, on the analytic discourse itself.

Firstly on the particular clinical occurrences of this real that the analysis makes it possible to identify as much as on the responses that each analysand brings to it.

This follows on the transformations that the very analysis brings to it. From this real that has already happened due to the hole/trauma [*trou-matisme*], does not the analytic act assure its re-advent under transference? It is this that has been approached in a confused, thus inexact, way in the history of psychoanalysis with the idea of the treatment being a new edition of the conditions of the neurosis.

Thus, the question: if the neurotic clamour of subjects responded to the first traumatic advent of the real could one not hope that the second, that of the re-advent in the analysis which sheds light on the first, give the subject the opportunity to take courage, in other words to renounce his complaint in order to face up to the destiny that his unconscious makes for him?

If he reaches that point perhaps he will be able to try to transmit in the Pass something of what he himself encountered and learned, but which is also valuable for others. For such is the political significance of the Pass for Lacan: to testify to the real that happens [*advient*] to each speaking being. This real knows neither frontiers, nor cultures, it is the very object of the universal message of psychoanalysis, as much as it ex-sists.

Colette Soler, 2nd Pre-text on the theme of the RV2018, December 18, 2017

Translated by Susan Schwartz