



### **PREAMBLE III**

#### ***The saying of the symptom...***

At the beginning of an analysis there is transference, but even before that, when we welcome someone who comes to tell us what disturbs them, there is something that signals and produces a question addressed to someone. We can also say: at the beginning it is the symptom, which makes an appeal and asks to know a truth.

In the plot that is woven between the manifest symptom and the question addressed to the Other, there is always a word that evokes a memory, or that tells a dream, or that produces a slip of the tongue, the word constitutes the grammar of the symptom, its articulation and therefore its possible deciphering.

The ellipsis is a punctuation mark that indicates a pause in the discourse, a doubt, an unfinished sentence, and it is one of the ways in which Lacan in *R.S.I.* defines the symptom, which always refers to questions about the non-sexual rapport.

Leave *the symptom ...* with the three dots, which mark and at the same time create an empty place, that is, they mark the enigma of the non-relationship but also that of the creation ex-nihilo, of the gimmick that always refers to (an)Other thing, since one finds what one seeks through the way of the signifier, in the time of speaking, the fourth time that in the course of analysis brings into being the other three: seeing, understanding, concluding.

"On what cannot be said one must be silent", the logical end of L. Wittgenstein's *Tractatus* which, however, does not conclude because it leaves open the impasse of the symptom, the only truth real and living because it re-peats (*ri-pete*), that is, continues to ask.

The barred Subject marks the D, the drive begins when the question is silent. If truth cannot be said, because it does not fall into the categories of Aristotelian logic of True or False, the unspeakable will be overturned in the linguistic game, the gimmick of *the Philosophical Investigations* where the reverse makes the truth resonate.

To know the truth about the symptom, the analysand's request, is halfway between knowing how to do it and knowing how to be there (*Dasein*), as revealed by the formations of the unconscious.

The truth is revealed suddenly, not by logical deduction but rather in a failed act, in a double negation that leaves the misunderstanding open, that makes us glimpse in the other the "miracle of incomprehension", there is always a truth that is missing from knowledge and vice versa: a truth that is not known, or a knowledge that is not true, in the Aristotelian sense of the term.

The analysand, Aristotelian according to Lacan, dreams of passing from the particular to the universal because by speaking of his own symptom, through language, he would reveal the truth about his singularity.

Is it the analyst's job to awaken him? ...

Paola Malquori

Scientific committee: Rosa Escapa, Francisco José Santos Garrido, Isabela Grande, Zehra Eryörük, Orsa Kamperou (secrétaire), Paola Malquori, Colette Soler, Natacha Vellut.

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