

CONVERGENCE GROUP

Efficacy of Analytical Intervention: Its logic

Analyst's Act and interventions

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We intervene in various ways during different times of the direction of the cure, favoring the cut that institutes the subject effect and the discourse detour which recreates the lack. Therefore, the analyst's act and interventions melt and articulate together in the Ethics of Psychoanalysis, supported by the singular, on the basis of not yielding before desire. The psychoanalysis sustains the act by the function Desire of the analyst, which dwells deep inside, melted on the vacuum that the analyst has become, an effect of what has been operated in the analyst's own analysis.

In the RSI Seminar, Lacan advances in developments teeming with clinical consequences. He passes from the name of the father –a logical paternal metaphor articulator - to the names of the father: Real, symbolic and imaginary, attributing to them a naming function. Every one of them, being a Name of the father, cuts out *jouissance*, prescribing and proscribing a *jouissance*. Knotted, each ring limits the other. These developments allow us to situate an analyst intervention logic in the Real, the Symbolic, and the Imaginary, such as Isidoro Vegh theoretically cleared up on his book *Las intervenciones del analista (The analyst's Interventions)*.

Interpretation –symbolic intervention- does not aim to name a knowledge which seems to be given already. The psychoanalyst performs a task based on the musical score the analysand brings on, reading the letter, deciphering it, and, by half-saying and by his/her act, the psychoanalyst witnesses the production of a knowledge ready to sneak out, but which leaves a trail, the border that causes the hole to exist. In other words, it recreates the lack.

Interpretation refers to how the subject says the real, how the subject stands before the real. What has happened, may not be changed. The analyst interprets the analysand's

saying, not the real. In his Seminar *L'insu*, Lacan refers to poetry, how poetical *fair interpretation*ⁱ is, which extinguishes a symptom so long as truth attains the subject. The symptom, truly symbolic, is a question of knowledge, of the gagged word, letter *en souffrance* awaiting to be read. It holds a truth that hints to how the analysand responds to the real, a letter that needs to be deployed, allowed to speak. This interpretation's poetic effect is made of a material equivalent to both sound and sense.

I would like to point out what we read in seminar *Le Sinthome* in connection with what belongs to RSI analyst intervention. There, Lacan poses that if we connect symbolic and imaginary, we not only free the subject from the sense of the Other at play in the symptom, but we also help the analysand to find a new sense, his or her own. As a *contrecoup* (counterstrike), in Lacan's words, a connection between the real and the imaginary takes place, and the subject becomes aware of the parasite *jouissance* that sustains the symptom, keeping him/her away from desire.

The analyst's interventions aim to subject singularity, the subject's own demand, and in it, to the intertwined history marks, to those life stretches that hinder and prevent getting desire ahead. Psychoanalysis' Ethical stance is not restricted only to the not-yielding to desire but also, by reintroducing singularity, it favors the social bond and a new distribution of *jouissances*.

The interpretation act produces effects. The object fall operated in transference; the *des-être* (not subject) of the analyst in the SSS place. *The analyst turns to waste*ⁱⁱ; the «I am not» on the analysand's part this plug object of the lack, disjunction of *a* of *-y*.

Truth goes into play in transference. A scene where the analyst turns into *semblant* – imaginary cover of a morcel of real- discourse effect. The object bearing a *jouissance* fixation is produced; this means the analyst's presence as a presence of a *jouissance* surrounded by signifiers which, when saying, deploy a part of the subject's truth.

Reading to the letter -the moment of the act- undoes the *semblant*, and signifiers pour down. To the extent that this takes place, a coagulated *jouissance* comes apart and another one emerges, tied up to desire. Writing is this erosion.

At the time of the act, a *pas de sens*, step of sense, takes place; from the sense of the Other to the subject's own sense, the *faux être* (false being) is lost. *One is that truth*ⁱⁱⁱ as a vacuum, irremediable, incurable.

What takes place is the passage from I do not think, an escinded subject, to the I am not, due to symbolic castration, the refusal to be that object that plugs the lack, which, in my illusion, would complete the Other.

Taking up what Lacan states on The Direction of the Cure in 1958, this is about rectifying the subject's relations with the real over transference deployment, and about the value of analyst's interventions typical of the moment of the act.

ⁱ Lacan, Jacques. Seminar L'insu que sait de l'une – bevue s'aile a mourre. Class dated April 19 1977. EFBA Library, for internal circulation

ⁱⁱ Lacan, Jacques. Seminar The Psychoanalytical act. Translation for EFBA internal circulation.

ⁱⁱⁱ Lacan, Jacques. Seminar The Psychoanalytical act. Class dated January 10 1968. Translation for EFBA internal circulation.