

INTERNATIONAL CONGRESS of CONVERGENCIA - BARCELONA 2023- WHAT ETHICS FOR PSYCHOANALYTICAL PRACTICE TODAY?

Work Group: Efficacy of Analytical Intervention: its logic.

25 years later, I am delighted that this Congress is being held in Barcelona, cradle of the foundation of Convergencia.

Meanwhile, many Work Groups came into being, which has enriched us – in the exchanges- as members of the different institutions, and has set in action the spirit of our Bylaws: mutual respect for our diversity, accepting different sayings, debating, and betting on the development of psychoanalysis.

The question that comes to mind, after the creation of our group is –what efficacy would have each International Congress?

For us, specifically, listening to group presentations at the 2018 Congress in Tucuman whetted our desire to *put together a group* where to ask ourselves about *clinical setting efficacies*; we embarked on our studies starting May 2019.

Historizing our initial meeting, it was Borges, the poet, to reply the question on the relation between poetry and truth when he said that poetry had been revealed to him already in childhood: the word as a magical element.

“I thought that a poet is that man who, like Red Adam in Paradise, imposes on each thing its precise, and true, and unknown name”¹.

Paradoxically, Borges poses that poetry is perhaps a vivid manner to tell the truth; it must be felt in an almost physical way (like a woman) and not merely be a play on words. In this definition by the poet, which says more than he knows, we may read a wise hint to the Borromean knot of the three *R.S.I.* registers: feeling it while reading, imagining it.

Both psychoanalysis and poetry have a two-way sense. There is ambiguity at play.

Echoing Lacan, we will say that poetry is imaginarily symbolic: ... “such is truth

¹ Jorge Luis Borges. “La luna”. (*The Moon*) En: *El hacedor (The Doer)*. Obras Completas, Madrid: Emecé, 1996, Tomo II, pág. 198.

called”²...truth on the *sexual relation* ...which there isn't –other than incestuous- and that is why Lacan adds that only castration is true because it makes it possible for one to quit that relation.

In several of his seminars, the French master states that truth *has the structure of fiction*³, - Might we read in the poet's words the illusion at play in truth, as well as in its half-saying? Truth is half-said since the Symbolic may not cover the whole Real. Let us emphasize Isidoro Vegh's words: truth does not say the Real although it points to that Real, and says to the subject; that is why, in the direction of each cure, we are mindful of the truth of the subject of the unconscious -*parl√tre*- and of its enunciation. Thus, the analyst *submits himself* to the musical score embodied in the *analysand's saying in the transference scenery*; the latter *says what he thinks is true*, and the former knows that *he is talking about what he does not know... an enigma to be unveiled*, given the unconscious knowledge of the analysand, who receives his own reversed message. The analysand, when speaking, says the truth -*varité*⁴(*varity*)- of the symptom which does not cease not being written, and the psychoanalyst has the possibility of intervention, a symbolic one, aiming to dissolve it in the real. We might say that the symptom is turned off through a good interpretation aimed to dissolve the super ego or to trim the *Fixierung –parasitical enjoyments intervening between the subject and his desire* -.

In our abstract, we stated: “logic in the direction of the cure depends on the analyst embracing, on his side, the *object of transference*. There, the various effects of an intervention will appear, effects which -through the different chords of the *R.S.I.* knot-

² Jacques Lacan. *L'insu que sait de l'une-bévue s'aile ∠ mourre: Seminar XXIV (1976/1977)* (unpublished), Translation by Susana Sherar & Ricardo Rodríguez Ponte for Escuela Freudiana de Buenos Aires. Class 10 (15/3/77), pág.46.

³ Jacques Lacan. *Seminar IV*, class 15 (17/3/1957); *Seminar VII- La ética del psicoanálisis (The Ethics of Psychoanalysis)*, class 1 (18/3/1959); *Seminar XVI*, class 12(26/2/1969).

⁴ *Ibidem.* Jacques Lacan. *Seminar XXIV*, class 19/4/77- TRANSLATION NOTES (4) *varité (varity)*... combining *vérite-(truth)-* and *variété-(variety)-*, pag. 59.

..., will have *touched fragments of the Real*, and its efficacy will open up to being read – each time”.

Whether *object “a”* reigns is determined by the *desire of the analyst* function which, in the direction of each cure, *operates a true separation* and might be read in the *change of subjective position*: stop being the *object of jouissance for the Other*, creating a place for the *object causing desire for a warned subject*.

I underline the analyst as a *midwife of the passage to act*. *Pas de sense*, which implies no sense for the Other -%- and a step of sense for the subject -S-, and in this *subjective effect which we find surprising*, a clinical vignette ...