

Efficacy of Analytical Intervention. Object *a*, Analytical Discourse,
There is (some) One (*Yad'Une*)

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Analytical intervention efficacy in the direction of the treatment is framed by an ethics centered on a logic around the analyzed in transference. Lacan advances in a formalization that interrogates and subjects to questioning the Enigma which entails the relationship between enunciation (saying)-enunciated (said). His work guides us along a progression towards a logical-mathematical formalization, which clearly separates psychoanalytical discourse from psychological discourse. The analyst's desire opposes transference, aims to desire and enjoyment, and produces subject effects when it misunderstands and confuses the analyzed saids in the cure based on from the interpretation. The analyst's interpretation cuts out from the analyzed babbling –an effect of phallic enjoyment ($J\Phi$)-, the signifiers key to identifications, and, to instinctual circuits which contour objects *a*: the breast, excrement, gaze, voice. Despite the above, it is of utmost importance to underline that a logical approach to castration, aiming to burst the real of the symptom, only attains its authentic efficacy if the analyst considers that his operating “will not depend only on the analyzed saids, on the signifier relation, on attempting to produce new senses”, but also on the enunciation, the saying, on the basis of the other great Lacanian invention, apart from object *a*. I mean Analytical Discourse. In psychoanalysis, the issue is approaching –as stated by Lacan- an enjoyment to be deciphered, in order to force the impossible, and to have impotence change modes, passing from the patient to the agent. Thereby, the analyst occupies the position of the *semblant* in the direction of cure, causing object *a* to reign. His mask position (in the best Greek-stage style), offers a loudspeaker, authorizes the voice of the analyzed. The analytical operation focused on symbolic-imaginary circuits of object *a* has the effect of causing rotation of all “four legs” of Discourses, enabling object *a* to

pass to a dominating place in Analytical Discourse via the symbolic-real. There, the object *a* dividing the Subject produces the emergence of a Master Signifier (S_1), in the place of the plus of enjoyment, accounting for Knowledge (S_2) in the place of Truth. Lacan upholds that based on analytical Discourse, analytical interpretation achieves efficacy, in that it produces the One Unary, which ex-sists in a nothing that is not. "There is (some) One (*Yad'Une*)", an invention of the letter arising from *lalangue*. The Unary must not be taken for the One-Unary, the Ideal of the I, the Unary Trait, which commands signifier repetition, and, whose residues - enjoyment remains - are retained in object *a* as the plus of enjoyment. In order to reach fragments of real, it is necessary for Analytical Discourse to take into account that, in transference, there is a setting in act of the Unconscious sexual reality. And also that going through the experience of psychoanalysis leads to interrogating as a *Savoir* that which concerns Truth, because that unconscious knowledge (and not the knowing of *connaissance*) is based on the repetition of enjoyment in the cure. For that, you must risk your neck, both for the analyzed position in the cure as well as for the analyst's position in control analysis. In Seminar 20, *Encore* (1972-73), Lacan emphasizes once again that object *a* - which occupies the knot center insofar as it is a core of enjoyments which may be elaborated - is not at all a being. Object *a* is what demand envisions as a void, and situating it by metonymy, one can imagine a desire with no being to support it, and with no substance other than that of one's own knots. In the desire of every demand, there is only one possible object *a* request capable of satisfying enjoyment, and, at the same time, substituting the Other, turning the Other into a cause of desire. Allowing the real in through mathematical logic and an empty set, is about going beyond the Ideal Father of Freud's Oedipus, beyond incest prohibition. Freud believed in a symbolic transmission of castration, says Lacan in the *Sinthome*. Lacan's work leads us to considering a direction of the treatment where the analyzed task is coupled by a doing, based on the determined desire of the *sinthome* psychoanalyst, which operates by restoring the castration logic from the symbolic-real. Lacan's logical-mathematical formalization as a

real brings number closer to language, by taking as a reference the logic of sets and of an empty set (\emptyset), which, like any other set element, gives ex-sistence to the real Father function: “one, at least, to say no”, to say it is not true that everything is phallic enjoyment ($J\Phi$); all of which, dominates sexual relationship, and determines the Subject. Thus, the importance of considering that the lack of the Other Signifier $S(\mathcal{A})$ lies on language, reaffirming that under no circumstance it is in the place of the Other, because there is no Other of the Other, because the Other is missing. This is decisive in relation to efficacy, and to ethics in the analytical intervention, given that the bar which bars the big Other (\mathcal{A}) indicates that THE Woman is Not, and that there are only women exist. There is a function NOT opposed to phallic enjoyment ($J\Phi$), which is the “*Pas-toute*” (Not-all). $L\mathcal{A}$ woman, in language itself, “a core enjoyment“. The logical formalizations described above which we find in Lacan’s work, as well as the “lack, failure, and void”, ethically engage our committed desire of analysts, as they have a significant incidence on matters of gender, and on sex ideals; for nobody may doubt that they will have effects on the subject’s knot when the analyst cuts, splices, and/or sutures: Because operating with the real will result in restoring a père-version, a new version in the direction of the father, granting him ex-sistence as *sinthome*.

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