

Grupo Estilos - Robson F. Pereira

Baroque, fold and recursivity

The theme is vast and impossible to summarize here. So we will have to make choices and talk about fragments, tropes.

In May 08, 1973, in the *Encore* seminar, Lacan uttered the famous phrase: "the baroque is the regulation of the soul by the corporeal scope". Since "man thinks with his soul", the body and its enjoyment (*jouissance*) could be controlled if the soul were well conducted. Thus, the *Counter-Reformation* mobilized its forces to regain control of its flocks through image and persuasion (see Giulio Carlo Argan). As we know, Baroque artists accomplished their task and simultaneously subverted it (aesthetically, ethically and politically). Here is one of the reasons for Lacan's phrase: "I align myself more on the side of the Baroque". This alignment, recognition, will make possible this redoubling toward an ethics of psychoanalysis that, by recognizing a *jouissance* other than the phallic, allows psychoanalysts to put into operation, by "essentially contingent ways", the practice of an ethics of the well-saying (*bien-dire*) and the not-all (*pas-tout*).

The notion of fold, repositioning the concept of infinity, can help us to articulate with conceptions of recursivity coming from other fields and helping to rethink the current conditions of psychoanalysis in *intension* and *extension*.

To reaffirm a dialogue with recursivity, in this sense that our resources are discursive, let us remember that also in these other fields *recursivity* is a term used more generally to describe the process of repetition as a way of solving problems. In this recursive operation, repetition of the same thing is not enough. There is something that escapes and that allows renewal, creativity, within the same process. Definitions like this are often found in mathematics, for example, the formal definition of natural numbers says that 0 (zero) is a natural number, and every natural number has a successor, which is also a natural number.

For psychoanalysts, this logic is resonating with the paternal function created by Freud and retaken by Lacan with the *names of the father*. The primordial, mythical father is dead and incorporated. And if we follow the logic that God is one and three simultaneously, we will have to recognize that not only the father, but the primordial son can also only be referenced by an absence.

From here recursivity can dialogue with seemingly distant themes, also inspired by Lacan when he warned us in the seminar *Sinthome* (11/18/75) that nature is characterized by not being one. Hence, to approach it, we need the logical procedure. And that we should be careful about saying too quickly about the distance between nature and culture.

For example, reread *Arrabalde: in search of the Amazon*, a book by João Moreira Salles. "It is difficult to understand when one does not pay attention (Simone Weil). The new discoveries of archeology show how the Amazon is not only a natural asset, but also a human construction, or, in the view of the original peoples, a system that emerged from the collaboration between humans and non-humans. For millennia, portions of this forest have been manipulated by indigenous hands, in a work of plant selection and construction of fertile soils that reveals a deep knowledge of the interactions between plants, animals, fungi, microorganisms, rain and wind. The forest we see today, part nature, part human workmanship, is the fruit of this remarkable ecological intelligence."

Soon after he adds, "Knowing, for example, that the forest feeds on the forest. That it lives on itself, continuously recycling the biological material that is returned to the ground. What is there lives, dies and, when it becomes burlap, feeds what has not yet died and what is about to be born - this is the cycle, the forest's social contract. The connections and interdependencies are of a complexity that defies the most advanced computer models. Everything depends on everything. It is beautiful and it is also precarious. Impoverish the forest and it ceases to function."

A definition like this, resonates in a complex way, the concept of recursivity and simultaneously enables us to listen-"pay attention" to the other knowledges of our present time. To paraphrase the author: impoverish language and our humanity becomes fragile.