

Style Group

The outbrakes of the mechanisms

We have discussed in the group the relevance of considering Lacan's style within a baroque aesthetic. For this reason we have chosen the session of May 8, 1973 of the Encore seminar, to elucidate what style operates in analytical interpretation and even more so in the transmission of Lacanian psychoanalysis and its logic.

Beginning with the epigraph of that session "Where that speaks, enjoys and knows nothing", it is clear that the true is discarded in its religious symbolism. But the three that precedes God does not cease to be written as a necessary precedent whose full-sense argument is the murder of the son.

That Lacan says that Freud saves the father, from the symbolic murder of the son, introduces between false and true a real on the body of the speaking being. Freud's spaltung lies in a subject that is crossed out through attribution and existence judgments, so that the body subsists in a drift of jouissance.

That subject bar (\$) consists of a Superego that runs through it as a predicative grammar derived from incestuous and patricidal identifications. The metaphor responds to a false purpose appropriate to the sexual relationship, consistent with the murder of the son generating in its replacement by the phallic function.

The subject of the unconscious rests on the language whose mathema from straight to infinity, makes the existence of an object a in the real, whose cause interests us in the desire that silences the enjoyment of those who speak but who know nothing about the facts. The problem is whether it is possible to know something true, about the obscene opulence of the image, characteristic of baroque aesthetics, which involves the structure of the language of the analyzing speaking being.

Not-everything is the drive constancy of what our predicative being determines, because the outbrakes of the mechanisms in the direction of the cure when the truth of knowledge breaks the appearance of imaginary obscenity.

The unconscious knows nothing and we call that semblance instead of the joy of speaking: about the physiology of the erection or about the writing of feminine mysticism. The economy of jouissance is not what we can encompass except with lies, symbolic-real as Lacan begins the account in the seminar L'...insu...

Only contingently, that is, based on a phallic not-all, does the narcissistic reduction of what does not cease to be written as real slip through. In short, philosophy tempts us in favor of predication, when the commitment is with the impredicativity of the barred subject.

The end of the cure goes through the bursting of the mechanism that enthrones the object as the supreme being in the evil of desire. The desire is only contingent.

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