

## Congreso de Barcelona 2023 Convergencia

### The clinic knot

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If psychoanalysis is a praxis of the real: what dit-dimension of the real are we facing? Lacan begins his deployment stating that the real is what always returns to the same place, since what is expelled from the symbolic returns from the real. In my analysis that place is that of the Other Autre, A. And in his Seminar 'The logic of the ghost' he affirms that the Other is the body. So this real is with law and order because it implies repetition;

For this, it starts from the idea of the revolution of the stars, which restart their movement after completing their circuit.

Then he affirms that the real is the impossible to apprehend by the symbolic, the unspeakable and as such is the place where holes abound, having a lack that acts as a cause. Thus he understands that the a-signifying object is falling and transferable, which is demanded by its Primordial Other; it is a part of himself that falls into the field of the Other, being a real without law or order. In the clinic now the real is the symptom, the third of the real, as stated in the Rome Congress, the one that continues with the analyst -symptom in transference neurosis, in Harari's proposal.

But his position of articulating logic with mathematics in the attempt to advance in the presentation of that lack, leads him to a topology that can present what has not been demonstrated, causing a passage to the whirlwind real, a real by points, pieces like stones of the real, with which he comes to pose an undecidable real.

The symbolic dimension of the Other is scratched by this a-object, a-signifying, due to which the a-object and the Other have no rationally determinable relationship. Thus, in his RSI Seminar (1/21/75) he tells us that the Other has a double entry matrix, made up of the a of the real, the one of the cause that always chatters, and the One of the symbolic.

This One implies a dimension of the signifier and another of meaning. The One of the signifier can be a phoneme, a word, a sentence or the discourse as a unit. On the other hand, the One of meaning is multiple, since we find at least seven presentations of that One: the whole One, any One, the One alone, the One of the series, the unique One, the One of the unary trace and the 'I'. 'a'de l'Une', the There is of the One.

they are not confused: the one of the signifier is singular and discrete, linked to the body by the identification that constitutes the subject by taking a trace from the Other; -let us remember that for Freud the self is above all a bodily self-; on the other hand, the One of meaning is 'what ex-sists at least to the body', what is specified by the unconscious. That is to say that the body exceeds the symbolic dimension of the signifier. The R S I of the body remains pending in this text. The One of the signifier can

designate any sign, while the One of the sense is enigmatic, epiphanic and contrary.

The path that we propose is to understand how the real needs the Other to ex-sist, even though the Other does not exist as Lacan proposes from his Seminar IV 'Object relations...'. This is how he makes use of his conceptualization of the sign, from de Saussure and Pierce until his last turn, recovering the location of Freud as that of the perceptive sign located in the upper part of his model of the "bag" in the second topic. The perceptive sign it had been treated in his 'Identification' Seminar as being produced as an affect, which is later criticized as something for someone according to Pierce, more than later corrected in his 'Encore' Seminar, to come to propose it as an effect. For this reason, in his 'Introduction to the German version of the first Writings' of 1973, he offers us this clarification: 'A signifier is a sign that refers to another sign, and that is why it is the signifier.' conscious, which leads him to affirm a change in the Freudian sequence: not unconscious-preconscious-conscious, but in this other presentation: preconscious-unconscious-conscious. The preconscious is thus the link to the real.

We arrive at the point of our clinic, that of the sign that consists in the significant reading of what is inscribed in the real as a letter, which is

presented as a number that is encrypted, in order to try to decipher it in its reading and hearing, by means of the invocative drive. as well as by the phonant-sonant drive.

The clinic knot is made up of its non-equivalent Borromean chain knot of at least four consistencies, three of which are the Real, the Symbolic and the Imaginary, which have coexisted since the mythical origin of words. Plus a fourth called sinthome,  $\Sigma$ , Sigma, which differentiates any equivalence between said registers, and which is constellated from the unsubscribed from the unconscious, regardless of the Names-of-the-Father for making use of them. The sinthome is what is achieved or consecrated by a work of each person, which cannot be done without. More Lacan adds that there is a sinthome-he and a sinthome-she, thereby extending the concept of end of analysis.

The knot of the clinic allows you to be able to appreciate the different modalities of these purposes of analysis, depending on whether there is a record of the experience that is multiplied with respect to the others, in

its different crossings with the records, that give possibilities of a singular doing. This is why Lacan culminates his journey by differentiating a savoir-faire regarding thinking, from a know-how-there-with in its relationship to acting.