

Colloquium of Convergencia, New York 2021 Borders: Psychoanalysis and Displacements

Liza Alberdi/ Lazos Institución Psicoanalítica de La Plata

Isn't our practice a Border practice? "Undo through the word, what has been made through the word," Lacan urges us, in a bequest from in nearly the last days of his life and work.

It is worth asking ourselves what are the springs of our efficacy if the word by its structure aspires to ignore the impossible that inhabits it, assuming a spherical shape in its desire to remove the irreducible gap between words and things. If we operate only from the field of the word, how can we influence what ex-sists within it?

Psychoanalysis is an experience of discourse and of its border of impossibility, which it itself creates. Words trapped in the dit-mentions (dit-mensions) of speech (dire), RSI, which delineates the border of emptiness and follows its contours, producing a hole.

We make use of a nodal speech; the word drags its shadow of silence with it. In an interview, Pascal Quignard states: "For me, silence isn't just a topic. As a child, involuntarily, I was stranded in silence until I fell into mutism. Silence defined the person whom language had left helpless, the residue of the individual. When mankind acquires language, it brings with it a shadow, which is silence. There is no silence without language. And more than a spokesperson, I feel like a 'silent bearer'." The voice, Lacan teaches us, is the radical otherness of the word, and our analysands remind us day by day, a voice that is also silence.

This void is reached only through the word in its *dit-mensions*, where insistence finds its cutoff border in what ex-sists upon it; silent (mute) traces that have left written record on the body at the cost of cleaving it, whose consistency makes it possible to mask the radical discord that founds it.

The stumblings of knowledge, the space in a lapse that obeys the irremediable structural error, where language dissipates, will denote the buffoonery nested in it, giving way to the truth, always half-said.

Although we know desire to be indestructible, it is no less threatened when the borders fade away and the topological place of the hole tends to collapse, it will be a true 'one-saying' (un-dire), in its dimension as act, which that effects an emptying that real-izes the hole. That hollowed-out writing needs "to be said."

Knowledge resists and irremediably fails. The unconscious, a chaotic swarm, bursts into the surface of discourse, and language forces language, bringing out the performative essence of a word that is cut off when a speech, 'un-dire,' is uttered in the analysand-analyst space.

The signifier creates the border of the cut, in the instant when the word disintegrates the language, a flash of lightning where a real is touched by the cut-out of a letter that creates a littoral in the body ('en corps'). Efficacy of the hole, in an asemantic resonance that will echo in the body digging its hollow.

François Cheng points out that only "language driven by emptiness is capable of generating the word in which breath flows and therefore only it – that "rhythmic

breath "- is capable of "transwriting the unspeakable", of "creating emptiness" there where we know we are divided, misunderstood, where meaning evacuates, by "shaving" it (Lacan's "Television") as much as possible, giving rise to invention in the very place of horror.

Interpretation is poetic, with its meaning effect as an experience of the nonsense on which the signifier rides along with its hole effect in the out-of-sense typical of the real, where meaning is denied because the sexual relationship cannot be written. "Poetry testifies to the alien that is guarded in it", writes philosopher Byung-Chul Han.

Lacan warns us in RSI: "there is a meaning effect required of analytical discourse; it is not imaginary, it is not symbolic, it must be real". A real effect of meaning, then, that touches on a fragment of [the] real. The emergence of a disentangled truth that surprises, producing dis-concertedness and shock due to the momentary outburst of meaning. A moment of hesitation in which the chain gets dispersed, and its unpredictable effects follow a hole-making speech, which places the subject in relation to its cause.

Thus the cut of the letter, "the words in their flesh," as Lacan says in Baltimore, limit that empty place where there is nothing to decipher. Passage through the experience of the inexistence of the ultimate word, of what is irreducible in jouissance, the experience of castration, to know how to make that remainder our asset in Beckettian fashion, invigorating that leftover of inexorable jouissance, as there is no chance of getting out of that inaugural failure, of language disharmony, to which the subject has responded with inhibitions, symptoms, and anxiety.

The Imaginary and Symbolic weave the border to the Real, also as the latter imposes the limit on the effects of the meaning of language; the Real border that reminds the machinery of its very impossibility, as a logical limit of the symbolic, since the sexual relationship will not cease not being written.

It is in the dynamic writing of the knot that its ends are linked and its borders create and recreate the triskelion that supports it; hence the knot is not a metaphor but a narrative.

The sketches of these borders, whose trajectory traces the outline of the void, will make the hole effective. Braiding RSI with the fourth thread "makes the hole of a piece" (Lacan, Sem. XXIV, January 18, 1977) to each region of the knot, thus emptying what should have been empty in those areas where the strings are covered and nest the jouissance that tends to block the core, enabling the operation to drive desire and an unprecedented knotting of that remnant of real always opaque with know-how, at the service of a jouissance linked to life, supported on the RSI bond.

Of a piece with the experience of registers impossible to cover, as they do not copulate but rather knot ... of a piece with that remnant of the operation, the very material of invention, the hole is written and makes writing, as the efficacy of psychoanalytic discourse is expected and desired to live in the social bond. (The bond is a matter of discourse.)

The extimacy (extimité) of the enjoyment that each one inhabits, goes against that bond, threatening with its fragmentation, since the enjoyment of those others, which

is nothing more than their own to which they refer, will lead to segregation if there is a rejection rather than a knotting of what remains of unassimilable enjoyment.

As Rolando Karothy has said, analysis is the road to the well-spoken enigma that founds us, a well-spoken not-all that harbors otherness.

Since no social bond exists without the loss of jouissance, nor without a different knot of irreducible jouissance, the passage through analysis is expected to change how each one experiences the impulse, in such a way that that inerradicable jouissance, as the speaking-being has no choice but to inhabit language, with the exile that this entails, recognizing itself as an alien to itself, may enable a discourse bond -because the fourth thread "has given the hole coherence, a solidarity that puts the lack to work in the scenes of the world, since that irreparable opening that divides us is both the one that segregates us and the one that unites us.

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