

Grupo de Trabajo: Inscription of the signifier in the Real.

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Título: What does specific jouissance write?

Dispositivo: Mesas de Grupos de Trabajo de Convergencia

Two instances mark Lacan's Theorization in relation to Psychosomatics. The first one in Book XI of The Seminars in 1964 (1), more accurately in the chapters dedicated to the subjective constitution in the field of the Other and specifically in making reference, through Pavlov's experience, to the intrusive and traumatic nature of the encounter between the living being and the Other. From this encounter, Lacan extracts two concepts to explain the lesion: Aphanisis and Holophrase. Eleven years later he takes up that theme again in the Geneva Lecture on the symptom (2). During this lecture held in 1975 he introduces two other concepts to deal with psychosomatics: Proper Name and Specific Jouissance. In the context of our working group "The inscription of the signifier in the Real" I propose a brief consideration of the psychosomatic lesion bordering the question about what does specific jouissance write embedded in the psychosomatic wound. The first hypothesis is that it is the Other's demand acting in the *infans* in pre subjective times, when the child is so much at the mercy of the Other like the dog before the experiment master. If we take the example chosen by Lacan, the animal cannot and will never be able to interrogate the experiment master. Instead, the *parlêtre*, once over this initial moment of perplexity, will be able to interrogate the Other thus producing his own signifier and freeing himself from that deadly jouissance. However, this separation from the Other is not guaranteed for all the demands to which the future subject is exposed and this operation shall always leave debris behind: "those bits of red flesh" that remain stalking and ready to sprout in light of the inevitable moments of perplexity to which the life of every *parlêtre* is exposed. That which commemorates this specific jouissance is the deeply intrusive and traumatic nature of the inevitable contact with the Other in the early days. Within this framework, it is interesting to highlight in dealing with children that some psychosomatic problems that these children may present often disappear almost spontaneously as their subjective constitution operations become effective. The psychosomatic lesion reveals a legality that is not

physiological or that of the erogenous body: it is a body of cut up “organs” as a consequence of the Other’s interference on function. In the case of the digestive function, as exemplified by Lacan in Book XI of the Seminars, the body is conditioned, led to respond through the secretion of gastric juices, not in response to food but to the Other’s rings and bells. As a result of the identical repetition of this scene, fixed and unforgettable, the body is led to write the lesion. This lesion shall reappear every time this encounter takes place and the subject cannot interrogate. The fixation of such jouissance, denounces that spot that remains latent and alive ready to erupt much like “a dartre that decorates a face on a special day” (3)

The psychosomatic lesion, says Lacan in the Geneva lecture, is “a ciphered message in the body that has been given to us like an enigma” (2). The problem is that we do not have the code to read it. My hypothesis is that there is not and shall not be a code to read it precisely because it is a pre subjective moment. A mythical instance that we build as a logical antecedent to the lesion’s unleashing. It is there where Lacan indicates in “The direction to the cure”, the unconscious invention betting on the revelation of that specific jouissance that has left the subject perplexed and fixated without being able to produce its own signifier. This fact is also homeomorphous with the clinical observation of the intermittent occurrence of ailments that manifest through outbreaks and remissions that, in the best of cases, accompany the subjective interrogation of the patient undergoing analysis. But let’s not think of ourselves as healers, sometimes remission may be spontaneous or as unexpected as its onset.

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* This presentation is based on the following papers on Psychosomatics:

Irma C.W. de Peusner (1997) “Chronic fatigue: the story of a Pilgrimage.
Presented in the Lacanamerican Meeting in Bahia. (1997)

Irma C.W. de Peusner (2001): “Organic perplexity” From the laboratory to the analytical device. Presented in the Lacanamerican Meeting in Recife, Brazil.

Published in the “on line” magazine on Psychosomatics: “Tatuajes” No. 6 (2003).

Irma C.W. de Peusner (2006): “What is the psychosomatic’s jouissance? Presented in the Buenos Aires Freudian School (EFBA) Seminars “Body, symptom, jouissance” (October 2006).

Irma C.W. de Peusner (2007): “The proper name in the psychosomatics clinic” Presented in the Lacanamerican Meeting of Psychoanalysis. Montevideo. November 2007.

References

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- 1) Jacques Lacan (1964) : “Los cuatro conceptos fundamentales del psicoanálisis, editorial Barral (1977) España.
- 2) Jacques Lacan (1975) “Conferencia en Ginebra sobre el síntoma” en Intervenciones y textos 2 , Editorial Manantial (1991).
- 3) Jacques Lacan (1958): “La dirección de la cura y los principios de su poder” Escritos 2. Siglo veintiuno editores (1975). Primera edición en francés(1966).