

Grupo de Trabajo: Inscripción del significante en lo real

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In *Ourania*, Le Clézio tells us how the resource of invention through writing allowed him to save himself from madness, in his own words: “not to be swallowed by himself”.<sup>1</sup>

Being swallowed and the passage to another position allow me to think about inhibition and a possible exit: invention. What inhibition shows is what cannot be seen of oneself. It concerns a restriction in the relation between the subject with what he does; suspension of the movement of desire in relation to jouissance due to an overwhelming Ideal that affects the Ego in its functions. Desire is here a defence against the Other, in terms of demand and jouissance. Lacan defines it as “symptom put into a museum”, which is close to impediment. There, the trap of narcissism finds its place<sup>2</sup>. Considered from the three registers, it can be thought as the entrance of jouissance into the Imaginary<sup>3</sup>, and the inmixing and dragging of the Symbolic, all of which produces an effect of flattening in the Real<sup>4</sup>.

It is in relation to the fall, to the vacillation of the signifiants of inhibition, that a new knowledge would emerge, as a result of the work of analysand and the know-how of the analyst<sup>5</sup>. Original signifier that was already in the subject, out of which the latter makes now use of in a different way. This warns us of a previous logic made out of signifiers that have been received and taken by the subject through the identificatory dialectic<sup>6</sup>.

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<sup>1</sup> Le Clézio, J.M.G.: *Ourania. I invented a country*. Gallimard, 2006. It's in this chapter where he makes reference to the history of an imaginary country that he invented out of what his mother would read him in this childhood. Names coming from a familiar voice, mingled insistence of voice and word. Is the mother who invented in order to share the child's dream or is the child himself? By the way, let's notice that that the voice must fall to let someone start to speak.

<sup>2</sup> Lacan, J: Seminar, Anxiety, unpublished. Lacan defines the inhibition in relation to the entrance in function of a desire other than the adequate one, in order to perform an action.

<sup>3</sup> Yankelevich, H: *The other trauma*.

<sup>4</sup> Lacan, J: Seminar RSI, unpublished.

<sup>5</sup> Lacan, J: The psychoanalyst's knowledge. S1 refers here to the signifier/s, producers of a new knowledge. He does not name them master signifiers and distinguishes them from knowledge in chain S2.

<sup>6</sup> Lacan, J: L'insu, unpublished. He resumes the three Freudian identifications, naming them in another way: 1<sup>st</sup> identification: to the Real from the Other Real, 2<sup>nd</sup> identification: to the Symbolic from the Other Real, 3<sup>rd</sup> identification: to the Imaginary from the Other Real. In the case of invention, the signifiers were not missing, rather, they were received by the child and became available, are kept to be used in a different way. Even Lacan stresses that the best that can happen to the subject is to have received and taken those signifiants.

Some time ago I lead the analysis of a young girl who, in her own words, “would put off”<sup>7</sup> everything she planned to do. This means, the action -understood as such- was not produced. She consulted because of a series of abortions she had had. Those can be read as actings-out, attempts of rupture with the Other, a way out of the state of suspension in which she was. She would tell her story in a monochord tone of voice, almost as a purr: metonymic speech that entailed an enormous difficulty to listen to. It was an issue for her to sleep long naps. And so she would sleep: not to be aware, not to know, not to be there as a subject. I remember having made different interventions to bring into question the ideal of the sacred family, overwhelming ideal that she would endure. She would blame herself because of the abortions, as she considered that she had “killed little people”. In regard to the significant “kill” and “nap” I had the opportunity to intervene in that display she would make: not to be able to, not to be capable of. Stressing the significant “*kill*” (she was unable to sit for her *mathematics*’ exams<sup>8</sup>) gave way to the rupture of a signification that would crystallize an unequivocal sense. The same happened when I made an intervention on the signifier “if-you-are”<sup>9</sup>, which produced a change in her subjective position.

Furthermore: the analysis makes possible to put an end to that refusal to know about a jouissance that is ignored. This jouissance where one is “being” that immutable object, in this case, a: “little person killed”.

It is by throwing away<sup>10</sup> that killed little person how she identified herself -living dead-, that the real was moulded otherwise. There lays, in my own judgment, the ethicity of the analysis: the possibility of crossing out the “being”, becoming an obsolete jouissance. S1 in the place of production gives account of a new knowledge, act of separation of that signifier in regard to others, but nevertheless considering that it is also the signifier that attaches, in the unconscious, the dead father as a ghost. To be precise, I think the invention as operating over the ghost’s singular modality, in a new resource to the metaphor in terms of what this one already installed.

It is from that hole, unsymbolized real, irreducible core, that the horizon of the invention arises. The Real can only be bordered in the ‘one by one’ of the events, in

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<sup>7</sup> In the Spanish version, a figurative meaning of the verb *estiraba* is: *to putt off*.

<sup>8</sup> The author stresses a homophony between the conjugated verb *maté* (*killed*) as enclosed in the term *matemática* (*mathematics*).

<sup>9</sup> By homophony, in the Spanish version *si-estás* (hereby translated as *if-you-are*) makes reference to *siestas* (*naps*).

<sup>10</sup> The author stresses the homophony between two verbs entailing different meanings, *estiraba* (*put off*) and *es-tirando* (*throwing away*).

the contingencies that life poses. And that places the invention on behalf of the not-all, of the unforeseeable, of the unpredictable.

The child writer managed to avail himself of misunderstood words, transmitters of jouissance that left a singular mark on him. With what he received, he let himself “swallow” by the passion of writing, inventing.

The analytic intervention, mistaking on the signifier that would gave name to her inhibition, allowed the production of something new, enabling this analysand to emerge from the drowsiness that oppressed her.<sup>11</sup>

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<sup>11</sup> How is the Real moulded by the signifier? Which are the effects that it has on the hazards of life? These questions are a way of thinking the title that this Work Group convenes: Inscription of the signifier into the Real. Now, inhibition shows two opposite positions of the signifier (real-symbolic), remaining the signifier only in the Real, crystallized by the Other's regard, as it loses the movement that the symbolic impresses on it. It is pertinent to consider the effect of the analytic intervention that produces the fall of S1, the signifier/s of inhibition. The new emerging knowledge has a different incidence in the Real, eliminating the opposition among levels above mentioned.