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Dispositivo: Mesas Simultáneas de Trabajos Libres

The problem of the body placed as an object or concept resists any form of closing, either in the established certainty, or in the crystallization of some truth supposed to be dogmatic and unique, renewing step by step an interrogation that does not stop in its persistence. In fact, What is a body? Or more exactly, What is a body since the Freudian discovery? How is its weave formed, its framework? Has that concept been modified with the development of the analytic theory?

The analytic experience founds the possibility of the emergency of another body, although in Freud we can already say that we meet numerous bodies : lying on the divan a new body is revealed: the body of the “imaginary anatomy” of the hysteria whose “ways” do not respond to neurology but to factors linked to words, and that is shown as a body imaginary cut into pieces, that is, a body marked by desire and castration.

A libidinous body, support of investitures and fixations, that must be referred to the erogenuous areas and related to the pulsation, and we could consider as a surface able to support the writing. So the hysterical symptoms resemble coded messages like a hieroglyphic writing or rebus, directed by the subject to whom is able and knows how to read them.

A body as an image, unified body of the narcissism.

The hysteria has taught us that the body does not answer to Biology. The body is not reduced to the organism nor ends in the limits of our skin, because it is crossed over by language. It is another way of saying that the organic reality is subverted by the significant impact of the language, and what explodes in that way is the traditional Cartesian dichotomy of the *res pensante* and the *res extensa*, the thought and the extension, the cogitation and the body spaces. Freudian proposal that subverts the Cartesian reason, provided that the body is not only its extension but also implies a dimension of joyment.

For Psychoanalysis, the speaking being is constituted in the field of language. Language precedes the subject , and by the effect of

the mortification of pleasure, of flesh, it is what marks the body leaving an inscription, and introducing at the same time the idea of a lack. Paradox that leaves the gain of a word for the loss of pleasure, total assumption. Operation that leaves therefore a remainder. Not the anatomy (of which Freud made the destiny) but the ana-tomy: function of cutting,

This body that is “seen as another object” , third, is still its conceptualization being the same in the psychoanalytic theory, since the introduction of the three registers?

A short look over the concept in Lacan helps to place the effectiveness in the analytic intervention.

In his founding work about the stage of the mirror, he deals with the constitution of the image of the body as a whole from the image (unifying) that the mirror of the Other sends back, and from the correlative constitution of the Ego. Between prematurity and anticipation, between tearing into pieces and unifying, between the proprioceptive multiplicity and the visual image, the body emerges as a support of the restoration of the ego, the latter conceived as the projection of a surface (the surface of the body) on another surface (the field of the Other). A body that appears before us and we apprehend as a form, for its appearance: “Men adore this appearance of the human body. They adore in short a pure and simple image”. Image that has as a result the constitution of a “biunivocal concordance between two systems”. The significance introduces the idea of unity, creating the body as a representation, but at the same time making the body get lost as an organism, fall to the place of the unknown; because “it is not known what a living body is. It is a matter for which we refer to God”.

In “The Third”, proposing the Borromean writing for the three registers: the real, the symbolic, the imaginary, the body appears clearly inscribed in the imaginary ring, but that the imaginary implies the body, is that equivalent to say that the body is reduced to the imaginary?; a more attentive reading of the Stage of the Mirror is not showing other dimensions of the body already present also there?. And also, had he not introduced since his first seminars the concept of “body of the significances”?

Impact of the word on the body. Words, phonemes, letters that affect and mark it. Body of the symbolic or group of the significances by which the body is spoken; pound of flesh in which the significances of the demand of the Other are registered

and therefore carry the desires of the parental Others, even before the birth of the child.

In another place, speaking about the two types of holes in the bull, he emphasizes how it is argued what it is about referring to space.

In Descartes the space is taken for extensive, "but it is the idea of another kind of space the one that founds our body." Topological space: the bull that "does not look like a body" is of use to show that the body as a surface does not nullify the hole of the castration; represented in this image by the central hole or axle.

Halfway through the decade of the seventies, Lacan makes a relocation of the concept of body, operating a change in it. In the matter, he is explicit in "L'insu...": "I assumed that consisting meant that we had to talk about the body, that there is a body of the imaginary, a body of the symbolic- it is the language- and a body of the real of which it is not known how it comes out".

The real, "mystery of the body that speaks". The structure is not only the symbolic but now it is R.S.I linked in a Borromean way. Body; plait: weave of the real tied to the symbolic effect of the word and the imaginary of the representation. Body as an enjoying substance, of the significance, and of the sense, that lay the foundations of a clinic that pushes its borders to approach the different links or defects in any of the three threads, in any of the points of crossing in the plait of that weave affected by its discomfort.

Real body: sometimes hardly homologated to the organism or to a physiology that seems excluded.

The real of the body: that is to say, all that belongs to the body and escapes from the attempts of symbolization and imaginariness.

The body of the Real: concerning to a logic: the one of the knots, of the not-all, of the sexualisation. Difficulty of the subject in assuming the "non sexual relationship".

If the body does not appear in the Real except as a misunderstanding, we will be able to intervene and affect it approaching it from the resort to the real of the language.

Pre-eminence of a geometry of the weave, of the thread, of the mesh, of the cutting, that is an essential need -Lacan says- for "the appraisal of the fabric of a psychoanalysis".