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Título: L'a-dicte n'existe pas<sup>1</sup> "Il s'agit juste de maudire"

Dispositivo: Mesas Simultáneas de Trabajos Libres

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"What is the experience of psychoanalysis that leads us to define the relationship of the subject with sex?"<sup>2</sup> I am interested in deploying this question by the paradoxical status of the logic that sub lies the formulation: What is the relationship of the subject with that he has no connection with?

The issue of the addictions has become a pretext to retake from a previous article<sup>3</sup>, certain axes I want to point out and to think the dimension of the sexed body.

I was wondering there, "on the articulation of this discourse, that enunciating the right to *jouissance*, is maintaining the *non-lack* in the Other, offers a loyalty to a knowledge to which it is chained". Nevertheless, *caught in the destiny of all desire supported in the ghost, as" will of jouissance"*, *in part defeated and promised to the impotence, being the text Kant with Sade witness of this statement.*

We have the impossible *jouissance* of *parlêtre* and the words to make possible the *jouissance* which do not exist. "The man is married to the phallus"; "he has no other woman than that." <sup>4</sup>

Lacan proposes to go beyond the logical top of the Freudian elaboration, the anguish of castration: "the neurotic backtracking backs down not before the castration itself, the own one, but makes of its own castration the guarantee of the function of the Other".<sup>5</sup>

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<sup>1</sup> Since the a-dicte stems from a latin root it has been difficult to find the corresponding word in English. It has been the translator decision to write the title in French.

A release version awards alleged etymology, which comes from the addict conjunction of the negative prefix "a" and the Latin participle "dictum," said. From this interpretation it is thought a foreclosure of the symbolic order from which it is to conclude clinical consequences. We must clarify that the negative prefix "a" is of Greek origin and that "addictus, however, contains the Latin prefix "ad "whose meaning is" to ". Rather than the dimension of the unsaid, we are in the field of the consequences of being led by "dicere".

<sup>2</sup> J. Lacan, Seminar XII "Crucial problem of psychoanalysis "

<sup>3</sup> We refer to the article published in the Proceedings of the Lacanoamerican Meeting of Psychoanalysis in Montevideo. November 1991. "Una passion de ser:drogadicto" (A passion for being: drug addict)

<sup>4</sup> RSI. Class 17/12/74

<sup>5</sup> Seminar X 5/12/1962

In Seminar XVI<sup>6</sup> we read that the intrusion of the sexual function in the subjective field has to do indeed with the halting of knowledge to sex; the castration is what it lacks as significant in the set of the unconscious. The fact that there is no sexual intercourse formula in the structure enables a ghostly setting, masking the risk. From the meeting with the desire of the Other to further misunderstanding of the malaise in the culture, is where all our experience comes from.

We would like to stress in this development another turn in the proposal of return to Freud. He says: "the body contributes to this malaise" When we are asked what are we afraid of? the response is: "our body." <sup>7</sup>

"The body is introduced into the economy of *jouissance* through the image, but the imaginary has consistency only if it is deprived in itself of the phallic *jouissance*." <sup>8</sup> Removing the object, that being the cause, that names the impossibility of the encounter, it is then impossible for two bodies to make ONE.

Its condition of existence is formulated; the speaker is married to the phallus. And it is for that reason that the body is constituted in the symptom that has to do with the real: the anguish points to this marriage. In Freud we read that from that moment, having it or not, is not without consequences.

We have as result of the language, a perforated body. Lacan, will say "for which it is - trieb-, there is no need to emphasize the function of the orifices in the body, it is there for designating us that the term hole is not a simple ambiguity, a carrier of the symbolic to the imaginary."<sup>9</sup> Consequently, "the anguish, which exists in the interior of the body, will indicate the embarrassing fact of the phallic *jouissance* that came to be associated to his body"

It is the unspeakable that we knot, and thereby the framed possibility of a plus at the place of the impossible.

According to Lacan, erection is brought up, there is anything better to do phallus, as effect of knotting it is also introduced, as a possible place as value of *jouissance*. In

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<sup>6</sup>Lacan."De an A to a" Class of May 14, 1969

<sup>7</sup> Lacan, J. "La troisième".

<sup>8</sup>Lacan, Closing Session of the Conference on "cartels" of the Freudian School. 1975.

<sup>9</sup> Lacan. Op.cit

relation to that *jouissance*, the swelling makes it possible to think what link is relating the real to the imaginary death.

I would think, at this point, the effects of the meeting of my readings like two appeals from Lacan: on one hand, when he says, "a load appears for the subject who cannot not be knotted: *this knot must be a being*", on the other hand, when affirming, "it is not enough that the Name of the Father is in the structure, it is necessary to use it". We noted the introduction of another dimension of having: it is the penis as organ, the use of the instrument.

It is in this connection that he concludes with a question: Where does the success from the drug result from? , "It is the element that allows to break the marriage with the small thing to pee".<sup>10</sup> Welcome whatever will be to allowing escape from this marriage!

There is at this point, the question about a matter of structure "which does not hold from the phallic imposture."

I propose addressing to the "Contributions to the psychology of love".<sup>11</sup> Let us point out the movement that Freud makes from the analysis of the interpreted psychic impotence as inhibition, as an act in opposition to the appearance of desire, towards structural ineptitude for the –trieb- satisfaction.

It is noteworthy that after the logical guess that would account for the degradation of the sex object as a resource for dealing with the incestuous dilemma, it grants to the developed theory the status of "introduction to install a way to approach our specific topic." Our subject is not located, then, from the side of inhibition, but trimmed around the "riddle that some men could escape from suffering.

We found a way to carry on thinking about this issue by referring to the fetishism operation as necessary, as "provides women with that feature by which becomes bearable as sexual objects ..." and turns the man's penis in the standard model of the fetish".<sup>12</sup>

This object turned "agalmatique", would show the transport of the function of object in the body of the opposite sex who is partner to each other. That "a" and "fi" are in

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<sup>10</sup> Lacan.Op cit

<sup>11</sup> Freud, S. "Sobre la más generalizada degradación de la vida amorosa "1912. Amorrortu editores. TXI.

(The widespread degradation of the love life)

<sup>12</sup> Freud S.Op.cit TXXI.

disjunction, conjunction, and meeting. Would they be possible writings as effects of the analysis?

The phallus has no equivalent; however, if the penis becomes the privileged place to represent it, the feminine will have no other place than the gruesome place cracking the assumption of universality.

Freud makes it equivalent the taboo to phobia<sup>13</sup>, where women constitute a whole-taboo in order to avoid the anguish before the "unheimlich".

If we retake the proposal already enunciated, that the field we're interested in is not on inhibition, the alternative that appears is to think another alternative, to maintain in the scene, a place that could not be symptomatic, for the other sex. The knot does symptom of the impossible: it is how each one fits a structural inadequacy. .

It is in discourse that the enunciation of the resignation to the *jouissance* is maintained , where we can think of the introduction of the object, condition of possibility so that the partenaire of the not-everything is at least one, without wandering the phallic *jouissance*, the one that gives us the key of the *jouissance* that would interest the other body, the other of another sex.

Paraphrasing Lacan, we can conclude: If it is an unspeakable one that is maintained because we tied it, the complex situation is bound to the" ex-sistencia "of the knot.

If the interpretation has to do with the real thing, it is so because we limited it to the reduction of the symptom. But, if a symptom is what attests that not everything is returnable, in relation to the sexual matter, as in relation to the psychoanalysis, it is better then, that the symptom will hold.<sup>14</sup>

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<sup>13</sup> Mention the taboo of virginity, T.XI. 1917-1918.

<sup>14</sup> Op.cit Closing Session