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Título: From something to *jouissance*

Dispositivo: Mesas Simultáneas de Trabajos Libres

I follow a trail thinking on terms of Freud's Project and letter 52; as well as on Lacan as he postulates a clinic of the Real (rebuilding the psychoanalysis bylaws?); or, maybe, the same, for it is something live that folds and unfolds itself, ciphers and deciphers itself, that makes sense and no sense, which is the condition for all determination and is at the same time the very indeterminate. It is *jouissance* or *jouissance* -something that deals with itself. This something is identical and different – *Aliud* from Latin implies one and the other, *alius*, *alium*. It was wrapped with *das Ding*, it was *das Ding* in itself. It "was" within a primeval real being before the big bang that brought to light a language being. But one shall not consider this "being" from *jouissance*-something as bearing existence, for it only turns into being after finding itself as lost. Well, if there is an scientific-naturalist idea related to Freud's Project and that idea finds its way back to John Stuart Mill or Brentano it matters very little, for if I have to choose between them I would pick up Hegel, as it is mandatory that the beginning is the end, and the end beginning – one can not escape a speculative approach if one is to provide with a vent this logic of beginning/end. I think that this could be a means to articulate body and angst, because these constructs are extensions of one another, when put before a contact notion with each one of them, as mediated by *jouissance*.

I spoke about a trail, a trail that launches that body that had built up itself against its frontiers, inflating borders, changing everything into borders in a conjunction that circulates along the Real, Imaginary and Symbolic. This trail begins with a borderless being, from the indeterminate to something. Something that requires its utility according to a starting perspective and the beginning is *das Ding*. *Das Ding* that has changed into border because something pulsates and throws itself from quietness to movement, from the affirmation that changed into time from border, brings within itself a negation, for in being there as a determination it differentiates itself from something other. Something that will start being mediated by something that has

already disappeared even before it begins, but has left its dent on the flesh. It is an awesome adventure, and suddenly from something, which was desired as a whole, becomes *jouissance*. *Jouissance* from the beginning and *jouissance* for the end. No matter that it deals with a straight line bringing up the five points of its path, starting with the lost *jouissance*, its ciphering into *Id*, its deciphering by the unconscious; the meaning within the preconscious and deciphered *jouissance* (according to a Freudian interpretation by Nestor Braunstein, (Gozo, p. 190, Escuta); it does not matter if one joins the two endings to come up with a circle, to form three circles and consider Lacan's second topological approach. Maybe it is unescapable. One is dealing with *jouissance*, or the real from the real that expels the *jouissance* substance, and allows for the clinic of the impossible, the clinic of real, and it is here that I throw myself into one of the questionings that instigates us into that presence: what is it one does when he analyses? Or what do we do when we go into analysis. Maybe, measuring *jouissance*!

Lacan went beyond "man's desire is the other's desire" going into man's desire as coming from a *jouissance* dimension, that is, *jouissance* a funding source for desire. On this causal encounter, one condition remains (which provides support for this process), for opposing *jouissance* are posted desire and pleasure, and it is in this fashion that Lacan develops his conception of *jouissance* and inserts it as a tool to be manipulated in the psychoanalytical work.

But, what is *jouissance* indeed? Is there is a grading to *jouissance* – from a whole *jouissance* to a fragmented *jouissance*, permissive? Nothing one says will be enough to make it possible grabbing *jouissance* from its entrails, much less desiccate it to the point of conclusion: there it is – that is *jouissance*! What one can do is trying to talk about what surrounds *jouissance*. So one speaks about clinic of the real in the last Lacan and he used to say that no psychoanalytical concept can be fixed within time. Does such affirmation attach itself to the evolution of clinical forms? At last, if Lacan from the beginning of his teachings, while approaching the several faces of desire, moves into a clinic of the real, does this mean that he had access, he read to new forms of clinic, or rather very simply found a new name for something that existed already, that is, the Lacanian nomination arising from the fall of the mighty Other?

The starting point for *jouissance* is its own impossibility to coexist with language, with the word that courts it; but there is *jouissance* that anticipates language, *jouissance* from being, *jouissance* from the *das Ding* which for its turn is language's aftermath which inserts absence and separates itself from it. What does come first? What there is indeed is a retroactive effect, that is, one can only "fix" the Thing from the fact that language exists.

I started the trail stating that in the beginning there existed *jouissance* -something to indicate that there was something, *jouissance* from the *das Ding* or the *das Ding* itself, fleshly *jouissance*. And the word steps in to provoke this creative/destructive explosion. It creates desire's possibility, ultimately life's possibility and, at the same time, destroys what so far rested in its splendorous cradle, a **nothing!** Ivan Correa (A Escrita do Sintoma, p. 121, 2006, Cef-Recife) advances that "Searching for this origin is a mere operator that does not liberates the subject from facing castrating angst. Its organization within symptoms is related to the absence of origin's representation". This nothingness that can not be represented goes beyond the body; it gives life to the body because it **maintains** itself as nothing, a spectral being, within the **object that causes desire**, which was stamped by Lacan as **object a**. Which, in its turn, brings forth that *jouissance* heritage; therefore, an object for *jouissance* or, which ends up as the same, "*jouissance entails desire*" as presented by Valas (Patrick Valas, As Dimensões do Gozo, 2001, p. 68, JZE).

And this origin presents itself as a Real (Ivan, op. cit, p. 121), a real that sends one back to symptom's identification. There is a whole *jouissance* that will arise from that shapeless body, that crude mass that will be cut; will suffer with a loss; will miss something. **But this body is not missing anything. It is a hypothetical loss** that anchors itself at language due to the impossibility of accounting for the experience found at previous completeness. This process as anchored by Nestor Braunstein's assessment is thus framed as "The word extracts *jouissance* from the body and command itself to embody *jouissance*, as another body, a body of discourse" (Nestor B., p. 74). Now, what is it, absolute *jouissance* before the voice, cutting of the flesh, the word, the *jouissance* universe again? There is one before and one later; there is a cutting voice that bars *jouissance* and, at the same time, allows that "scraps", "wastes" from this *jouissance* sip e become eternal as a miss, as object to, missing

jouissance, cause for desire because one speaks in order to have *jouissance*. Empty *jouissance* lacking a significant, but which is, however, symbolized by lost *jouissance*. *Jouissance* going beyond its own subjectivity, its particular character discovers a permanent avenue, although impeded by its immanence, replaced by the word, accepting its law, a universal law, the castration law, that a symbolic one based on loss. Could this be a durable asset to the construction of a clinic for the Real?