

Chat Thread, July 23 Zoom Session on Topology

00:42:15 Jodi La Coe: Don, in response to your question... what I am thinking is Lacan, like Freud, looks to understand the structure of the unconscious by examining both clinical subjects and historical/imagined subjects? Especially to uncover persistent structures, like metaphor... which are topological... I would love if you unravel this for us...

00:43:47 Andrew Berëzkin: 'Cure' as a healthcare paradigm today is inseparable from capitalist consumer model. It demands instant cure. Like instant noodles.

00:44:09 Andrew Payne: history is too important to be left to the historicists

00:44:57 Claudio Sgarbi: I agree with you, Jody. I keep questioning going on and I would ask: why would we try to uncover persistent structures...?

00:52:27 Claudio Sgarbi: Andrew, to cure implies the knowledge of the disease. Which kind of knowledge would you be able to commit to to unravel the capitalist consumer model?

01:03:25 Andrew Berëzkin: Claudio: I presume, within capitalist discourse a choice of Knowledge is down to consumers themselves. Hence the popularity of 'collaborative pluralistic' movement in therapy (as per McLeod-Cooper in the UK) etc. Otherwise, it's a total chaos: nobody can tell.

01:06:54 Andrew Berëzkin: as therapists we're nobody to tell our clients which school or trend of Knowledge they are to commit to. And that's pure capitalism. (not to say: we cannot try something or other - but client/patient today is the ultimate expert on everything

01:07:58 Andrew Berëzkin: (Somebody has mentioned A.Zupancic - allow me to mention also R.Salecl's work on Choice - from the same Slovenian school!)

01:10:27 Claudio Sgarbi: Andrew i think the "collaborative pluralistic" movement / therapy is very good. But the Lacanian psychoanalytical approach to alienation (the desire/

jouissance of the other) and the topology of this phenomenon for the subject might be very helpful.

01:12:03 Andrew Berëzkin: Im not advocating collaborative/pluralistic. I have reservations about it. My bgr is Lacanian, precisely.

What I'm trying to say: you will face with the capitalist discourse first-hand as an analyst.

01:13:25 Andrew Berëzkin: Also, we have to always bear in mind non-equivalence between ontology, epistemics and praxis in the work - they're not identical.

01:14:08 Andrew Berëzkin: (Ie what we are what we know and what we do in the clinic)

01:15:39 Claudio Sgarbi: Do you think that capitalistic mentality demands cure?

01:16:39 Don Kunze: Lorens is next

01:18:09 Don Kunze: Transcendental Aesthetic is mainly from the first Critique (of Reason), focusing on the antimonies

01:19:08 Don Kunze: Cassirer would side with Lacan that Kant has something missing. For Cassirer it was the expressive function.

01:19:37 Andrew Berëzkin: Claudio: absolutely.. capitalist discourse is hypochondriac, health-obsessed

01:22:08 Don Kunze: Andrew, and Claudio ... you guys are on a productive path in terms that lead to topological themes, but the pathway is via popular culture. This deserves a book!

01:24:00 Claudio Sgarbi: Andrew: I am not sure that Lacan would agree with this. For sure he is deeply critical with the capitalistic medicalization of the psyche. But the capitalistic logic of scarcity and "desire of what I lacks" is just one of the basic structures of the unconscious

01:25:33 Andrew Berëzkin: Claudio: I just think the client of his day was slightly different - perhaps need an adjustment for that?

Don: yes! 😊

01:27:21 Andrew Berëzkin: Claudio: namely, a change in the analyst/analysand positions, crisis of Symbolic Father etc.

01:28:21 Andrew Berëzkin: Claudio: a shift away from Neurotic lack to a Psychotic lack of lack

01:28:28 Claudio Sgarbi: Andrew. We should try to place “I buy, therefore I am..... (and all its possible variations), ...I sell what you will be” in a polygon and in a topological quadrangle and see what happens

01:31:12 Andrew Berëzkin: I think i saw it somewhere, to do with 4 discourses

01:31:26 Claudio Sgarbi: Kant's idea of “a priori” is fully explored in Lacan's “structure of the language”

01:33:16 Claudio Sgarbi: The profound disagreement between Kant and Lacan lies in the (archaic) debate concerning “the limits of reason”

01:34:55 Iraj Esmaeilpour Ghoochani: "It is not to his conscience that the subject is condemned, but to his body."

Lacan, J. (1966). Responses to students in philosophy on the object of psychoanalysis. In *Cahiers pour l'analyse*, no. 3, p. 8.

original: "Ce n'est pas à sa conscience que le sujet est condamné, c'est à son corps." Lacan, J., (1966). Réponses à des étudiants en philosophie sur l'objet de la psychanalyse. In *Cahiers pour l'analyse*, nr. 3, p. 8. With special thanks to Lieven Jonckheere and David Van Bunder for their help in tracing lost Lacanian references. French seminars are indicated by roman numerals, English translations by Arabic ones. References to Freud to the Standard Edition (S.E.).

01:37:18 Claudio Sgarbi: and he says also “the body demands to be marked by the unconscious”.....demands fiercely the scripting of the unconscious on itself

01:38:47 Claudio Sgarbi: Berrin, your question for Lorens was very interesting! I hope he will try to answer!

01:40:51 Claudio Sgarbi: Lorens: as Berrin asked: in which sense Brunelleschi was a Lacanian subject and why should this matter?

02:05:06 Lorens Holm: He defined himself through his practice as a subject of projection and introspection.

02:06:46 Claudio Sgarbi: Lorens, but this is what every-body (in Lacanian sense) does!

02:08:19 Lorens Holm: Donald: this distinction between criticism by punctuation and by cut is critical for our book project. Do you have a reference for Dan Collins's paper.

02:10:41 Don Kunze: John you're next

02:11:42 Andrew Payne: the immersion of the topological figure is perhaps another instance of reification

02:16:13 Lorens Holm: Dear All, Brilliant discussion. I have to check out. More on Brunelleschi another time. Lorens

02:21:32 Iraj Esmailpour Ghoochani: Through the Looking glass: $p=q=b=d$ (letters have higher order of freedom without restrictions of a Body (that rejects any vertical line of symmetry that Body lacks but the letter has) written on them, this freedom is topological in nature)

02:21:43 Andrew Berëzkin: Thank you!