

6TH PRELUDE TO THE IF DAY III EUROPEAN CONVENTION IF-EPFCL

The unheard-of speech and the enjoyment of silence

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I begin with an Arabic poem, my maternal *lalangue*, by the great Lebanese poet and painter Gibran Khalil Gibran, excerpt from *The Prophet* (1923), translated today into about fifty languages, including Arabic, the author's maternal language.

*You talk when you cease to be at peace with your thoughts.
And when you can no longer dwell in the solitude of your heart you live in your lips,
and sound is a diversion and a pastime.*

*And in much of your talking, thinking is half murdered.
For thought is a bird of space, that in a cage of words may indeed unfold its wings
but cannot fly.
There are those among you who seek the talkative through fear of being alone.*

*The silence of aloneness reveals to their eyes their naked selves and they would
escape.
And there are those who talk, and without knowledge or forethought reveal a truth
which they themselves do not understand.*

*And there are those who have the truth within them, but they tell it not in words.
In the bosom of such as these the spirit dwells in rhythmic silence.
When you meet your friend on the roadside or in the marketplace, let the spirit in
you move your lips and direct your tongue.*

*Let the voice within your voice speak to the ear or his ear;
For his soul will keep the truth of your heart as the taste of the wine is remembered
When the color is forgotten, and the vessel is no more. ¹*

Few psychoanalytic studies address the subject of the voice, although voice and speech are at the heart of psychoanalysis. The voice is, in Lacan's expression, the closest thing to "*the experience of the unconscious*" (Lacan, 1966) and he continues: "*The gift of speech is the whole reality of the effects of psychoanalysis; for it is through this gift that all reality has come to man and through his continued act that he maintains it.*"² The word that the analyzand exchanges veils, hides his voice, and carries within it everything that is said, and its saying, wouldn't this invoking impulse and what it carries within it form the core of what is singular about this speaking subject? the very mark of what is unique? the very singularity of what it highlights in the cure?

In *The Odyssey*, it is said that sirens can erase the memory, contrary to the image we have of them today, sirens are in fact omniscient. Feathered up to the neck, these birds are devoid of any sexuality and are only cerebral creatures that act only through speech.

¹ Khalil Gibran., *Le Prophète*, 1883-1931

² *Ibid*, p. 322.

Do we need to remember Aristotle who deceived us for more than two millennia by decreeing that the creator's air was in the depths of the ear? Cotugno showed us in the 18th century that it is full of liquid!

Or must we see Plato again, whose free prisoner leaving the cave sees and hears the real trumpet in gilded and shiny copper, while those who are prisoners only hear their trumpet, which deceives them.

Whatever that has been said and without yet having been conceptualized or named, since antiquity we speak of the voice.

Since Freud the voice has been treated, more or less, as a form of superego, knowing that the construction of this superego in childhood is linked to the process of introjecting parental voices.

The theory of its relationship to the impulse is a boundary concept between the soma and the psyche; the psychological apparatus will try to control arousal, but the impulse fails because it exerts a constant push. The general model of drive would be sexual drive, which has an object and a purpose.

From the outset, in his teachings and specifically in his III seminar, and through the question of auditory hallucinations in psychosis, that Lacan began to address the theme of the voice, he distinguished it as an impulsive object, and named it an invoking impulse; he isolated it as an *object a* during his seminar Desire and its Interpretation of May 20, 1959, it should be noted that this impulse works in two orifices, the mouth and the ear, and the port it goes back to is a port that doesn't close, *"That's because the body has a few orifices, the most important of which is the ear, because it cannot be blocked, closed. It is through this medium that what I have called the voice resonates in the body."* (Lacan, 2005, p. 17)

Hence the summary that the concept of the deaf spot that Vives introduces us to seems more problematic than the blind spot, since the baby can look away and not close his ear.

The voice asserts itself as the voice of the Other, it expresses the desire of the Other, the maternal Other (Porge, 2012, p.32), and its materiality for Lacan is intangible, voice and words are not the same, namely that the voice is linked to enunciation and not to meaning. In his seminar X *L'Angoisse*, Lacan goes further, he posits the voice as being an essential object.

It is the passage of this impulse through the three tenses *"to be heard"*, *"to hear"*, and *"to make oneself heard"* that will allow it to complete its buckling (Porge, 2012, pp. 42-43). The listening precedes the speech, and it is because that the Other has listened that a child comes to speak, to speak, a voice is needed, and that voice must be constituted as a psychological function.

To be able to emerge as a speaking subject, there must be a subjective space, the subject will have to silence the voice of the Other, he will have to lose the enjoyment (*jouissance*) of the Thing.

The speaking being is always attracted to the voice in order to return to enjoyment, to tie the knot again with the archaic; the dimension of the *object a* of the voice is manifested in the cry and even in silence.

Lacan focuses on the structure of language, which is based on two pillars: metaphor and metonymy. And what about silence? Silence is part of speech, and this silence highlights the function of the *object a* in the speech³, silence is a saying, a saying without words.

In the clinic, the question of the singular arises, it arises from the beginning, from the offer that the analyst proposes, the offer of the desire to listen, from the singular request of each analyzand, it arises in terms of determining the structure, on the singularity of the analyst and his ethics in the cure, on what echoes of this singular in the analyzand, the singularity of the different modes of enjoyment. Also, on the singular of the sinthome, which according to Lacan's definition is the singular of each, it is incomparable, and it has as only extension the individual.

In the cure, the analyzand makes himself heard by what he says and by what he does not say, he makes himself heard by his speech and by his silence, this invoking impulse has a singular meaning and this singular ex-sist, it is out of the common, the singular is the enjoyment that is out of sense, an event of symbolism of speech. All this singularity of the invoking impulse leads me to endless questions about the dimension of the voice of the maternal Other, and with everything we have learned from Lacan about the father who represents the law which is the way to access the symbolism represented by the father's name, would this maternal voice be likely to enroll the subject into the language?

We will meet at this European convention in Madrid to hear and enjoy (*j'ouir*) of the unique voice and speech of each speaker, where the singular will meet the universal.

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³ LACAN J., Le Séminaire, livre XII, Problèmes cruciaux pour la psychanalyse, 1964-1965, inédit ; Staferla en ligne