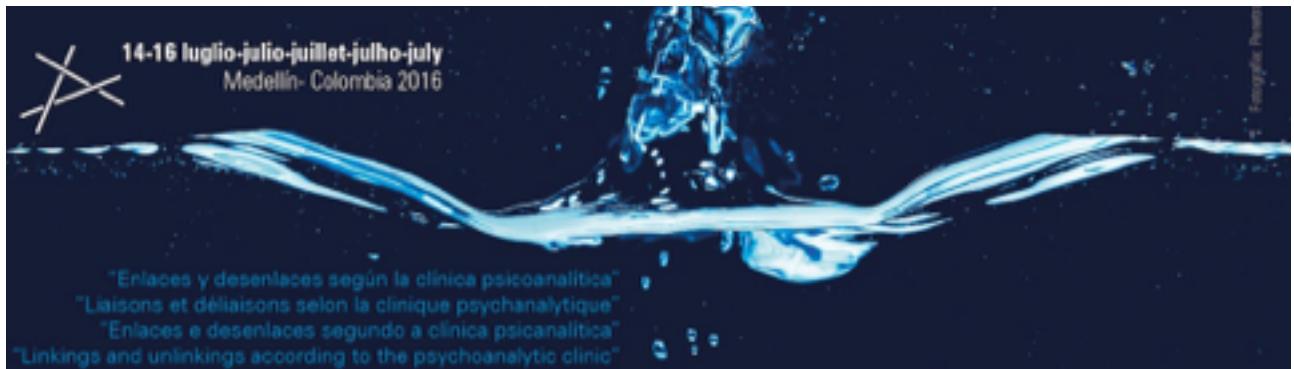


Medellín 2016 - RVI - Prelude - Colette Soler



Questions of method

The question we are asking about “Linkings and unlinkings,” is not specific to psychoanalysis. Today it is everywhere. So I am wondering: how can psychoanalysts respond other than by joining the chorus of lament and/or by giving free rein to fantasms of their own? In other words, by falling back on their own experience. Of course, but the echoes produced are so diverse....

A good time to turn to the example of a decisive orientation that Lacan left us. As soon as the unconscious is given as “structured like a language,” 1953 onwards, we have a quasi **a priori** principle for the resolution of questions: the being who speaks, contained entirely within the structure of language, cannot go beyond the limits that this structure imposes, and finds himself subjected to what it makes possible and impossible. What can I know? Answer: "Nothing whatsoever that does not have the structure of language, with the result that how far I will go within this limit is a matter of logic."¹ Hence the years spent by Lacan to follow the logic of this structure, and even more, to bring out what lies beyond: the hypothesis of the effects of language on the creature who speaks.

From this come all the key formulations about the division of the subject, the structure of the fantasm and, in 1970, the impossible to formulate and write of the sexual relation. A social link which is thus missing, except in its epiphanic and ephemeral forms, as I have said, “split off from any social link.”²

¹ Lacan J., *Télévision*, Seuil, Paris 1973, p. 59

² Ibi.

How then to explain what nevertheless and indubitably, is encountered, namely that, from time immemorial, every society has fixed an order between the sexes? Here the answer comes through the structure of the discourses as social links, each resulting from a specific use of language, and which substitutes for the lacking relation. This time the logic of the discourses. Onto each **apparolee** of (one spoken by) a discourse, it imposes a division between the produced jouissance, typical of the discourse, and the truth of his jouissance, effect of his unconscious real, affecting his body, and which is never typical but always singular.

Passage then from “there isn’t” (**y a pas**) to a “there is” (**y a**) of the “there is the One” (**Y a de l’Un**). This time, the very opposite of a substitute for relation: no recourse. It does not repeat the curse on sex, but gives a reason that is irrevocable. It is from there, from the irreducible of the “there is the One” (**Y a de l’Un**) that the question of our Rendez-vous must be approached, at least by those who wish to follow it to its end without, if possible, imitating it as a standard method, for which Lacan provided the example.

These speaking “unarities”, what then makes them stick together, because clearly they aspire to do this, and today even more than before, they are not sufficient in themselves due to the effects of science, amplified by capitalism, which have considerably amplified their vital inter-dependence.³ If “there is the One and nothing else,” as Lacan put it at the end, even though there is...feeling, that is, if we believe in it, hate--true hate--not the flipside of love, but what destroys, will it then be necessary to count with regard to links the drives for self-preservation that will have taken precedence over the libidinal drives? Freud battled against Trotter and his idea that man is a herd animal, in other words, gregarious, for he believed man was a group animal--that is, with a leader. For us, who do not believe in natural man but rather in man as de-natured, speaking, the question is posed in other terms.

Colette Soler, February 25, 2016

Translation by Devra Simiu

³On this topic, one can read an amusing essay by Thomas Twain, a British designer: *How I built a toaster from scratch.*"