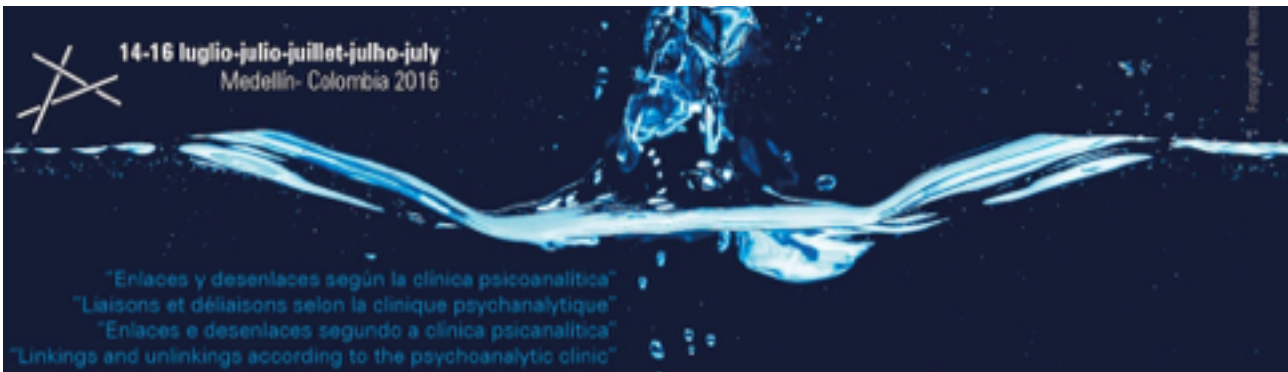


# Medellín 2016 - RVI - Prelude - Ana Canedo



## In the texture of the time

*“Saying has to do with the time. The absence of time, it is something that is dreamed, it is what is called eternity, and this dream consists of imagining that one wakes up...” J. Lacan<sup>1</sup>*

With the advances of the technology, it might seem that the fragility of the human bonds would be affected by the time's problems. The immediacy of the market's offers gives us quickly some pictures without any substance that are projected everywhere, proposing that we are *all equal* in our *jouissance*<sup>2</sup> and at the same moment. The distinction between the singular body and the image became blurred on the screen of the video reality. In the opposite direction to the ethics of the discourses, that arrange and limit the relationship between the subjects, there are the effects that have translated the banality of the time that becomes another object to have or to control. To the place of the failure - key of desire - the abundance of the objects with more *jouissance* let the subject dissatisfied, in pursuit of a generalized knowledge where the *transparency of what is obvious*<sup>3</sup> would dominate. Like the surveillance by a sole look that sees everything in the panoptic analyzed by Michel Foucault in the 70s, there would be present the supposition of a pluri dimensional look fragmented of the reality.

In a vain attempt of eliminating what is unknown - something always remains in the shade - we would try to ignore the *creative negativism* where the relationships with the *other* are arranged in every discourse. As the man is incomplete, a hole exists in the human being that couldn't ever be fulfilled; it is always linked to his connection with the time: when we say not to what is given to us *now*, to hope to what isn't given to us *still*.

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<sup>1</sup> Lacan J. - Seminar XXV - “The moment to conclude”, Lesson 15/11/77 (unpublished)

<sup>2</sup> N.T. *jouissance* is translated by *jouissance* in Lacan's seminars translated in English. Edited by W:W. Norton and Company. New York- London.

<sup>3</sup> Byung-Chul Han, “Transparency society”, Stanford University Press, 2015

We find again the consequences of the degradation of the loving life in its connection with the time, that trick the neurotic person in what is *too early* or *too late* as it was pointed out by Freud, waiting for a false door that would allow us to escape of the fearful boredom. The loneliness of the confinement narcissist joins the subjective passivity and the libidinal poverty in the bond with the objects, after the offer to reach a complete jouissance that would lead to love.

But the psychoanalysis verifies that the paradoxes of love and desire have not stopped interrogating the human beings from the beginning of the culture. If the meeting of the lovers is unpredictable as Beatriz's look was when captured Dante, why the partner is this one and not that other one, contradicting the ideal image that was supposed to be desired. The meditations of the reason do not arrive to explain the condition of love, Freud's *liebsbedingung*, the particular feature in the unconscious that orientates the choices. Nor the agalma shine that invest the sexual libido on the object, always partial in Lacan's teaching.

Love would join desire trying to catch the instant of seducing another human being, as a demand of presence at the same time that a lure of union and reciprocity. Love asks for love, re-editing scenes which caducity does not diminish but it accentuates its attraction, as Freud said about what is "perishable".

It is then the dimension of the failure that speed up the words weaving a new sense at the edge of the hole of the castration: the insufficiency of the language to approach the real, the impossibility of giving the object that digs the nonexistence of the Other, the duel of the perishable that causes our desire, at first marked by the death.

We observe that the failures in the loving life accentuate the pain of the existence in some women who consult a psychoanalyst, overburdened with the abundance of a pre-established knowledge where everything is "analyzed" at the surface of the facts.

If analysis is a treatment by the speech - love of the transference to the knowledge- it is because the treatment of the object *a* is taken in the discontinuity of what is speaking, adding *the time to understand* that temper the immediate exigency of the drive encapsulated in the symptom.

On the contrary to all-sense, the function of cutting of the interpretation in the analysis takes in account the particularity of the unconscious by being very quick on the update a new knowledge about de failure, where something could be said *without no subject should know it*<sup>4</sup> .

Lacan refers the function of the analyst's desire as "an axe of double sharp" with the fall at the end of the subject supposed to know that favors the speaking that touches the real, effects of writing that aspires to the moment to conclude, emptied of substance and sense in the transference relationship.

Lacan teaches us the function of the object in his text Radiophony when he says "it is necessary to have the time to do oneself to the being", the time "needed" is the verification that the time to do oneself to the being is making by failure, the failure is its sort.

We verify that the trajectory of analysis promises the possibility of giving a term to the love of transference with the subjective dismissal as a profit of being as knowing about the failure. Then, would the subject be better prepared to approach the loving themes in the couple's relationship? Colette Soler pointed out that love, because of its relationship with the most intimate of the subject, depends on the contingency of the not programmed meeting. And the analysis does not want to

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<sup>4</sup> Lacan, J- The mistaking of the Subject Supposed to know, in *Autres Ecrits*, p.329

solve the mystery of no sexual relationship that is it in the order of the real. But at the same time, the analysis might have its effects for creating its possible conditions<sup>5</sup>.

If we know that jouissance is something remarkable, exclusive of each one and it does not bond with the Other, what would it still allow the link between jouissance, that is enough to itself and the relationship to the speech, to the discourse, that supposes love, by knotting the speaking to desire?

In the trajectory of analysis the subject could have apprehended that desire is caused by its empty wrapping and the responsibility of his choices. Considering the failure of the Other's guarantee, the bet would be renewed that it is in reality "what wakes up" and returns us to our condition of subjects concerned by the time. We know that the effects only are recognized later and what it is successful will never be what is waited.

Ana Canedo, April 12 2015

Translated by **Matilde Pelegrí**

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<sup>5</sup> Soler,C.- Lacan, the unconscious reinvented, karnac books, London