

The Moment and the Analyst Function

By Carmen Franco

Ethics and the real

Talking about ethics of the Real can be nonsense, given that the real is that impossible registration, a hole, an impasse in symbolization. The Real is like a performative enunciation going backwards, it implies a signal towards what cannot be named, because when we attempt to name what the real is, it isn't, however, it does not stop being and it is through the symbolic and through the imaginary that its operation can be understood.

One thing we can talk about are the symbols that surrounds ethics, that is to say, we can talk about moral laws and Law with capital L, according to Alenka Zunpančič moral law is an enunciation without an *énoncé*, something inscribed into the ICC, but we don't know since when (2010). While opposition to moral law, would be like Lacan points in "Kant with Sade" another moral law, when supreme good coincides with diabolical evil (1993).

Taking into account that the object of ethics, in itself isn't good, or evil, could be made to coincide with the registration of Real, also with the psychoanalytical act, as well as Badiou's event, of which he points out, is a tear on the field of certainty of any situation, because with it a truth that haven't been manifested by knowing the situation itself emerges (1998). The encounter with the event can also appear accompanied by a moment of terror, because it confronts the subject with an inescapable choice. The event is always localized within a set, it differs from the fact, because it presents itself in neutral or natural situations, whilst the event appears in a recognizable place, but it requires a certain degree of separation with regards of the situation, because the situation, before the multiplicity of possibilities, could not lend an integral organization for the choice, in other words, a crack in the field of knowing a situation, because with the event a truth not considered by knowledge of the situation itself emerges. It is therefore, to a large degree that Alenka Zunpančič equals it to the Real.

The Event and its relationship with the analytical act

For Zunpančič, the event is related to the real, because it rushes over, it has no subject, meaning, there is no subject's will that wants it, it just happens. However, analytical acts have to do with subjective responsibility starting from the symbolic, this means, that it is not just about just actions, but because of the fact of being traversed by the symbolic, these decisions have consequences that mark off a before and an after. With this we head inevitably towards the ethical part of the subject's responsibility. Making a choice, simply saying yes or no, to such and such propositions, or doing stuff, will have to do with an act, if the subject takes responsibility, if it doesn't, it will be what Life, Fate, Luck, God, or any of those big others bring. It's important to punctuate that this responsibility will only be *post facto* as Harari says (2000), since the unconscious's time will always be in retrospective in past future or antefuture, "will have been" statements. While Lacan's analytical act "names a shape, an envelope, a structure such as, that somehow suspends all that is instituted so far" (2003). Taking into account these ideas, even when the analyst "doesn't do anything", we must not erase the act, psychoanalysis as a whole is an act that changes the subject's course, its life, it promotes a sort of negotiation between *jouissance* and desire, it is no doubt linked to the symbolic given that such subjectless knowledge, that unknown knowledge, always manifests.

The moment and its relationship with the analytical act

Now the moment has its turn, as Kierkegaard says, this atom of eternity, according to Rosario Herrera, is the time of the unconscious, inasmuch as it is the only possible temporality for a Real to occur. Since it is unfeasible to locate a fixed point in time, a moment can't be situated, but its passage through the subject can, hence our separation of present, past and future being such an imaginary invention.

The moment is where time and eternity touch each other. It could be (only for didactic reasons, to exemplify), that an atom of Real, that evokes the lowercase *a* object, because the moment alludes to the act. Quoting Pommier the moment “isn’t an ephemeral act: it signifies the instant in which a subject apprehends what he has always known about his unconscious knowledge”(1987). There the being arises, in that synthesis of time and space, that also fades away quickly. With this is understood that the act of ending the analysis session abruptly, can make the moment burst, that something that dies, at the same time as its birth and also makes the poetics of the unconscious emerge, that puts together ethics and aesthetics, as Herrera proposes (2008). Is at that time where the subject faces its lack and is all alone, he has detached from the Master, there he can decide, leaving a mark from a before and an after, from something simple to changing the course of his life, in that circumstance ethics arises, because his irreverent desire is made present. The moment where poetry, *aletheia*, the truth about the subject’s desire emerges effectively, *poiesis* is generated.

In some sense, the moment, the event, the analytical act are intertwined with each other as precursors of Real, that unspeakable, paradoxically once it takes place¹, it’s lost, escapes from symbolization always.

Here the question: is it the role of analysts to direct their efforts towards making the event happen? arises. To answer, we need to take into account that psychoanalysis’s ethics are not the ones about the supreme well-being of the subject, nor are about bourgeois reverie morals, as Lacan used to say, they are not about interpretation, that is generally the oracular vision of the Master, the ethics of desire.

¹ Taking place is in substitution to the spanish term *Acaecer* in Herrera’s sense *A(cae)(ser)*, as in something falling and then the being momentarily appearing.

Facing down the lacanian question: Have you acted according to the desire that inhabits you? (2003), we must consider desire as a defense mechanism against *jouissance*. that desire that has to be told, although for it a lot of seemingly useless going around is needed, to move from resistance and repression, to surprise about his saying. There where truth appears with its fictional structure, to recognize and maybe reconquer some section of that foreign internal land, by way of making it pass through significant. In somewhere during analysis the subject will confront the unspeakable, that is the living rock of castration, and in retrospect will only have walked the subject by other paths of significant, now taking responsibility for their decisions.

For the desire to arise, the analyst, with its act, the one of not doing anything, with its stop saying, allows the event to happen, they don't go to their encounter, they do not seek it, simply by doing nothing, the moment of the event can happen anytime. The act in which the subject is all alone facing his desire with no chance for help, and it is he who must decide. Can be the split second in which the subject amazes himself with his own words, only if movement and change are present, an act would have happened. Psychoanalytically speaking there are no innocent acts, every act brings ethical consequences, since a new significant order that implies creation appears, defying the Law or laws.

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