

From Lapsus to Linking: A Cartel Testimony

Jeff Erbe¹

On November 2nd, 2018, Patricia Tassara Zárata gave a video lecture for *Lacanian Compass* on our Clinical Study Days theme, “Constructions in Analysis.” She spoke of an exit from the subjective maze as a consequence of knowing how to do with her real. These words resonated for me because at that moment in analysis, in the wake of the cut, I was transmuting body events into sinthomatic writings. I connected with two others and we asked Patricia to be the plus-one. She matched our urgency and raised it with a push to begin straight away.

My trait was “urgency in the space of a lapsus.” Approaching the quicksand of the real unconscious, we turned to *TLR6*. What happened was uncanny. After several lively sessions, we planned to discuss J.-A. Miller’s “The Real Unconscious” and “The Space of a Lapsus.” We stumbled; for a few meetings there were parapraxes of not knowing which article we agreed on, preparing the wrong text, absences due to confusion about time or technical problems, and failing to finish readings. We tried to get the cartel back on track.

Following the bungled acts, there was a time change in the US that we failed to communicate. Two of us missed the meeting. I committed the same lapsus again by missing the following meeting; only realizing my error when I noticed it would not be possible to join. I felt shaken. This rupture thus manifested as a body event that touched upon the symptom and produced an awakening effect.

J.-A. Miller notes the space of a lapsus is so fleeting that it has already passed by the time we perceive it. In my case, the body event signaled the urgency of the lapsus and pushed me to make a social link. The urgency was to read my symptomatic solitude and respond by writing to the cartel. Surely it was no coincidence that I wrote about being divided in choosing between two cartel products to develop and submit. Authoring this text was the solution.

Lacan describes the elaboration of the *parlêtre* in the *Preface* as “running after.” This “running” implicates the body, caught up in the real paradox of time where “after” signifies being *in pursuit* of something ahead, yet trying to apprehend the impossible of what has *already passed*. B. Seynhaeve writes that “truth cannot be caught by the signifier,” yet this doesn’t stop us from trying. The analytic experience is the arch from the emergency to the urgency to read and make do with our lapses. Thus this writing is a *running after*, as my urgency propels me from lapsus to linking.

1. Member of the *Lacanian Compass* and of the *NLS*.