

## Two Poems by Stephen Mosblech

### MIRRORLESS

Summary: There is no point - of reference or return.

Like a möbius strip, the glinting sardine can,<sup>1</sup> tastes exactly like *L'Origine du Monde*,<sup>2</sup> which sings:

*O-O-O-O Baby*<sup>3</sup>

*Get nakeder*

*And stupider and mirrorless with me.*

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There's this old Zen koan that never once took place about what your face looked like before the universe was born...<sup>4</sup> It sings:

*O-O-O-O Baby*

*Get nakeder*

*And stupider and mirrorless with me.*

Because where I come from  
The men actually went trawling  
With their rods and hooks out  
And the tentacles of ten million dreams  
they could not afford because they were fishermen.<sup>5</sup>

*O-O-O-O Baby*

*Get nakeder*

*And stupider and mirrorless with me.*

I was driving in a pickup truck with an 83 year old Lama one day in California and he takes me by the hand with a depthless kind of tenderness and says, "You have been born from my

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<sup>1</sup> Lacan reports he worked as a fisherman in Brittany one Summer in his twenties, seeking something realer than the Parisian intellectual milieu. He doesn't fit. The fishermen ridicule this dandy that can't work. The hostility is mutual. In his Seminar, Lacan refers to one of them as "Petit Jean"; a homonym for "small folk" [*petites gens*] - connoting uneducated, insignificant and poor. One day while Lacan sits there flummoxed in the boat, "Petit Jean" calls out to him, "You see that sardine can floating in the ocean? It doesn't see you." Lacan, J. (1998). *The seminar of Jacques Lacan: The four fundamental concepts of psychoanalysis*. W. W. Norton & Company (Originally published 1973).

<sup>2</sup> Courbet, G. (1866). *L'origine du monde* [Painting]. Musée D'Orsay.

<sup>3</sup> Freud recognizes that the driving pleasure of *fort/da* [gone/there] emerges through disappearance. He re-turns to the instance of his grandson, who, when abandoned by his mother for an extended period, delightedly and cooing, evacuates himself from the face of a mirror. Catalyzed by the disappearance of the other, the self is dis-covered as dis-emplaced (i.e. not phallic or representable). It's location is the repetition of its latent corporeal absence (which includes from the field of signification). Freud, S. (1920). *Beyond the pleasure principle*. *Standard Edition* Vol., 18.

<sup>4</sup> *The blue cliff record*. (2005). Shambhala. (Original work published 1125).

<sup>5</sup> Lacan, 1998.

womb thousands of times.” It is moments like this the world (as phallo-symbolically ordered) breaks fundamentally open.<sup>6</sup>

*O-O-O-O Baby*

*Get nakeder*

*And stupider and mirrorless with me.*

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<sup>6</sup> It goes without saying: To maintain the fantasy of the analyst, who is not quite stupid as shit, the matrix-of-the-mother must also get chosen and as choice epistemologically retained under foreclosure.

## NO HOW

Summary: There<sup>7</sup> simply isn't.

And the beast with no backs...

That de-dresses the impossible...

Before which the aphanisis of the subject<sup>8</sup> also fails...

[*injunction id meaningless*<sup>9</sup>]

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<sup>7</sup> In the double implication of *fort* and *da*.

<sup>8</sup> Like *savoir-faire* fails, like desire does.

<sup>9</sup> Freud, S. (1933). *New Introductory Lectures on Psycho-Analysis*. SE XXII.