

One Cannot Go Back to the Other Side of the Point of No Return Even in Memory:

Those who encounter the undead most often become amnesiac: one cannot go back to the other side of the point of no return even in memory.

The amnesiac's diary as his letters to himself.

Someone who has no mirror image either has no memory or else can also remember the past of others.

Were someone who had already seen *India Song* to watch *Her Venetian Name in Deserted Calcutta*, which has the same sound track but a different image track, and thus is a sort of double of the previous film, his or her resultant memory of *India Song* would be haunted by amnesia, rather than, as in *Hiroshima mon amour*, doomed to forgetfulness.

Amnesia produces a discontinuous forgetfulness. Amnesia is a lapse in both memory and forgetfulness.

There is an element, a presentiment of amnesia whenever a surprise happens.

The following structure recurs in some of my unpublished short stories and unfinished videos: an episode is narrated, in the short story, or shown, in the video, with a minimum number of cuts or ellipses, then the protagonist, either while remembering the episode or while narrating it to another person, mentions an event that was not narrated or shown. Is it a delusion/confabulation, or did it actually happen? Really memorable events and people can exist only as a memory. Concerning them, and in a reverse manner to having a déjà vu feeling, where an event is experienced as having already happened in the past, one feels that one is remembering an event that never occurred. True, sometimes when dealing with such memories one has felt that they did occur an original time, but always simultaneously feeling that one is having a déjà vu experience. Do not misunderstand me when I write: *I will be remembered*.

Many Lebanese intellectuals and artists and writers decry the postwar amnesia. Should we view this as a reaction only to their compatriots' oblivion of the war years, or should we extend it to cover an apprehension that they are being forgotten by the ghosts since they are not being haunted? Is it the Lebanese who have forgotten their dead, or is it their dead who have forgotten them by not becoming revenants, ghosts? Is it both conjointly, a reciprocal forgetting? Where there is a definitive absence of an intensely loved person, a death, the affect can be melancholia; what is the affect when there is an absence of revenants?

In Tarkovsky's *Solaris*, one of the cosmonauts records his testimony on a videotape to inform the future viewer, specifically his friend and colleague Kris, whose imminent arrival is expected at the station, of some urgent matter. Let us imagine someone destroying the tape. What will happen then? Will the unfinished business be forgotten? Not necessarily: it is probable that the dead cosmonaut will now haunt in the form of a revenant. The ghost does not have a memory; he is rather the spectral embodiment of a memory, that of his unjust, untimely death and the consequent need to redress it and settle some unfinished business: he is really like an audiovisual record that each time plays back the same message. Were I to do a second adaptation of *Hamlet*, after my *Gertrude, or Love Dies* (in *Forthcoming*), then I would have King Hamlet, as he began feeling the nefarious effect of the poison placed in his ear by his treacherous brother, trudge toward a paper and a quill and write a summary incrimination of his brother, Claudius. It is only once King Claudius discovers accidentally the incriminating piece of paper and destroys it that the ghost of King Hamlet begins to haunt Elsinore as in Shakespeare's play.

Unfinished Business:

There was and continues to be a prohibition against someone dying with unfinished business, be *living* this outstanding business.