



Xth Meeting of the International Forums
VIth international Encounter of the School
of Psychoanalysis of the Forums of the Lacanian Field [IF-SPFLF]

BARCELONA 13/16 September 2018

Advent to the desire of the analyst

Julieta De Battista

I will begin with something that impacted me from my experience in the dispositif of the pass: the emergence of some symptomatic remainders, along with the tendency to not acknowledge them. If the passage from analyzand to the desire of the analyst touches the real, how does that which tends to be unacknowledged or denied pass? During the work of analysis the real is faced making use of the unconscious knowledge until its hole is produced. The pass gathers in part the meanders of that itinerary. Yet in the demand of the pass it is no longer unknown that the matter touches the real, the experience of analysis has yielded that balance. However, the real at issue is unacknowledged anew in the dispositif of the pass.

Then I believe that there is a first decision that concerns the demand of the pass, that of “facing the real”, still. Facing that which, in spite of having been analysed, continues to insist. Facing the remainders of analysis, what has remained outside it. Perhaps it's part of the risk that is run when venturing in this “tentative of apprehension”¹, that attempts to capture what was it that made someone decide to satisfy those cases *en souffrance*, as I like to call them.

That first step would be that of an authorization to hystorizise oneself. The bet on hystorization can be met with a manifestation in the real. The work on hystorization produces its hole as well. The "historiole"² could be more attractive for the transmission: the vicissitudes of phantasy and its itineraries, the loops of the comedy of sexes signaled

1 Lacan, J. (1973). Intervention au Congrès de l'EFP sur l'expérience de la passe, p. 192.

2 Lacan, J. (1973). L'étourdit. *Autres écrits*. Paris: Seuil, p. 480.

by the non rapport, the curse of the *troumatisme*. The real ex-sists the work of hystorization that the passant begins and is manifested.

I understand then that neither the work of hystorization nor arriving to the end of analysis are sufficient to shed some light on the abismal gap that is opened between the end of analysis and the pass from analysand to analyst. May this be about the mourning of the end or about the identification to the symptom? From my experience I can say that this mourning of the word that doesn't cure of the real did not lead to the desire of the analyst. The desire of the analyst would not follow from the finalization of the mourning by substitution. That mourning could also turn into a swinging door, or plunge one into depression. Neither in my case the identification to the symptom, that know-how-to-do, would be enough to throw some light onto the passage from analyzand to analyst.

In what I have been able to extract initially from my experience in the dispositif of the pass neither the fall of the Subject supposed to knowledge, nor the dismantlement of the phantasmatic security, nor the identification to the symptom, nor the mourning of the end allow to capture anything about that "other reason". That other reason that may take someone not to be an analyst, or want to be it, but to the desire of the analyst. However, this does not imply that reaching the end of analysis, having finalized the mourning isn't necessary. Only that it does not seem sufficient. An analysis could yield an analyzed³ and not an analyst. An end of analysis can produce "a official of the analytic discourse".⁴

In 1973 Lacan speaks of a condition that attempts to capture something of the real at play in the desire of the analyst: to have circumvented the cause of their own horror to knowing. An analyst made of this can host a knowledge other, a knowledge not-all: to know how to be a waste. But this would not be enough either. Lacan adds: "If this does not lead him to enthusiasm, there might have been analysis, but no chance that there might be an analyst".⁵ The melancholic end does not make the analyst. Having circumscribed the cause of his horror to knowledge touches a real, but this may not lead to enthusiasm. It must be possible to separate the chaff from the grain, but in also to transform the grain in something else.

3 Lacan, J. (1973). L'étourdit. *Autres écrits*. Paris: Seuil, p. 493.

4 Lacan, J. (1974). Nota a aquellos susceptibles de designar pasadores.

5 Lacan, J. (1973). Note italienne. *Autres écrits*. Paris: Seuil, p. 309.

Sicut-palea, to find an analyst made of that waste. Lacan mentions twice this expression of Saint Thomas Aquinas to refer to the analyst: "The passage from analysand to analyst has a door whose hinge is that waste (...)".⁶ Even in *Télévision* Lacan attempts to situate the analyst in respect to the saint as a waste of *jouissance*. And he clarifies that to do waste, not charity, but rather "*decharitize*", allows the subject of the unconscious to take him as the cause of his desire⁷. The analyst, waste of the *jouissance*, causes the desire for psychoanalysis.

Which could be the reasons for the emergence of this enthusiasm after confirming that other knowledge, knowing how to be a waste? Perhaps it could be attributed to the end of the mourning, which would imply more libidinal disposition. Yet this would not be enough for someone to decide to occupy the place of the analyst. What mutation enters into play here to transform the waste in analytic cause? How are those remainders turned on, those wastes that fall from the work of knowledge? In 1964 Lacan emphasised the fecundity of the remains in the human destiny, different from the scoria which is no more than a "sterile remain".⁸ The waste is not the scoria.

The experience of the pass was for me an opportunity to go back over those wastes which, although unacknowledged, became present as symptomatic remainders. An opportunity to face the horror to the act. In my case, the dispositif of the pass allowed gathering those remains to inaugurate other know-how-to-do with them that includes the school. Some spark may emerge there. The pass dignifies those wastes, it turns them on, it works with those remains from the analysis, it makes them resonate. It discovers that with those powdery wastes other sonorities may awaken, polyphonic ones.

I found that the international dimension of our school may favor that musicality and I found also that the desire of the analyst may not be the result of a work. In my experience, it does not seem to be the result of an analysis, nor the one of its end. The word "result" or "product" may not be all that convenient here. Lacan speaks rather of

⁶ Lacan, J. (1967). Proposition du 9 octobre 1967 sur le psychanalyste de l'École. *Autres écrits*. Paris: Seuil, p. 254.

⁷ Lacan, J. (1974). *Télévision*. *Autres écrits*. Paris: Seuil, p. 519.

⁸ Lacan, J. (1964). *Le séminaire. Livre XI. Les quatre concepts fondamentaux de la psychanalyse*. Paris: Seuil, p. 122.

“finding oneself in” the desire of the analyst⁹, “see oneself” become a voice¹⁰. It is an exit that allows to enter into something else.

I wondered then if the term "advent" could be more convenient to the desire of the analyst. Lacan utilizes this term to refer to desire in the first version of the proposition. If the desire of the analyst is not the result of a process, perhaps it may be an emergence, an advent, a contingent encounter.

The term "advent" is not of frequent use in Spanish, it even has a sonority that is difficult to pronounce in that language. Differently, in French it has another music, that makes it resonate with "*événement*", event. The etymological root, knowledge deposited in language, gives certain precedence in the use to *avènement*, which sends us back to *advenir*. We find here different shades that include that which comes by accident, contingently, that which comes in luck to someone, but also -and only in the case of *avènement*, not in *événement*- the elevation to a dignity.

In French *avènement* was used to refer to the arrival to the throne, for example. And it even has a religious connotation, of judging, inasmuch as it is used to name the two arrivals of the Messiah. Let's leave aside the mere elevation, the escabel, to conserve the resonance of the elevation to a dignity and its perfume of creation. On the other hand, it surprised me to find that in ancient times there was a verb that conjugated what advents -*advenir*-, with what is touched or reached -*atteindre*-. In old French existed the verb "*aveindre*", which implied then not only what comes, but also what is touched by chance in the effort to want to reach other things, which can in fact fall from the place where they were accommodated in. It is a reach that doesn't reach, a failed reach. There existed for example the expression "*aveindre ce désir*".¹¹

The desire of the analyst could advent by contingency, not without effort, yet without intentionality. Lacan stressed enough that wanting to be an analyst nothing has to do with the desire of the analyst.¹² The desire of the analyst emerges, it happens, advents without wanting it to, it is found.

Something is transformed in that advent. Perhaps that transformation will leave a mark in the saying of the fundamental rule. Having attempted to circumvent the cause

9 Lacan, J. (1967). Discours à l'École freudienne de Paris. *Autres écrits*. Paris: Seuil, p. 266.

10 Lacan, J. (1967). Proposition du 9 octobre 1967 sur le psychanalyste de l'École. *Autres écrits*. Paris: Seuil, p. 254.

11 (...) et il m'aurait fallu longtemps remonter la route, sur des hauteurs oubliées et perdues, pour retrouver ce désir, pour «aveindre» ce désir! Alain-Fournier, *Correspondance* [Avec J. Rivière], 1906, p. 113. Citado en *Littré*.

12 Lacan, J. (1967). Discours à l'École freudienne de Paris. *Autres écrits*. Paris: Seuil, p. 271.

of one's own horror to knowledge could be inverted in effects of creation and elevate those remains to the dignity of the cause.

Translation: Gabriela Zorzutti