



REPLY 7

to the Argument of the
School Day of the IV European Convention, Venice 2025.

THE PASS: EXPERIENCE AND TESTIMONIES.

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“The truth of testimony lies in the incompleteness of truth”¹

The procedure of the Pass brings into play two modes of testimony: the testimony of the passant, which reaches the cartel only indirectly, and the testimonies of the passeurs, who transmit it.

Warned that testimony is always a false testimony, hence the discrepancy that the cartel sometimes notices between the accounts of the two passeurs, Lacan envisaged several listeners, first a jury, then two passeurs and five members of a cartel who hear, listen, perhaps.

¹ CAUSSE Jean-Daniel, « L'incomplétude de la vérité et la force du témoignage », revue Laval Théologique et Philosophique, volume 71, n° 1, pages 15–27, 2015 et LACAN J. (1972-1973), The Seminar Book XX, *Encore*, NY: WW Norton & Co., 1998, lesson of 10 April 1973.

It's impossible to tell the truth, there's no such thing as the whole truth, and some people seem to be more sensitive to that. So, one plays the role of the passant, another is confused between his own analysis and the one he testifies, one doesn't know what to report, overwhelmed perhaps by the impossible nature of the task.

The whole truth cannot be said, but it is said nonetheless, through the sayings, by enduring the impossible, it traces itself and allows itself to be grasped by those who are there on the cartel for this purpose. It is not about the miracle of listening; it is about what, through the half-sayings, is filtered, or not, what is expected: not only an end to analysis - not always effective, however - but a position lightened of the suffering jouissance of the symptom which leaves the passant bewildered for a time in the face of a new desire, that of the analyst.

In short, every Pass is unfinished, which allows the new AS to remain on the breach from which he could (become) enlightened about the object of psychoanalysis: the unconscious.

Translation: Pedro Pablo Arévalo.