

College of Initiatives and



Orientation of the School

INTERCONTINENTAL AND BILINGUAL SCHOOL CARTELS

## FLYING PAPERS



**N ° 5**

NOVEMBER 2024

**Becoming an Analyst and the Analytic Act**

*Aperiodic bulletin of intercontinental and bilingual school cartels*



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## N ° 5

NOVEMBER 2024

The CIOS, College of Initiative and Orientation of the School, is pleased to present the 3rd electronic edition of **FLYING PAPERS**, intended for the circulation of the work of the "Intercontinental and Bilingual Cartels".

The **FLYING PAPERS** aims to constitute a "space of resonance" within our School for the various individual products of these cartels; so here are published in **FLYING PAPERS** No. 5 the texts of the interventions of this 4rd half-day on September 14, 2024, which had brought together more than 150 people via ZOOM around the theme:

### "Becoming an Analyst and the Analytic Act,"

The series will continue with **FLYING PAPERS** No. 6: "Intension and invention of Psychoanalysis?"

These cartels and the work transference they make possible have indeed facilitated new connections among SPFLF members, making it evident that the Forums of the five IF Zones – with their diversity, local particularities, and ever-evolving expansion – are nonetheless grounded in a singular principle: the extension of the intension of psychoanalysis, that which sustains the essence of "analytic discourse" in action within analyses. "

Taking the initiative, forming a cartel, and committing to transmit the outcomes of this work transference – this is how, for each participant, "making a school" is far from an empty phrase, for all are engaged to contribute to the development of knowledge regarding the logical and ethical principle of what constitutes a psychoanalyst capable of sustaining psychoanalysis.

All cartels belong to the school, we say, and are open to all. However, the intercontinental and bilingual cartels of the school of CIOS specifically invite school members to realise the commitment they undertook by becoming part of SPFLF and embracing the insistence of its object. Let us recall here the terms of the *Principles For A School*: a school member's commitment entails "a specific engagement that involves not only engagement with psychoanalysis in intension, but also an "intension" without borders."

Our School is international and speaks in many languages, and our exchanges would not be possible without the willingness and hard work of our teams of translators, whom we would like to thank in particular. Our various experiences with AI translators make us appreciate their availability even more: THANK YOU.

**The College of Initiative and Orientation of the School, CIOS: Carolina Zaffore, Dominique Fingermann, Ana Laura Prates, Rebeca García, Didier Castanet, Diego Mautino, Daphné Tamarin.**

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## Rebeca García



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*Although I have worked for several years as a teacher at the University and as a supervisor of teams in the Social Services of my community, for the last years I have only dedicated myself to clinical practice.*

### FLASHES OF REAL

#### Opening 1

The title with which we approach our Study Day could suggest two different times in relation to the question of the passage to the analyst, a crucial question that we must place in the dispositive of the Pass. To open the question, I will refer to Lacan's commentary on the effects of the dispositive of the Pass.

It is in his intervention in the work session "On the experience of the pass" of November 3, 1973.

In this intervention Lacan highlights how "radically new" the dispositive of the Pass is and how the experience has involved something shocking, "something like lightning".

This evocation leads Lacan to Heraclitus' aphorism "... lightning governs [or takes the helm of] all things".

This "all things", Lacan comments, does not constitute a universal, but rather underlines an "all" where each is radically different different from the other: "All are governed by lightning".

And he wonders: "Can the pass really highlight, as lightning is capable of doing, in a totally different light, a certain sector of the shadows of their analysis to the people who offer themselves to it?"

At another moment in the 'Proposition...' he is going to speak of "the thick shadow"<sup>1</sup> that covers the passage from analyzand to analyst.

A moment of "revelation", he will say in that same text, a rupture then the calm "becoming", of the other aphorism of Heraclitus: "All things flow". (*Panta rei*)

Nothing guarantees that an analysis will "flow" towards the "desire of the analyst". Even if in this flowing, this becoming, we can grasp the logic of what the treatment has been: what became of the symptoms, of the fantasy, of the transference, of the subjective destitution, of the end... .

But they would remain somewhat muted if we could not appreciate those other unanticipated, unexpected, shocking moments, that would come to illuminate, to reveal what was produced in the analytic experience and what is it of that experience that led them to occupy the position of taking up the act.

There is another moment in the Seminar on *Anxiety*, where Lacan mentions the "lightning" precisely when speaking of supervision sessions, where the supervisor "... makes emerge in a flash of lightning what is possible to grasp beyond the limits of knowledge" (Lesson of November 21, 1962).

Could we not think of this "lightning" as those flashes of the real that burst in the course of an analysis, revealing what is at the helm of all things, and therefore allows the reordering of the different moments of the treatment? Is it not surprising that also emerges in the Cartels of the Pass?

*Translated by Diana Correa*

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1 Editor's note: in Russell Grigg's English translation of the 'Proposition', Lacan's "*ombre épaisse*", which means a thick or heavy shadow, has been translated as "dark cloud". 'Proposition of 9 October 1967 on the Psychoanalyst of the School', *Analysis* 6, 1995, p. 8.

## Didier Castanet



*Doctor of psychology, psychoanalyst, member of the EPFCL, AME.*

*With Michel Bousseyroux, he directed the review "l'En-Je lacanien", created in 2003.*

*Editor of the review he has also written several texts for it.*

### BECOMING AN ANALYST: THE ANALYTIC ACT

#### Opening 2

To interrogate psychoanalysis in intension is to interrogate the analyst's desire, and more precisely the emergence of this desire. There are two sides to this question: that of the analysand and that of the analyst. In other words, there are two paths to explore.

Let's take a step back.

Four years after founding the *École freudienne de Paris*, Lacan invented the procedure of the Pass in his 'Proposition of 9 October 1967' and put it to the vote in January 1967.

The text of the 'Proposition', voted on at the time, as well as the texts and speeches Lacan contributed to the debates, clarify what is at stake.

The issues are those of knowledge (of the treatment) and its transmissibility (within the group).

In instituting the Pass, Lacan posits an act by which he recognised or hypothesised that one does not choose to become an analyst, one becomes one. It is not a choice, but rather a mutation.

Establishing oneself as an analyst would correspond more to the perspective of didactic analysis in the sense that the analysand decides, chooses to set himself up, takes the decision to practise this professional activity which may or may not correspond, as we know, to the fact of having moved in relation to what is truth in knowledge, to the point of having become an analyst.

There is the desire to be an analyst and the desire of the analyst. Didactic psychoanalysis represents the choice, the desire to be an analyst, the establishing oneself as an analyst, whereas the pass represents becoming an analyst, the desire of the analyst.

The Pass, invented at the point of the analyst's non-knowledge, from which the framework of what he comes to know is ordered, is a dispositive in which we await the reappearance of a knowledge which, since Freud, has been consigned to oblivion, a knowledge concerning the end of analysis and the moment of the passage to the analyst. It is the means of putting analysts to work on their own impasses, which can be illuminated by the light shed on this moment: the act of the analyst, which has led the subject to this passage where he takes, in his turn, the step of this act, is interrogated.

The Pass also questions the group. It invents a structure such that knowledge is no longer transmitted, as Lacan tells us ('Psychoanalysis and its Teaching' , *Ecrits*, p. 383), from "shameful manifestations of truth" in which Lacan reads the return of the repressed in the Societies-Churches constituted by Freud, but from the wager of one more letter. In this way, Lacan attempts to subvert the group, '*École freudienne*', in a whirlwind of titles and functions that alone regulate the relationship to analysis, into a "social bond cleansed of all group necessity", as he tells us in *L'Étourdit*, (*Scilicet* 4, p. 31).

Psychoanalysis must be at the head of the group, not the other way round.

Of the two paths I mentioned, there is the path in which the analyst's desire comes to the analysand, a crucial moment in the analytic experience that occurs in the treatment. This is what the passand has to bear witness to in the procedure of the Pass, i.e. to say something about this reversal, not in the form of elaborated knowledge, but in the form of each individual's own experience in terms of affects, symptoms, anecdotes.... Lacan invented the procedure of the Pass in order to make this particular moment speak for itself, to understand the advent of the desire of the analyst and to theorise it. With this invention, Lacan wagered that a mechanism outside transference, the dispositive of the Pass, would make it possible to overcome the not-said [*non-dit*].

But we cannot consider the emergence of the analyst's desire without also questioning the act of the analyst itself. This second path concerns transmission. This is a vast question. I'll put the question simply as follows: 'How does the act of the analyst operate to bring about the desire of the analyst in an analysand? Is this transmitted?' And we know that Lacan replied to this sentence, '... psychoanalysis cannot be transmitted'. Of course, no one will deny that, for the analyst's desire to come to fruition, we need both the experience of the treatment and an analyst who can support the analysand's work in the treatment, from the beginning to the pass and the end.... And for this arduous task, we need an analyst. That being the case, the question remains as to whether this is transmitted, what is transmitted and how it is transmitted.

**Translated by Susan Schwartz**

## Maria Claudia Formigoni



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### JOY, THE MARK OF AN ANALYST

After working on a few cartels, especially the intercontinental ones, “Corpus”<sup>2</sup> and “On the pass and the end of analysis”,<sup>3</sup> I was finally able to formulate the question: what is the relationship between joy and the analyst’s desire?

Lacan refers to joy in ‘*Allocution sur les psychoses de l’enfant*’ [Speech on the psychoses of the child’].<sup>4</sup> He says that analysts do not seem to be very brave or very joyful in support of the being-for-sex. He contrasts joy with sadness, arguing that this is the greatest of sins. He also says that he is cheerful and has fun with what he does.

The ‘Speech’ is from the same year as the seminar about the psychoanalytic act and the ‘Proposition’. In the ‘Proposition’, Lacan says that the end of an analysis is the passage from psychoanalysand to psychoanalyst, the moment when the former falls from his fantasy and is destitute as subject.

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2 Cartel with Alejandro Rostagnotto, Esther Jiménez, Franc Estevez Roca e Ida Freitas

3 Cartel with Adriana Alvarez, Carmen Nieto, Leonardo Assis e Soledad Carro

4 Editor’s note: Lacan, J. (1968) *Allocution sur les psychoses de l’enfant*, *Autres Écrits*, Paris, Seuil, 2001, p. 365.



“In this change of tack where the subject sees the assurance he gets from this fantasy, in which each person’s window onto the real is constituted, capsize, what can be perceived is that the foothold of desire is nothing but that of a *déseñtre*, disbeing”.<sup>5</sup>

From that point on, there is nothing that can cover up castration. There are radical effects on everyone’s life. The relationship with oneself, with others, with love, with work changes. Existence can no longer be the same. There’s no way back. But there are still steps to take.

Years and years of analysis lead us to formulate that: from ‘allergy’ to joy, is a jump.<sup>6</sup> Fright. Surprise. Horror. To jump, you have to be free in the void. And that’s a jump you take alone. A crucial point in the journey. But this jump doesn’t happen in one leap. The beginning of the end.

“It takes time to trace what has failed to reveal itself at the start”.<sup>7</sup> In this time(s), at every turn, a real step, an encounter with the impossible. An anguishing encounter, but one that provokes a restlessness that makes you want to know. An encounter that, in the end, is a beginning, an opening that causes – at least for those who consent to it.

With the definitive fall of the belief in an Other who knows, one breaks with it, culminating in the break with the analyst who has held that place until then. An act of absolute solitude that allows for a new type of bond, no longer through fantasy, but from a different notion of alterity that makes it possible to sustain the fundamental difference. Authorization, a singular mark for approaching the real that experience decants.

During an analysis, the subject concludes that he is alone – out of the series, unique, without identification with the other. The exception<sup>8</sup> freed from the Other becomes the cause.

One experiences a radical effect of castration; one is faced with a hole in one’s knowledge. Consenting to the lack of knowledge makes one want to know, and thus an unprecedented desire can arise: the desire of the psychoanalyst.

This desire, which we know is contingent, may or may not come about. When it does, it is the consequence of an act that will unfold in two parts. The act of the analysand who put an end to the analysis, to a particular type of bond. And the act sustained by the psychoanalyst each time and with which he operates in the analytic discourse; the act that initiates and sustains an analysis.

We also know, with Lacan, that the analyst’s desire bears the mark of the leap. This is the mark of the way in which an analysand came to be an analyst. There is, therefore, an analyst’s

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5 Lacan, J. (1967) Proposition of 9 October 1967 on the Psychoanalyst of the School, trans. Russell Grigg, *Analysis* 6, 1995, p. 9.

6 Editor’s note: the author is making a word play between ‘*alergia*’, allergy, and ‘*alegria*’, ‘joy’.

7 Lacan, J. (1970) Radiofonia. In: *Outros Escritos*, Rio de Janeiro: Jorge Zahar Ed, 2003, p. 427.

8 I’m referring here to the exception as presented in Peirce’s quadrant: the contingent isolation of a particular trait as the foundation of a universal for the subject; an erased trait that supports the subject’s existence in its singularity.

mark. A mark that is not communicated, or pronounced, but which is transmitted, and may or may not be found by his or her fellows.<sup>9</sup>

Life's contingencies bring back the 'allergy'. But what you acquire in an analysis means that you do not get lost in it anymore. Even if it's a lot of work, it's possible to recover something from that leap, including the artifice constructed to border on the real. Who said it wasn't possible to do a joyful tango?

Joy, I understand, has precisely to do with the possibility of sustaining the One all alone, who was able to enter the scene at the end of the journey. Joy at having taken the leap. In this sense, if the analyst's desire bears the mark of this passage, we can say that it is marked by joy.

This joy is not everyday, ordinary joy. It is "surprise at a desire we did not know we had".<sup>10</sup> It is the sustaining of "one's own state of desire".<sup>11</sup> It is "abstinent joy, stripped of mania and euphoria".<sup>12</sup> Joy marks and bears the mark of an act.

A psychoanalysis, as we have seen, can produce for some a desire to sustain it, dealing with psychoanalysis in the clinic by directing analytical treatments (intention) and, why not, also in the School, making psychoanalysis present in the world (extension).

It was precisely the psychoanalytic act that led Lacan to "formalize a social bond related to psychoanalysis and this directed the way in which he wanted his School to orient itself. What a school of psychoanalysts is, is the same as asking what the social bond of the analyst's discourse is".<sup>13</sup>

It's in the IF Charter: "A School is made to sustain this contingency [that of the analytic act] by giving it the support of a community animated by the transference of work". Transference of work is the driving force and the name of the possible bond between analysts.

The transference of work keeps Lacan's wager open and alive: the School. This is done with each text, each speech, each cartel, each pass. Work that each person transfers from the "participation in the lack that animates the work of the other".<sup>14</sup> It's not a bond of affinity, sympathy, or affection. It's an identification made through participation. "Each person can identify with the other as long as they work from their not knowing".<sup>15</sup>

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9 Lacan, J. (1973) Nota italiana. In: *Outros Escritos*, Rio de Janeiro: Jorge Zahar Ed, 2003, p. 313.

10 Potkay, A. (2010) *A história da alegria: da Bíblia ao Romantismo tardio*. São Paulo: Ed. Globo, p. 9.

11 *Idem*, p. 95.

12 De Battista, J. (2023) Mind the gap: What we don't recognize about the pass, *Wunsch* 23, p. 69.

13 Torres, R. (2013) *Do ato psicanalítico ao discurso do analista: a estrutura do campo laciano*. Tese de doutorado, IP-USP, p. 201.

14 Soler, C. *Qué es lo que hace lazo?*, p. 65.

15 *Idem*, p. 64.

In what causes you, I recognize something that binds. Each of us makes ourselves out of loneliness and with this, together with a few others, we create a School that can sustain psychoanalysis.

Whether in intention or extension, “what constitutes our work is the act, and there is joy”.<sup>16</sup>  
But “we have to open the windows to be touched by it”.<sup>17</sup>

So, I’ll end with Lacan’s questioning of each of us analysts 57 years ago: “What joy do we find in what constitutes our work?”.<sup>18</sup>

*Translated by Nathaly Ponce*

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16 Fingermann, D. T. (2019) From the impasse of a discourse to the saying Other: a jump. ‘There is something of joy’ Wunsch 19, p. 39.

17 Prates, A. L. *Com as janelas abertas para o passe 2*. Trabalho apresentado na Jornada de Escola de 2024, em Paris.

18 Lacan, J. (1967) ‘*Allocution sur les psychoses de l’enfant*’, *Autres Écrits*, Paris, Seuil, 2001, p. 369.

## Esther Morère Diderot



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### **GRACE OF THE INTERNATIONAL CARTEL: ITS WHIRLWIND**

I would like to thank the CAOÉ for inviting me to speak at this half-day session on the theme of “Becoming an analyst and the act of the psychoanalyst”.

I’m going to explore the links that emerged around this theme, based on the work that came from our international cartel, in which I participated from July 2021 to July 2023, along with Miriam Pinho and Sheila Skitnevsky, both from Brazil, Ali Tissnaoui from France and Coralie Vankerhoven from Belgium, our plus-one.

Thinking about psychoanalysis outside borders refers in some way to the position of the unconscious, which cares little about borders; this is what stimulated my curiosity when Ali Tissanoui suggested I join the cartel; right from the start, I found myself enthusiastic about this proposal. And what’s more, as a bilingual French-Spanish speaker, it was an opportunity that I was keen to take up and I’ll continue to do so, perhaps in order to understand a little more the desire to know and the questions around *lalangue*, which for me are complex because of my bilingualism. Here it will be a matter of experimenting with them, given the particularity of our cartel where several languages circulated, French and Spanish for the most part, with fruitful moments of translation; sometimes there were notes of Portuguese, even a hint of English.

#### **Shared joy**

What emerged fairly quickly was a shared joy, from managing to get together, by zoom, against all the odds: translations, connections, time differences, holidays, strikes, residues of the pandemic ... as if paradoxically, what looked like a minus produced a plus. A little wavering? Some discomfort? More of the unknown, which leads to the question of the desire of the analyst, of a desire well anchored. The struggle of getting together, getting down to work, stumbling over a term, being surprised, uncomprehending, did not discourage us. On the contrary, we got back to the task, and

the key thing through these many exchanges was rigorous work. Experiencing these stumbling blocks highlighted the 'I can know' of knowledge that is holed, which the experience of the cartel, primary organ of the School, can produce. Setting out from the ignorance of each one, addressed to the School, will allow questions producing the bits of knowledge; this is what keeps our community alive, with the work transference to at its foundation, its risk, its wager.

We worked at length on the act of foundation, and the title of our cartel came from it, each holding to one signifier: "The cartel as a place and experience of a transference to international work". This experience of work, combining the singular and the collective, takes us back to the act of foundation: "The teaching of psychoanalysis can only be transmitted from one subject to another by the ways of a transference to the work. 'Seminars', including our *Hautes Études*, will found nothing if they do not refer to this transference".<sup>19</sup> So here, there is a transference which circulates, transference creating a new bond, transference to the School,<sup>20</sup> based on another identification with the group, identification with the object that is lacking and causes desire.

### **From intension to extension**

The work of our cartel continued, reading the Proposition of 9 October 1967, several texts from the journal *Wunsch*, n° 20 and 23 in particular, concerning the Pass and the function of the AMS. Was there one style across the Atlantic, and another more European? While differences could arise, linked to the history of the country, its politics, culture and language, and to the place of psychoanalysis, the essence of psychoanalysis, that 'belief in the unconscious', remained the same. Surprisingly, our desires to read certain texts converged, reinforcing our desire for knowledge.

In what way does the international cartel promote the desire of the analyst or the psychoanalytic act? With regard to that, I would answer that leaving our comfort zone (taking part in cartels at the national level with cartel members we know well) produces an effect of novelty, of surprise too, it puts in tension the question of psychoanalysis in extension in a more marked way, puts it more in relief. What emerges then is an advance towards the unknown, that of a real of the School. Here we are not on the side of becoming an analyst, that of the psychoanalyst as functionary, comfortably installed in his armchair; this is something Lacan fought against throughout his teaching, particularly following his excommunication from the IPA in 1963.

Fighting routine, not giving ground on one's desire, this is what the international cartel favours in a rather disconcerting and lively way, provoking the anticipated whirlwind, with the question of the psychoanalyst's act on the horizon, the one allowed for by the tripod: treatment, supervision, work on theoretical texts, accompanied by the two dispositives of the School: the Pass and the cartel as focal points.<sup>21</sup> The Pass and the cartel are paradigmatic of the Borromean articulation according to which, if one of the three is cut loose, the three of the tripod of the analyst's formation no longer holds. And in this case, the analyst's discourse goes awry, drifts towards the other three discourses and falls back into hysterisation, mastery, or worse, the universalization of the academic.

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19 Lacan, J. *Acte de fondation, Autres écrits*, Paris, Seuil, 2001, p. 236. 'Founding Act' is also in *Television*, trans. D. Hollier, R. Krauss, A. Michelson, New York and London, W.W. Norton & Company.

20 Lacan, J. *Séminaire les Non-dupes-errent*, unpublished.

21 Fingermann, D. *La (Dé)formation du psychanalyste*, Editions NCL, p. 27.

## The organ of the School, the international cartel at its heart

In what way does the international cartel favour the whirlwind?<sup>22</sup> This term, 'whirlwind', which refers to life, to movement, and which was used by Lacan to denounce the effects of glue following the dissolution of the EFP in 1980, is a powerful one. Once again, he places the cartel at the heart of the School, an essential organ, one that prevents the effects of a gluing which works against unsticking ... The cartel contributes to a plus in knowledge, in connection with each one's own desire, prompting a new bond in the group. What organ would this cartel/organ be?

If it were organic, would we think of the heart, the international cartel having a big heart that could better embrace its community? To conclude, taking up the psychoanalytic act again, it also favours another bond, following a crossing over where a new love is then possible... If the psychoanalytic act is the passage from the analysing task to the position of analyst, a definition that seems simple but carries with it many implications, the most striking event would be that of a new desire, unprecedented. So : *Que viva el cartel internacional qui soutient le tourbillon, et où la vie de l'Ecole avec en son sein la formation des analystes y soit féconde.* [Long live the international cartel that supports the whirlwind, and where the life of the School, with the formation of analysts at its heart, may be fruitful.]

*Translated by Deborah McIntyre*

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<sup>22</sup> Lacan, J. Monsieur A, 18 mars 1980, *Ornicar?* N°20-21.

## Gabriela Moreira



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### THE BODY AS EVIDENCE

The title of this proposal for interventions raised a question in me about the temporality of the formation of the analyst. The notion of 'becoming' implies a process that occurs in stages, something that lasts for a certain period of time, has a duration. On the other hand, the temporality of the analytic act emphasizes more the notion of a cut in a temporal logic that is in force, the interruption of a process that is moving in a certain direction, which will have established, in the aftermath, a rupture in temporal continuity, creating a before and an after. As Lacan says in "The Psychoanalytic Act. Summary of the 1967-1968 Seminar": "[...] nothing can make a psychoanalyst exist except the logic by which the act is articulated in a before and an after [...]" (p. 375, free translation).

This temporal rupture indicates the inauguration of something that does not correspond to the logic that governed the previous moment; it provokes a discontinuity. This is not present in the idea of becoming, which suggests an accumulation of transformations resulting in a change that is significantly different from the initial state, but that can be anticipated from the beginning. Becoming means succession, arriving as a consequence of something, resulting from something.

In this way, I understand that there is a difference in the temporal modalities contained in the theme proposed for these interventions, namely, the act evokes a temporal rupture while becoming evokes continuity in time. This difference did not sound like a contradiction to me, per se, but rather as two ways of approaching the temporality of the analyst's formation, that is, a subject who has done work over a more or less continuous temporal duration arrives at a place that is unpredictable due to the discontinuity promoted by the psychoanalytic act.

On this occasion, I would like to raise a point about the issue of the body in the analyst's training, whether at the level of becoming or at the level of the psychoanalytic act. In *Television*, Lacan mentions that the fact that the body is cut out by language makes it a medium of thought, which is attested by the symptom: "In fact the subject of the unconscious is only in touch with the soul via the body, by introducing thought into it; [...] [The man] thinks as a consequence of the fact that a structure, that of language [...] carves up his body, a structure that has nothing to do with anatomy.

Witness the hysteric. This shearing happens to the soul through the obsessional symptom: a thought that burdens the soul, it doesn't know what to do with." (p. 6) At various moments in an analysis, the body can be touched, since the drive economy is reconfigured - the conversions get displaced in the body, the ruminating thought sometimes falls silent, the hypochondria gives way, the mortified body rises up every now and then. But how is the body brought into play during the psychoanalytic act?

"The psychoanalytic act," says Lacan in the summary of the seminar that bears this name, "we suppose it from the elective moment in which the psychoanalysand becomes a psychoanalyst." (p. 371, free translation) And he adds: "it is an act such that, in its end, destitutes the very subject that establishes it." (ibid.) The destitution of the subject that was sustained by fantasy gives way to a new desire, which owes nothing to it, and which Lacan called the desire of the analyst. A desire that does not aim to give meaning, help, or lead the analysand anywhere. It aims at absolute difference, which is not guided by any predicate, nor it is defined by contrast with similarity.

In the face of desire that does not respond to fantasy, a discontinuity is produced in the desiring logic and this has an effect on the drive in the body. As Rostagnotto says, "[The desire of the analyst] *suppletes* a destiny for the drive, detaching itself from its morbid symptomatic paths and proactively adding this desire for difference [...]" (Wunsch n.23, p.55, author's emphasis) I emphasize the notion of "adding" brought up by Rostagnotto. It is not a novelty of the order of displacements and rearrangements produced within a certain logic of desire – unsatisfied desire, suspended desire, mortified desire, etc. – but of something that is added from a heterogeneous logic, that of absolute difference.

In seminar 15, Lacan says that, at the end of an analysis, desire is translated as castration, something that is not only formulated, but, above all, embodied. (Lesson of January 10<sup>th</sup>, 1968, free translation) The involvement of the body, to my understanding, consolidates the operation of truth that takes place in analysis, establishing a sense of no return. In this sense, some effect on the body is necessary for the desire of the analyst to become evident. I approach the idea of evidence here from the Freudian perspective, namely, something that confirms from the unconscious, since psychoanalytic knowledge is not primarily guided by what can be recognized within the subjective experience or by external markers. In "Constructions in Analysis", Freud reflects on how to ensure that a psychoanalyst's construction has reached its destination. And his guidance is very clear: "The [patient's] yes has no value unless it is followed by indirect confirmations, unless the patient,



immediately after the 'yes', produces new memories that complete and expand the construction. Only in such a case do we consider that the 'yes' has completely dealt with the subject under discussion." (p.297, free translation)

In short, an analysis that is carried out reconfigures something of the link between desire and the body, allowing a certain incarnation of the subject of desire and giving rise to a previously unknown destiny for the drive. In the cases where the desire of the analyst takes place, this desiring modality offers a new destiny for the drive, the desire for absolute difference. In this way, the presence of bodily effects evidences the psychoanalytic act.

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## Bernard Toboul



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### THE PASS UNSETTLES THE TREATMENT

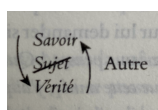
Since the very principle of the pass is that psychoanalysis in intension is the basis of its extension (towards the School), our cartel asked itself what effects the pass has, in return, on intension (the treatment and its conduct).

We took as our guide a text by Colette Soler from 2008: ‘*L’acte analytique dans le champ Lacanien*’ (Revue Champ lacanien, 2009/01, n°7)

To support this reading, I felt it necessary to restate the fundamentals. Once the seminar, *The Analytic Act*, had been interrupted, Lacan took it up again at the point where he had stopped in order to reopen the question. A few texts serve as a milestone.

Lesson 22 of the seminar *From an Other to the other* on June 4, 1969, one year after the interruption of the seminar, *The Act*, is a major relaunching. Lacan posits that we must start again from the fact that the Other is “the original structure” (p. 343), the locus of the treasure of the signifier and thus the condition for the emergence of a subject. Consistently, what makes the experience of psychoanalysis possible is “putting faith in this Other as the place where knowledge is instituted, in the subject supposed to know” (p. 345).

It’s not just a call to order after the troubling ‘events’ of 1968, because it builds on a key formula from the lecture of June 19, 1968, the first text to be reworked after the interruption of May 15, 1968: “It is only at the level of the Other that what determines the subject is articulated as knowledge”. To grasp the full importance of this, we need to refer to the diagram on page 286 of the seminar, *The Act*. It is an interior figure eight that represents psychoanalysis in intension and doubles as writing:



The commentary on it would be: in the treatment, the effect of the Other is that the truth which, as *jouissance*, determines the subject, is made known there. But to posit “truth as *jouissance*”, we need two additional milestones. Lesson 22 (p. 346), which states that “the Freudian Thing, this truth” – it’s the same thing - has the property of being a-sexuated”, and the seminar, *The Other Side of Psychoanalysis*, posits truth as the sister of *jouissance*.

And it is through the thesis that knowledge produces the object *a* that this development of the problematic towards *jouissance* is initiated. This is stated (Lesson 22, p. 346) by affirming that the small *a* is produced by knowledge in order to substitute itself for “the impasse of the sexual relation” and, by the same token, as a cause substituted for the subject’s fault (p. 347). The *a* was thus correlated with castration.

Here, the first insight from Colette Soler’s text: “The last word is not castration, it is rather the first step in analysis, which conditions, in the end, the glimpse of the real as the plug of the impossible”. We shall see that what is at stake here is a distance taken with the truth.

But first, the object *a* must be given its place in the new conception of the treatment that Lacan is proposing. That’s why he gives his statement one of his disturbing interpellations: “Does the analyst know or not know what he is doing in the analytic act?” (p. 348).

This will be on condition that he “plays the role of that which is made from the object *a*”. The analyst then enters the game with the “master trump card”, and Lacan declares (p. 353) that it is only “today that I have pushed my discourse on the psychoanalytic act to this point”. This was something that had not been achieved before the interruption of the previous year. The culmination would be, in the following year’s seminar, *The Other Side of Psychoanalysis*, the mathematical discourse of the analyst in which the little *a* is placed in the position of agent.

There are two consequences of this. The first is announced, again in Lesson 22: in playing the role of the little *a*, the analyst makes a semblance that denotes the cause of desire. The second is that analysis interrogates in terms of *jouissance* the relation of the subject to the signifier (Lacan says this the same year as *The Other Side of Psychoanalysis*, in 1970, at the end of *Radiophonie*).

These two consequences themselves have two series of repercussions. The first is well known. It is the Other as subject supposed to know that vacillates when the object *a* has taken its place and becomes the agent of the psychoanalyst’s discourse. It follows that if the subject supposed to know is the foundation of transference, its destitution forms an horizon, and therefore an aim, that of an analysis with an ending. It is an opening, a breath of air where the ghost of ‘didactics’ dissipates and where authorisation takes shape within the intension. The Report on the Act in June 1969 states: “The act is within reach of every entry into an analysis”. (*Autres écrits*, p. 375).

The second series, the effect of the interrogation of the subject’s relation to the signifier, leads to what Colette Soler calls in her text “glimpse of the real”. For this is played out in the use of signifiers. Colette Soler describes the alternation-balancing, in the treatment, of two sides: the deciphering of meaning and the grasping of signifiers outside sense as revealed by the formations of the unconscious (on the model of the *lapsus*).

As a way out of this balancing act, a 'third satisfaction' is announced: it is not a question of knowledge, but of an 'affect of the real', and what becomes apparent is 'the real as the plug of the impossible'.

So the field deserted by sense places analysis beyond the symbolic-imaginary constructions of which the Oedipus myth is the emblem. I leave the last word here to Lesson 22: it is that which will have been circumscribed, "the knot of jouissance at the origin of all knowledge" (p. 350).

*Translated by Susan Schwartz*

## Matías Laje



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### THE FUNCTION OF THE PASS IN THE THEATRE OF LALANGUE

*A mask tells us more than a face.*

Oscar Wilde

The cartel worked, from the very beginning, on the question of the analytic act and as an horizon, the variety of incidences that the pass has on the analysis. In my case, an outcome was the clarification of the experience of lalangue in the pass, the function of the bodies there at the drive level and the après-coup effect in the analysis in intention. For this purpose, I would like to recover an expression of Lacan's, with a minimal rewriting: hystriionization.

First of all, in Chantal's writing published in Flying Papers 3, there is an idea about lalangue in the pass that comes in handy at this point<sup>23</sup>:

*If it is not possible to express this moment through what is said, it can only be experienced through the affects attached to the real – in particular those produced by lalangue.*

The question of lalangue and the bodies here is not an interest in itself, but concerns the School because it touches on the very topology of the pass at the level of transmission. A couple of years after his Proposition, Lacan spoke of "histrionization"<sup>24</sup> regarding the pass in his review of the seminar on the Act. The procedure of the pass, when it hystriionizes - with y - the analytic act, allows lalangue to be situated in the dispositif, adding this dimension to that which can be expected there about the exposition of one's own case. A risk here is that the discretion of not implying too much

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23 Degril, Ch. The esp de lalangue in the pass. In Flying Papers, n.3.

24 Lacan, J. L'acte psychanalytique. En *Autres écrits*. Paris: Seuil, p. 382.

with the hystorization reduces the matter to an esotericism of sensations. The structure of the analytic act imposes its paradoxical condition on the device of the pass. Since the act is tested by the real, the sayings and their logic count, something must be said!, but it is not only there that what matters is at stake. And if the act tests the real of the knot itself, is Lacan's thesis, the act tests and puts the object a to the test. Without the speaking bodies, is there an object a? It would not be superfluous to return to Freud's concern in his Contribution to the History of the Psychoanalytic Movement, to what interests me about his hystoriele with "the Swiss"<sup>25</sup>:

*The sexual libido was replaced by an abstract idea, of which it may be said that it remained equally mysterious and incomprehensible alike to fools and to the wise. The CEdipus-complex, we are told, has only a "symbolical" sense.*

This is related to Chantal's question about lalangue in the School at the level of the pass. The transmission is not of knowledge (savoir), it is clear, it is a point of contact in the difference. I would like to precise, it is the place to do it, some reflections on my experience as a passeur, what happened during the final part of the cartel. The dimension of lalangue in the pass is neither the jouissance of the spoken word nor an encounter in the ineffable silence. It is something that has to be verified at the level of the drive. So, who would be a good partner in conversation to receive and test the testimony of an analysis?

On the other hand, it is not a matter of stimulating gestures, because we know that the act is not in its gestures but in what follows it, according to Colette Soler<sup>26</sup>. And Marc reminds us of this in Flying Papers 2, when he underlines that "the choice of the analytic discourse is not that of drama"<sup>27</sup>. It is true, but we cannot forget that in a School of Psychoanalysis the discourse is not the analytic one. It would be impossible, there are too many of us for a single couch. The analytical discourse is not that of the School, although it inspires it. Rather, it is a discourse that ex-sists in the bonds of the School, it is its *basis* [base].

What interests me about this hystorization is not its side of inauthenticity, which I consider to be the use Lacan gives it in his text on the act and to which I understand Marc points. Hystorizing, with y, has more to do with a disposition to the contingency of lalangue in the pass, being available for the moment of existence that listening there implies. It is then brought to the forefront the question of the passeurs's permeability to allow themselves to be affected by lalangue, to transmit this *dit-mansion* of the act, without lending themselves to a simulation or surrendering to the ineffable.

In my case, the discursive effect of this experience of lalangue as a passeur was a disposition to work during the procedure and, in my analysis, it allowed me to grasp the point of termination in which I found myself and towards which I wanted, finally, to attend. That which in the pass is an

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25 Freud, S. The History of the Psychoanalytic Movement. Translator: A.A. Brill, p. 54.

26 Soler, C. (2009). L'acte analytique dans le champ lacanien. En Champ lacanien, 2009/1 (N° 7), pages 139 à 147.

27 Strauss, M. Never that again? In Flying Papers n. 1.

addressing to speak, to meet what's next, to speak in order to stumble even over what is about to be said. Because, is it not so that sometimes speakers stumble over their act? And to stumble, one must walk.

Sophie Rolland-Manas gives us a lapsus that points out very well the question of the becoming an analyst<sup>28</sup>:

*In a flash, I am seized by three letters H.I.V... [Ah (j)'y vais]. And it is in the flash of this saying linked to desire that the request for the Pass is written.*

The desire of the analyst can't be viral, it is not transmissible and, worse still, it still requires bodies to support it so that the analysis can reinvent itself... Why is it so and not otherwise? Is it because of what the Borromean imposes on the analysis in its scope? Lacan proposes in his 1969 writing that "j'y arrive" is the verification of the act, very close to Sophie's lapsus. Something is vivified at the level of the drive in the School with that unconscious RSI that is produced in lalangue.

If Oscar Wilde is right, a mask is more eloquent than the real by itself. In this sense, there is a dimension of the pass that includes but is not limited to the epistemic. The discursive effect of the pass that is convenient is not the inevitable doxa, but what the pass produces at the level of a discursivity in this School, causing a work of psychoanalysis to interrogate, not only the becoming of the analyst, but the becoming of the analytic act. And then, how to occupy the Freudian field in a Lacanian way, if the experience of the unconscious is reduced to language?



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28 Rolland-Manas, Sophie. TRAVERSING THE TREATMENT... FRAGMENTS OF THE PASS. In Wunsch 20, p. 20.

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### ***BECOMING AN ANALYST: THE ACT OF THE PSYCHOANALYST***

At the beginning, is the act of the psychoanalyst who makes the offer: talk about whatever comes to mind. This is the procedure that Freud established in his bid to put the subject to work, to allow the treatment to get underway.

We call this time, before the entry into analysis, the preliminary interviews. The subjects arrive with a malaise, a complaint, and there must be a subjective rectification that makes it possible to turn this complaint into a symptom. By the effect of language and the presence of the analyst and his wager, the subject finds himself involved in that which produces his discomfort.

The decided desire of the analyst, who knows that free association has effects and that those who walk this path may find something new and unprecedented, has consequences in the beginning of the treatment, the journey, and the end of the analysis.

Some subjects take the step and enter free association, and others do not, they do not go any further, they reject this knowledge that they glimpse.

At the entry, there is the surprise, what touches, moves, involves the subject, and divides him. For the path to begin we count on transference, the analyst makes himself invested as a libidinal object of the analysand, and on free association. We know that not everything can be said, the 'say what comes to mind' supposes an impossible, which works. The analyst, if there is an analyst, occupies that place of object-cause.

In Seminar XVII, *The Other Side of Psychoanalysis*, Lacan says that if the analyst tries to "occupy this place on the top left that determines his discourse, it is because he is absolutely not there for



himself".<sup>29</sup> There is no Universal of the psychoanalyst, that is his merit; as he tells us in the 'Analytic Act,' there is no 'all-psychoanalyst'. He is an instrument in the treatment and by occupying that place, through the structure of the analytic discourse, the subject can pass to the position of analysand.

For there to be an analysand, there must be a psychoanalyst, but the act is also on the side of the one who becomes an analysand. On the other hand, for there to be an analyst, there must be analysands.

In the analytic act, the psychoanalyst is not there as a subject, and he operates without thinking. The analyst knows this, but this knowledge about the act is paradoxical since it is an untransmissible knowledge, which it is not possible to talk about, to discuss, because it precisely escapes the I-think. The analytic act is not predictable, nor is it historicized. It operates, it has effects, but this is on the side of the analysand. On the side of the one who performs it, there is no trace. The act does not identify the analyst. The analyst cannot sustain this knowledge alone. He needs others who recognize this knowledge. This pushes analysts to associate, to make community, even when knowledge is always under suspicion. Colette Soler, in her book *The Politics of the Act*, speaks of the infatuation of analysts as an effect, on the one hand of this particularity of knowledge and, on the other hand, of the fall, as the refuse of the operation, to which the analyst is destined. There is a real that operates and that cannot be grasped.

Knowledge is a knowledge of the one by one, which does not make a totality. Let us remember what Freud warned us and that Lacan takes up again in *The Other side of Psychoanalysis*: each case must be approached as the first, there is no accumulation of knowledge, it slips away, a lightning flash illuminates the darkness and instantly it becomes night again. This knowledge is satisfied by starting again each time.

Jacques Lacan, in *Discours de conclusion au Congrès de l'École Freudienne de Paris XI, 1979* [Concluding address for the IX Congress of the Freudian School of Paris], affirms that psychoanalysis is untransmissible.<sup>30</sup> He says in this text that, "It is very annoying that every psychoanalyst is obliged – since it is necessary for him to be obliged – to reinvent psychoanalysis." This implies a precariousness for the analysts and the School, but at the same time, it is what encourages us to search and encounter the new. This question has been approached by Lacan and the answer he gives is his Proposition of 1967, which is from the same year as his Seminar on the Analytic Act. In it, he proposes the pass, to be able to catch something of that operation, which in the end allows the fall of the analyst and the passage from analysand to analyst. The subject, in the act, stops supposing himself to be the chain and swings towards his being as object. The proposition was rejected at the time because it subverted the hierarchy that prevailed in the institutional sphere.

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29 Lacan, J. *The Seminar of Jacques Lacan, Book XVII, The Other Side of Psychoanalysis, 1969-1970*, trans. R. Grigg, New York and London, W.W. Norton & Company, 2007. [Ed.: no page reference provided.]

30 Lacan, J. *9e Congrès de l'École Freudienne de Paris sur « La transmission »*. Parues dans les *Lettres de l'École*, 1979, n° 25, vol. II, pp. 219-220.

The proposal of the pass is subversive and paradoxical because we say that knowledge of the act is untransmissible, that in the act there is no subject, but Lacan makes the wager. What is it that can be transmissible of this leap from analysand to analyst? In the dispositive of the Pass and the listening of the ASs, we verify on the one hand, what in the analyses works, almost by itself, as an effect of the analytic discourse and reveals to us what is structural, what repeats itself; and on the other hand, the singularity of each one. But what is expected from this dispositive? It is expected that something of this knowledge of the act can resonate, through the saying of the passand to the passers and from them to the Cartel. A vibration is produced, something touches and moves those involved, by which a nomination is produced.

The politics of our School has to do with this impossible that exists in the formation and practice of the analyst. This impossible, which concerns the psychoanalyst, has consequences at the political level and the School lays its foundations upon it. This is why Lacan institutes the Pass in his School, to sift this impossible.

The unconscious is politics. Intension and extension function as a Moebius strip, one leads to the other. Thinking psychoanalysis is not the task of one alone, but of all those who, as analysts, are authorized by themselves and by some others. Writing imposes itself as a production of knowledge, which allows us to approach the possible and to demonstrate the impossible that we encounter in analysis.

Those who contribute with their reflections and elaborations to sustaining the analytic discourse, put their desire and also their body at stake in this task. It could not be otherwise, since the body is present in psychoanalysis from the beginning to the end.

*Translated by Dyhalma N. Ávila López*

THE END!

