



**« L'ANALYSE, SES FINS,
SES SUITES »**

**« Le Mag » de la
Troisième
Rencontre
Internationale
d'École**

**9,10,11 Décembre 2011
Cité des Sciences et de l'industrie
Paris, Porte de la Villette**

**Ecole de psychanalyse des Forums du
Champ Lacanien**

– English version –

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The Committees for the Meeting

Link : www.champlacanian.net

Call for Papers

Dear Colleagues,

L'EPFCL is organizing the Third International Meeting of the School in Paris, December 9, 10, 11, 2011 at Cité des sciences et de l'Industrie, Porte de la Villette. As indicated in the message you already received, on the second and third days, communications from colleagues from all zones of the school will be welcomed.

Those colleagues who wish to present a paper on those two days on the theme: "Analysis: its ends, its continuations" should send their proposal, accompanied by the title of the communication and an abstract of 15–20 lines by the deadline for September 1, 2011. The proposals should be addressed to Albert Nguyễn and Dominique Fingermann, who will transmit them to the Scientific Committee.

Albert Nguyễn (Chair of the Scientific Committee, secretary for the CIG Europe).

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Most cordially,

Le Collège d'Animation et d'Orientation de l'École.
D.Fingermann, A.Martinez, P.Munoz, A.Nguyên

Interlude

“Ah, but she was the queer old skeowsha anyhow, Anna Livia, trinkettoes! And sure he was the quare old buntz, too, Dear Dirty Dumpling, foostherfather of fingalls and dotthergills. Gammer and gaffer we’re all their gansters. Hadn’t he seven dams to wive him? And every dam had her seven crutches. And every crutch had its seven hues. And each hue had a differing cry. Sudds for me and supper for you and the doctor’s bill for Joe John. Befor! Bifur! He married his markets, cheap by foul, I know, like any Etrurian Catholic Heathen, in their pinky limony creamy birnies and their turkiss indienne mauves...The seim anew, Ordovico or viricordo. Anna was, Livia is, Plurabelle’s to be. Northmen’s thing made southfolk’s place but howmulty plurators made eachone in person...

Can’t hear with the water of. The chittering waters of. Flittering bats, fieldmice bawk talk. Ho! Are you not gone ahome? What Thom Malone? Can’t hear with bawk of bars, all thim liffeying water of. Ho, talk save us! My foos won’t moos. I feel as old as

yonder elm. A tale told of Shaun or Shem? All Livia's daughters. Dark hawks hear us. Night! Night! My ho head halls. I feel as heavy as yonder stone. Tell me of John or Shaun? Who were Shem and Shaun the living sons or daughters of? Night now! Tell me, tell me, tell me, elm! Night night! Telmetale of stem or stone. Beside the rivering waters of, hitherandthithering waters of. Night!"

James Joyce. *Finnegans Wake*.
Penguin Books, 1976, pp. 215-216.

Preludes

Prelude to an « après-coup »

Frédérique Decoin

As Danièle Silvestre, (*Mensuel* n°61, p.74) reminds us, the qualification and guarantee of the analyst's formation has been one of the vectors, along with the experience of analysis, of Lacan's journey.

These questions have constituted the foundation of our School and continue to be a focus of our work, notably in connection with the putting into practice of the apparatus of the pass, which attempts to gather, in the testimony of a passant, via the passers and a cartel, the trace of an act that will have caused this passant to make the switch from analysand into analyst.

It is only--in any case most rigorously-- on the basis of this act and the testimony that results from it that a guarantee can

function that is not fraught with “a weighty narcissism or competitive ruse. “

Lacan correlated the act, on the basis of which this guarantee can function, with the beginning and the end of an analysis:

“The points of linkage--on which the organs of the guarantee function-- are known: they are the beginning and the end of the analysis, as in chess. As luck has it, it is these which are most illustrative of its structure.” (Proposition of October 9, 1967 on the analyst of the school,” p.246, *Autres écrits*)

At the beginning of analysis, there must be an act by the analyst, causing the patient to pass into the discourse of the hysteric and thus become an analysand. At the end, there must be an act by the analysand that changes him into an analyst.

But what is this end, collapsed into an act; exactly what has ended in the precipitation of the act?

It is certain that this act marks the end of something, but does it mark the end of the analysis?

Through the notions of “logical time” (“Logical Time and the Assertion of Anticipated Certitude,” *Ecrits*) and “après-coup” Lacan attempts to circumscribe the time of the act.

“Psychoanalysis in intention, that is to say, the training...one forgets that it is weighty, for the reason that it constitutes psychoanalysis as an original experience, one that pushes to the point where finitude can figure by allowing for an après-coup.....it is essential to separate this experience from the therapeutic.” (The proposition of October 9, 1967 on the psychoanalyst of the school”, p.246 *Autres écrits*)

What Lacan says here instructs us regarding the fact that the end correlated to the act is an end that allows for an “après-

coup.” Lacan, in his rereading of Freud, makes it an essential notion that there is an apres-coup proper to logical time, and it emerges as inseparable from his reflection on the analytic act.

So again “The Proposition of October 9, 1967.” Lacan launches his reflection on the Freudian act beginning from Octave Mannoni’s article, “The original analysis,” which disputes the idea that the writing-cure (correspondence with Fliess between 1887 and 1902) constituted Freud’s original analysis and posits that the “second” was the true original analysis, “constituting as it did the repetition that made the first one into an act, insofar as the apres-coup proper to logical time was introduced and marked the passage of the analysand into an analyst.” (“The proposition of October 9...” p.253)

According to Michel Bousseyroux (“L'appensée de Freud,” Mensuel n°3, 2004), it was during Freud’s second and original analysis that he conceptualized paranoia. It was not the Schreber case that opened for him this conceptual path but his recognition of Fliess’s paranoia after their rupture. In the apres-coup elaboration of his transferential relationship to Fliess, when Freud had taken his distance, he produced a series of “hypocrite” dreams, dreams of reconciliation with a friend he had dropped many years before. “On the fourth or fifth occasion,” wrote Freud (The Interpretation of Dreams, SE IV, p. 145, footnote 1)) “I at last succeeded in understanding the meaning of the dream. It was an incitement to abandon my last remnants of consideration for the person in question and to free myself from him completely, and it had been hypocritically disguised as its opposite.”

According to Bousseyroux, the interpretation of these dreams “depends on the logic of the act” and led to the concluding of Freud’s second analysis. Freud hastened to conclude that this dream was not a dream of reconciliation. He went from

understanding to concluding “passed from the time for understanding to the moment of concluding” (“Logical Time”, p.204 Ecrits I)

It is within the structure of après-coup and repetition that there can be a moment for concluding. Thus it was not only because Freud was elaborating the après-coup of his transference to Fleiss, but also because the dream is pure repetition that Freud can be seized by the act. The content of the dream is so manifestly a repetition of the former transference to Fleiss, the nature of the transference as elucidated après-coup, that for Freud in the end there was nothing more to understand of it. All that remained for him to do with this dream was to make a judgment about it. His judgment was an act: “modern thought having shown that any judgment is essentially an act” (“Logical Time,” p. 208).

In a way, by understanding that he had nothing more to understand from this dream, Freud was responding to it. Moreover, the verbs are action verbs: “he abandoned...he freed himself. “

This judgment that is an act--one sees it--produces its effects, in this instance, the effect of freedom.

“That freedoms can emerge from the concluding of an experience, this comes from the nature of the nature of après-coup and constitutes its significance.” (“Proposition of October 9 ... “, p.255, Autres écrits)

The act is thus produced in the structure of après-coup and repetition, and in the “point of finitude” that it displays, it also permits it.

The après-coup of the act, that is to say, of the moment of conclusion, will then be, perhaps, the only true logical consequence. If “termination” does not offer any après-coup,

one can assume that the outcome is still the time for understanding.....

Paris, July 2011

**SINGULARITY AND
“UNIVERSITYNESS” OF THE ENDS
AND CONSEQUENCES.
DEFINITION OF THE AE
Conrado Ramos – São Paulo**

Of all the scatterbrained turns that a passant makes, as we read and understand from the testimony of the AE, they go in two directions. There are those, necessarily singular but always contingent, that convey a turn that is unexpected; and those which, in my opinion, for structural reasons, universalize the turn too much, in an attempt to explain the own symptom by way of an encounter with the letter or by way of ideas as access to the real: means and ideas which should not be used in this way.

Allow me a small digression regarding the function of the enigma for Lacan. As it understand it, the engima, as a structure of interpretation--a knowledge as truth--has the function of a half-saying, and it is a half-saying precisely because saying suppresses the suspension of truth that enigma sustains. In half-saying, truth is suspended. Saying, as

ultimate sense, eliminates suspension of truth, which is another way saying that it eliminates castration, that there is no sexual relationship. About saying, insofar as it is a proposition, one can say of it T or F. But an enigma? This is why an interpretation that functions as meaning suppresses the suspension of truth, that is to say, it corresponds more to the non-knowledge of castration than to the transmission of castration. The analyst's interpretation, insofar as it is enigma, rests on the suspension of truth, for it aims at the hole of knowledge, at the enunciation, not its meaning.

One cannot respond to an enigma by way of enunciation, for it is not a question of a logical response of the type T or F, but rather of an ethical response. This is not a response that one finds or to which one has access. It is a response that is performed, this is what gives it the value of an act in the face of the undecidability of meaning.

As Lacan say about Oedipus in Seminar 17, "in the end, what happens to him is not that the scales fall from his eyes, but that his eyes fall off like scales." (Seminar 17, p. 114)

Thus the answer to a an enigma can be thought about in the dimension of "sicut palea" ("like husks") (his eyes fell), rather than as the supposed encounter with the good response ("the scales fell from his eyes"). The problem is that supposition of a good response belongs to the same order as the doubt that Pascal attributed to those who do not wager on God because they don't have faith. It doesn't account for the

fact that it is the wager that founds faith and gives it the nature of an act.

In addition, we must ask ourselves: the response that comes from an encounter with the good response, is it a response? I would say no, in accordance with my understanding of psychoanalysis. Let us recall what Lacan said in Seminar 23: “nothing is true unless it has a meaning. What is the relation of the Real to the true? The true is on Real, if I may say it. It is that the Real...has no meaning.” (Seminar 23, p. 112) This is why I think one cannot dissolve the suspension of a knowledge in the place of truth without invoking meaning. Nevertheless, “there is no truth, if one attends to it, which doesn’t lie.” (Autres Ecrits, p. 567)

How then can one encounter the letter of one’s symptom? Here is what Soler writes about the letter of the symptom: “it is implied by the incalculable effects of la langue, with the result that whatever one says about this letter is ‘elucubration.’ “ (Wunsch 8, p. 19)

Would the enigma then be an enunciation that the real would conceal? Is this the letter that has been there in waiting, at last encountered thanks to an analysis that gave access to the real? Would it then be a question of making the unconscious conscious? Would analysis then be an Aufklärung, a process of illumination? This is not how we view it.

In the session of March 15, 1977, Seminar 24, Lacan says that the symptom is real, and that it is even the only thing which is truly real, but what this means, that the symptom has a meaning, is that it preserves a meaning in the real. It is for this reason that analysis can, with luck, intervene symbolically to dissolve the real.

This allows us to ask whether the letter might not correspond to something whose meaning melts in the real, for there is something of the symbolic in the real: a letter in the real of the symptom, a letter event in the body (thus something contingent) to which an affect, enigmatically real, can attach itself.

Logically, a letter in the symptom (or for the symptom) implies contingency: a letter is possible; whereas the letter of the symptom returns us to the necessary: this one, not another.

Ontologically, a letter in the symptom (or for the symptom) opens up the dimension of artifice, of the lie, necessary for truth to get through; whereas the letter of the symptom closes down in a naturalizing presupposition, a reified prior substance, like a kidney stone one needs to expel.

Semiotically, one could perhaps think of the letter as *Bedeutung* (reference) and not as *Sinn* (sense) of the symptom. Topologically, the letter proves the hole in knowledge by constituting the border by which the symptom can echo in the body, which is different from taking the letter

as equivalent to the symptom. The letter is not the symptom, but can serve as a fixed point for the symptom.

As for the consequences of what I said above, I want to underline the clinical importance of a topological concept of the parlêtre as means of staying clear of a structure weighed down by consistency in getting to the hole in knowledge via linguistics, that is to say, to the opposition between signification and lack of meaning. Topology, as all of mathematics, allows us to think about a structure with non-consistency (which, since Newton da Costa, we can call paraconsistency), in other words, a real structure. Language, because it is trapped in the symbolic, does not allow this. Different conceptions of structure produce different clinical consequences. For example, the difference between the idea of reaching the real to find the letter of the symptom (as a structure of pre-given elements) and intervening in the real symbolically to dissolve a meaning in the symptom (as a structure without consistency, open to contingency).

We can perhaps understand how the unbearable non-access to the One produced in the analysis, to the truth, to knowledge as truth of the enigma ($S2 // \leftarrow S1$) might cause the analyst's discourse to veer off, in other words, lead it to a position of the own One as a truth that could support a knowledge: $S2/S1$. Herein is the risk of attributing universality to the One and making of university discourse the meaning that analytic discourse lacks.

Would that not be the structural link between the difficulties encountered by passants and AE's in the passage between the experience of the real and its possible transmission? Whereas there are some who do not succeed in providing an echo of the transmission of the real, others seem to fall into the university transmission that systemizes all of the unconscious (S2), constructing a world on the false consistency of "the letter of my symptom" taken as a Archemedian point.

The audacity of transmitting the experience of the real, when we depend on meaning that sinks to the level of universality. The necessary implication of this audacity is that one can only--and with a lot of work--deposit a few little pebbles, on which it is not possible to support a lever.

But if so, where can one locate, topologically, a fixed point?

In *Télévision*, Lacan reminds us that the signifiers of *lalangue* are pure ciphers (*sifr*, from the Arabic word for zero), in other words, they have no meaning, but also that all possible meaning is produced by them. That the symptom letter can produce meaning is precisely because, if the symptom is the *parlêtre's* response to the radical foreclosure of the sexual relationship, the letter has no meaning. It is a formation of the unconscious, a special production of the analysis, thanks to which one verifies the void of meaning, the

hole in knowledge. It is not the hidden meaning that was there waiting for the end of the analysis. It is not the real.

If we take the example of Leclaire's Poordjeli, and we situate it in what we call the symbolic unconscious, it is clear that it will reveal itself as the utmost condensation of all the meanings of a life. It belongs to the true, and the true is on the side of meaning. But truth is a liar and therefore a Poordjeli--or for that matter, an entire system of thought--is only an elucubration of lalangue.

The generalized delirium each one constructs for himself as compensation for the foreclosure of the sexual relationship, that it can to come to reside in a single word does not make it any the less delirious. However, if we situate the Poordjeli in what one calls the real unconscious, then and only then are we going to encounter what Lacan says about the true on the real: the true on the real, that is, the real has no meaning.

To take the Poordjeli this way, as a condensation of meaning, will end up in turning the symbolic torus onto the two others, enveloping the Imaginary and the Real. Regarding this, Lacan said, in the December 14, 1976 session of Seminar 24: "The fact that the imaginary and the Real would be entirely included in something that comes out of the very practice of psychoanalysis, this brings up a question. There is even it this a problem....This is why Freud insisted that psychoanalysts, at least, do what is currently called two slices,

that is to say, that they make the cut a second time, what I sketch here as restoring the Borromean knot to its original form.”

We need only take Poordjeli along the slope of the real to be able to understand the real as a hole which spits up Ones, that is to say, purely denotative, as opposed to connotative, names. Our example, the Poordejeli, is reversible, that is to say, it functions on the slope of the symbolic, as well as on the slope of the symptom, but not because it is a symptom. It has the function of the real phallus, that is, it points to an enigmatic meaning in the real which, with a little luck and thanks to a symbolic intervention, an analysis can knot and, in this way, dissolve the symptom.

Every deciphering must take back the cipher. As Lacan has said, this is the only exorcism of which psychoanalysis is capable. (La Troisième).

While it may be that the symptom is that which doesn't stop being written in the real, nevertheless it is possible for language to tame it to the point of making out of it an equivocation. This permits us to gain ground on the symptom, even if reducing it to a phallic jouissance does not occur.

On the side of the symbolic, Poordjeli can be a transfusion of jouissance from the real to the symbolic (which is characteristic of the function of the phallus)---we must not forget that the real in the symbolic is anguish. (Seminar 24, session of March 15, 1977)

And this is where it comes back to what we call the names of the father. As Luis Izcovich says, anguish is to have the name of the father at one's disposal without making use of it. On the side of the symbolic, a Poordjeli thus serves to name the desire of the the Other and to empty out the real into the symbolic.

Hence the risk of a preference given to the true. This is what Lacan warns against: “psychoanalysis is the modern form of faith, religious faith. Unmoored, that is where the true is when it is a matter of the real...” (Seminar 24, session of December 14, 1976).

This is why we must go beyond the father, in other words, reset the production of a Poordjeli on the slope of the symptom, which is the only really real thing.

If a Poordjeli can be the real phallus, then its function will be to verify the hole, to knot together two consistencies that would otherwise remain unknotted: the symbolic and the symptom.

Whence the clinical confusion that, in pricinipe, its reversibility generates. But we must note, it is only because a Poordjeli can exist in a knot thus constituted, an infinite line, that the hole can be be verified: the hole is not ontologically prior to the spit. It is the spit that generates the specific element that makes the hole and verifies it.

A Poordjeli can thus be the hole's material support, because the hole is that which creates an infinite line in space.

What does the hole spit up? Infinite trajectories, names, Poordjelis. What does it make of these elements? An Archimedean point or an infinite line?

In these two possibilities, there is a support for something fixed, insofar as the first works like a lever to lift the world, the second ties an edge. If the first envelopes, the second knots. What is needed is to extract from the testimony of the AE's a teaching about the toric reversibility of the Poordjelis and the respective identification effects.

July 2011

AN ADVANCE

Carmelo Sierra López

In attempting to speak of my experience as a passeur in the apparatus of the pass, I find myself needing to transcend what is particular to each case, seeking, if possible, some common denominator that I can refer to as fundamental element of the experience taken as a whole.

To be as subject at the moment of the clinical pass, in accordance with what is written, is this what allows the analyst to propose this analysand as a passeur for another subject, who has determined to testify to his experience of change, an experience which produced the new effect of desire of the analyst? From the beginning, my question was: what makes one subject at the moment of the clinical pass better qualified than another for the transmission of this testimony, possibly better prepared, better endowed with regard to knowledge about analytic theory and referential knowledge?

Because for me, the moment that I, as analysand, was proposed as a passeur, was a distinct surprise interpretation, which moved me as subject into a space different from the space of which I was conscious. I was called to a place I wanted to hide from, called to a function different from the program that I had set up for myself.

After the first call, everything happened quickly: if between the instant of seeing and the moment of concluding

something resolved itself without the time for understanding, who concluded for me? This was an act, a response in the form of an act, based on an entire logic developed in the course of years of analysis: deciding to accept to go through the experience. This functioned in spite of my will to run away; I thought: this empirical confirmation makes me happy. I trusted my impression of this sense knowledge that didn't allow itself to be intimidated by the strong barrier of the fantasmatic veil. I considered why--after the founding texts and the passage of the time of experience--there is an insistence on emphasizing this moment in the passeur's treatment. It was because, rather than reading testimony on the basis of theory, it was a question of listening for the trajectory of the subject passant, to what he was doing, his avatars. In others words, to what had in some way left a trace that can be sensed beyond knowledge (*connaissance*). Listening for what has an effect, if one is in this place, barely protected by fantasmatic meanings, more open to the emergence of the beyond-sense. This condition would permit a sensitivity to the percussion of the Real, which doesn't let itself be apprehended in the symbolic.

In each case I heard, there was one element that seemed to me fundamental, which woked me up and doubtless made me perk up my ears: it was the vivacity and manifest conviction of the passant. Vivacity and conviction, not in the formality of the narrative but rather in the decisiveness with which the passant presented and staked him or herself on the experience of testimony. The hystorization of the analytic experience, the logic and signifying points of articulation, the turning points and clinical progress, what had been his symptom, and even accounts of fantasmatic abandonment. All this was undoubtedly convincing: it is known and it is said. But, from the beginning, what caught my attention was my impression that something more was being conveyed through this signifying framework. I asked myself what this was and

how we could perceive the real at stake in the experience, when by definition we don't know it formally.

It turned out that the first hearings were the most interesting, for in these the body--whether alive or deadened--was laid out in the text which must speak. The voice that came through the formal composition, even the lyricism which could be perceived in it, this was the expression of what one cannot seize in the saying. Even if the voice is linked to the saying or connected to the signifying materiality, it is not exhausted in the signifying meaning. It is the expression of the not-all, like beauty in the eyes of the perceiver, or the affective product that a work of art arouses: something related, but also detached from it.

From the singularity of each case, I made a personal predication that did not always coincide with the cartel's decision; and while this did not especially surprise me, it impelled me to retrace the trajectory, consistency and meaning of the narrative. In the heard, in the notes taken, in what finally came out of the cartel, I could confirm a variety of mix-ups, forgettings, errors, even slips: this was, for me, the impossible to obviate, operative presence of the real that was at stake. In these bubbblings up from the void was a structural piece and whatever it was that had called for the signifying journey linked to the narrative: the phenomena of the singular split that animates each case. This lack which causes incompleteness and permits of always fragmented narratives also opens up the space for a mangled truth that only the subject can recognize in reading it, on the basis of what detaches from his sayings.

From this perspective which, to a certain extent eludes expression in the matheme signifier, I reflected on my experience of passeur. And if I emphasize the elements that are difficult to formalize, this is because I believe that what occurs, making it possible for us to locate in this novel

testimony the desire of the analyst, is linked in some way to artistic expression in its capacity for connection to the real. Nevertheless I do not claim to speak of effable experience. Indeed, if one does not provide testimony transmissible in accordance with the formal logic of the doxa, the vivacity which must animate it runs the grave danger of coming undone in “deadened” narratives, where truth appears but under the guise of a lie.

As for the passeur, beyond being as a subject in his or her own analysis, he or she must be impelled, as well, by a curiosity and a certain “desire for experience.” Not every subject in analysis is interested in verifying the consistency of the theory or the efficacy of the apparatus of transmission. I believe the capacity to bear the real that penetrates the passeur’s sensibility and which must be deposited into the members of the cartel, is, in large measure, a mark of this curiosity which, in civilized form, is nothing other than the desire to know.

For me, the entire experience was stimulating and beneficial, not only for my analysis but especially for my work with colleagues in groups and institutes. On the basis of my participation, a work transference was gradually installed, an engagement with a cause for which I had worked several years without daring the risk of division that this implied. This conviction and this perspective on analytical work have defined me and given me a place of belonging among peers and others.

Albacete June 2, 2011

The AME Dis-Installed

Juan del Pozo

The guarantee offered by the School in the title AME can have an effect on the School's future and that of psychoanalysis only by articulating a definition of this nomination in terms of work, as well as in terms of the activities for the cause that have an effect on psychoanalysis itself.

In the Proposition of 1967, Lacan explicitly refers to a situation in which psychoanalysis runs up against a point of stagnation in its production, where its very orientation to practice is lost. This could occur due to institutional inertia, such that the analyst who has been installed forgets his engagement with the analytic cause. He would then devote himself to assuring institutional functioning in the most banal sense of the term, to the detriment of an epistemic production. In spite of this risk, the School maintains the recognition of a guarantee of the analyst who was trained in the School and who has succeeded, as far as his practice is concerned, in gaining his colleagues' trust.

But society's trust in the treatments directed by the analyst of the School is not sufficient to assure the future of the School. Lacan, in his Italian Note, asked more of the Italian group.

Without ambiguity, Lacan wagered on the pass: only the experience of the pass permits the newly minted analyst not to forget the act, the act which confronted him with a choice to sustain his desire as an analyst, to which he consented during his analysis, not as a response to any authorization or protocol. The act was sufficient to "dis-Other" him, he

accepted this cause, period. Nevertheless, he is exposed to forgetting and, with forgetting, the risk of installing the institutional Other as support of his practice.

How then can one assure there will be an effect, during a psychoanalysis, of the real at stake in the formation of an analyst? How can one assure an effect of this real in the authorization of the analyst? I think these questions are what is at stake in the functioning of the School: that the act which resulted in the new analyst's desire should not become lost in the various names of the Other that could cover it.

I believe one can find in Lacan a line of thinking that goes in this direction. Psychoanalysis risks becoming a religion if there is no possibility of creating an atheism, a support for the act, in analysis, as a singular experience of separation from the Other.

Any knowledge, any discovery of new knowledge will always, for structural reasons, be ascribed to the Other. But it is an Other which entails the supposition of a subject of this knowledge. A new production of knowledge entails a new foundation of the Other. It seems to me that, in Lacan's work, one can find an orientation to a knowledge without an Other, but where one could suppose a subject and thus the possibility of an end of transference that does not reproduce traditional pathways, a reintroduction of God, the Subject supposed of knowledge. Thus the pathway thirsty for meaning can be counterbalanced by a new satisfaction that functions as a stopping point. For example, in Seminar XVI (From an Other to the other, session of April 30, 1969), Lacan says: "The subject supposed of knowledge is God, period, that's all there is to it...it is he who presides over the deciphering of what is called knowledge. A true atheism, the only one that would deserve this name, is the one that would result from putting into question the subject supposed of knowledge."

Without denying the Freudian unconscious, for it is necessary in the treatment to pass through meaning, Lacan proposes a clinical orientation wherein the path of truth and path of meaning can find a stopping point. In Lacan's elaborations regarding the inexhaustable, incalculable unconscious, where the real of language confers the weight of the indecipherable, we approach what we call the real unconscious (l'inconscient réel). The pressure for a new satisfaction, not to be confused with a search for the truth that lies, signals a new way of directing the treatments.

We can affirm with Descartes that, behind science, one always finds the religious hypothesis of a God who is never wrong, even if this hypothesis is not explicit in the knowledge that science produces. Over and over again with its discoveries science installs this God as subject guaranteeing its truth, or if one prefers, its method. Lacan thus pushes psychoanalysis beyond science, to the extent that the unconscious knowledge unfolded in a treatment cannot be ascribed to any subject. That the unconscious is a knowledge without a subject is something close to the unthinkable. Very different from musical chords that, in their instability, call out for resolution in the production of a chord yet more harmonic, here it is a question of allowing for something to leave a trace of the instability that is an effect of the real: an instability that preserves a vital tension and resonates only with the ethic that is singular to each, insofar as each has a unique relationship to life and identification with the symptom, that is, to what each one radically is.

As for the School's wager regarding the pass as a means to avert stagnation in the elaboration of the end of analysis, it is appropriate to consider the figure of the AME, for his title "âme de l'Ecole" (soul of the School) is in itself an irony, as Lacan indeed indicated.

An irony, because the AME has every chance of getting lost along the way. His nomination, without expiration date, renders him susceptible to becoming cast in a role, with a pretence to sufficiency, to forgetting that only the analytic cause can sustain his position. It is a position that neither his fame nor the recognition he obtains, nor the wielding of institutional power renders secure. We know that the analytic cause stops operating when the analyst puts himself in the place of the ideal, of comfort, of mastery. In his seminar on *The Transference*, Lacan indicates that, in order to make transference possible, it is indispensable to take into consideration the position of the analyst, “which is the aim of my discourse this year.” He adds: “this is about what is at the heart of the response that the analyst must give in order to be up to the power of the transference.” Thus we can understand transference as a power that can be fulfilled or not, correctly oriented or not, moving the analysis or not. Lacan goes on: “This position, I distinguish it by saying that, in the very place which is his, the analyst must absent himself from any ideal of the analyst.” (*Le Transfert*, Seuil, 1991, p. 448). Nonetheless, it is clear that the School expects something from its AME’s, something other than what concerns extension, that is, something other than presenting a good image in society. The statutory texts of the l’IF-EPFCL stipulate that the AME may be appointed to be members of the CIG (just like the AEs and the passeurs). Thus they have the opportunity to participate in the instruments which cause the School at the same time as they cause psychoanalysis.

In addition, the AME’s are responsible for designating passeurs, thus participating in the emergence of a new act. It would be interesting to hear their testimony and thereby extend the field of experience regarding the pass. Also, we must not forget their vital role in the epistemic option.

We have adopted the habit of inviting the AME's, as well as the AE's and the passeurs, to participate in the School's epistemic activities. Clearly, this is not about installing the AME in a comfortable armchair existence in which silence suffices. Rather this is a matter of examining how one can articulate a wider epistemic path for the School and enlarge the field of its action.

Donostia, June 11, 2011

Interlude

Since the traveller does not bring a handful of earth
from mountain-slope to valley, unsayable to others, but only
a word that was won, pure, a yellow and blue
gentian. Are we here, perhaps, for saying: house,
bridge, fountain, gate, jug, fruit-tree, window –
at most: column, tower.....but for saying, realise,
oh, for a saying such as the things themselves would never
have profoundly said. Is not the secret intent
of this discreet Earth to draw lovers on,
so that each and every thing is delight within their feeling?

...

Here is the age of the sayable: here is its home.
Speak, and be witness. More than ever
the things of experience are falling away, since
what ousts and replaces them is an act with no image.
An act, under a crust that will split, as soon as
the business within outgrows it, and limit itself differently.

Rainer Maria Rilke. Ninth Duino elegy (Excerpt). Translated by A. S. Kline ©
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Information Rencontre

➤ Hôtels :

La cité des Sciences is located in northeast of Paris, at the porte de la Villette. One can go on foot: 30 de l'Ave Corentin Cariou. Use Bus 130, 152, 159 and metro lines 7 and 5.

Following is a list of selected hotels, situated on the two metro lines.

5 minutes on foot from la Cité des Sciences de La Villette Forest Hill - ***

28 Ter Av. Corentin Cariou Paris 19^{ème}

Station : Porte de la villette (ligne 7)

Tel : +33 (0)1 44 72 15 30- ou- + 33(0)1 44 72 15 08

Fax : + 33 1 44 72 15 80

See promotions: villette@foresthill.tm.

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69 euros la nuitée (breakfast not included)

10 minutes on foot

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Reserve by phone: +33 1 44 84 18 09

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Prices vary by reservation date.

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www.chambre-ville.com

ucev@wanadoo.fr

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Hôtel Campanile ***

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75019 PARIS

Station : Corentin Cariou

Tel : +33(0)1 44 72 46 46

Fax : +33(0) 1 44 72 46 47

Single 89 euros with breakfast

Double 98 euros with breakfast

Reserve with the code : CONGRES E.P.F.C.L

Reserve quickly

Preferred hotels :

Hôtel Crimée- ***

188 rue Crimée Paris 19 ème -

Parking close by

Station : Crimée, use exit rue de Flandre or rue Matisse-

This little hotel is warm and welcoming, with recently renovated rooms. Easy access, located two stations from the metro of la citée des sciences, quiet. Contact: Mme ZIANI, good prices if you use the code: Congrès E.P.F.C.L.

Single with breakfast : 80 euros

Double with breakfast: 85 euros

Call by phone to reserve: 33(0)1 40 36 75 29 ou par mail :
hotelcrimee19@wanadoo.fr

Hôtel Holyday Inn Express ***

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Station : RIQUET

Modern, well situated, on the canal de l'Ourq ; some rooms overlook the canal. 10 minutes on foot to the cité des sciences, following along the canal de l'Ourq.

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130 euros single, 140 euros twin or double.

Direct location from metro line 7 La Courneuve – Mairie d'Ivry

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www.hotel-grandes-ecoles.fr

From 115 euros

(reserve in advance)

Sur la ligne 5 du métro

Hôtel Mercure - ***

22 av Jean Lolive - Pantin 93500

Station : Hoche

Tel : + 33 1 48 91 6

Reserve with the code : Congrès EPFCL

- Single, with breakfast, 84€

- Double, with breakfast, 94€

- Tax : 1€ per person

20 minutes on foot:

Hôtel Campanile - **

62 av. Jean Lolive - Pantin 93500

Station :Hoche

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www.2binparis.com

info@2binparis.com

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www.bed-and-Breakfast-in-paris.com

otcp@bed-and-breakfast-in-paris-com

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www.123-mycityflat.com

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From 125 euros per night in an apartment for 4 people.

**If you wish to stay in a private home or could offer to lodge someone, contact: Cathy Barnier
cathy.barnier@noos.fr**

➤ **SNCF : train tickets**

20 % reduction for people attending the meeting. Inquire when registering.

➤ **Airlines:** Air France and KLM Global Meetings

➤ **Use code 12795AF**

➤ **Parking : 8 euros per day. Inquire at the beginning of the Meeting.**

- **Program:** After the round tables on Friday, Julien Ducoin will regale us with a Suite for Cello, followed by a welcome cocktail.

Saturday, after the General Assembly of the EPFCL–France, we will gather at a buffet. Our evening will be made even more festive by the Odéon Jazz Quintet, jazz spiked with with a hint of Bossa–nova, followed by dancing.

Interlude

EINMAL
da hörte ich ihn,
da wusch er die Welt,
ungesehn, nachtlang,
wirklich.

Eins und Unendlich,
vernichtet,
ichten.

Licht war. Rettung.

Once
I heard him,
he was washing the world,
unseen, nightlong,
real.

One and Infinite,
annihilated,
ied.

Light was. Salvation.

Paul Celan, ATEMWENDE, 1967

English translation by Michael Hamburger.
Poems of Paul Celan, New York: Persea Books, 1988.

Argument

**THIRD INTERNATIONAL MEETING OF THE SCHOOL
Cité des Sciences et de l'Industrie**

Analysis, its Ends, its Continuations.

The Spirit of the Meeting:

For three days, we will have an opportunity to meet in Paris and discuss the theme chosen in Rome in July 2010: an invitation to testify, to question and develop this theme, which is relevant to our School and which will mark our ongoing reflection on the experience of the pass, after Rome and before Rio de Janeiro.

This theme is clearly important and acute, both for the seriation of the experience and for its results and, at the same time, the epistemic opening inherent to the "positivation of the end of analysis" based on the final satisfaction obtained, as a positive concluding affect. The point is to bring results and options in line with each other. The Meeting will have experience as its watchword, the experience of the pass on either side of the Atlantic, and which has been going on for the last decade. Whilst local historical and analytical specificities, and the options already taken, must be respected, a greater homogeneity of practices and designations between geographical areas may emerge: a sine qua non if the School's international experience is to continue to produce living teachings.

Under this theme, since the pass is a central concept for the School, we may examine the diverse modalities for the end of analysis and, with its continuations, set forth some ideas that justify the title chosen: there is an after-pass that concerns the life of the passant, the School and, more fundamentally, the transformation of the relation of all concerned to analysis.

To facilitate this work, the Meeting will take place in two phases:

The first day, Friday, entitled "The School and the Test of the Pass", will be devoted to a debate on the passeur and the AME. There will be two round tables lasting approximately three hours each. Short introductory presentations will be followed by a broad debate for which we are expecting contributions by AMEs and passeurs in particular, but also by all those who take part in the work of the School (passants, AEs, members). The program will be based on proposals made by colleagues from all geographical zones, and the time allotted will be proportional to the numerical importance of each zone.

The second and third days will be devoted to presentations on the general theme: "Analysis, its Ends, its Continuations", and the program will be based on the responses to a call for presentations. This part of the Meeting corresponds to the Journées nationales de l'EPFCL-France, which it replaces. On Saturday afternoon, meetings will be held in different rooms, to allow for presentations by members of the various countries, whereas on Saturday morning and Sunday all presentations will be made in plenary sessions.

The International Meeting of the School and its Theme: Analysis, its Ends, its Continuations

Friday 9 December: The School and the Test of the Pass:
The problem is clear; it was identified in Rome, and concerns the entire School. Two questions may be answered, on the basis of an approach aimed at achieving homogeneity in designations throughout our zones, in order to reinforce our School's international dimension.

The passeur : What is an passeur? What are the effects of testimony on a passeur? What is accurate testimony?

The AME: Designation of AME. When and how is a passeur designated? Does the pass change the AME (relation of the AME to the School)?

Saturday 10 and Sunday 11 December: 2nd and 3rd Journées Internationales.

Whereas in Rome, in the 2nd International Meeting of the School, *lalangue*, the Real and the new definition of the unconscious (the speakingbeing) were covered at length by the presentations, this 3rd Meeting, following the School's experience, should focus on the positivation of the results of experience, in line with the epistemic progress authorised by Lacan's last writings (hystorisation, end affects, Real as stopgap).

Analysis is not interminable, nor does it terminate in depression or exaltation, pain or exhaustion. The end of analysis is no longer mysterious, ineffable, artistically vague; it is satisfaction, even urgent satisfaction. The real unconscious, *lalangue* and this affect of satisfaction (whose forms and means of reporting deserve questioning, as does the cartel of the pass) give analysis an end (but also a perspective, an aim, a goal) that is more engaging than the negativities of structure, the ordeal of castration or the religion of the hole. In this respect, the Preface to the English Edition of Seminar XI extends and transforms the conclusions of his writings on the *Étourdit* and the Italian Note: in the end, emphasis is laid less on losses and falls than on the discovery of a satisfaction that makes analysis the experience of a changing affect, an experience that also concerns life, the experience of living: dynamic perspectives for a "living analysis" that presages the fact that the pass through the Real does not lead to solipsism or cynicism, but rather to a glimpse of what may make a community – even international – of unmatched scattered beings: political consequences that the School will examine.

Different periods have corresponded to different "models" of the end: traversal of the fantasy, identification with the symptom, assumption of castration. Today, we are faced with a crucial choice: what is our conception of the Real? Is it only the real linked to effects of language, or does the end affect not indicate that analysis has a bearing on the Real of the living? Does the elaboration of *jouissances* that the speakingbeing is confronted with enable us to extract a new economy provided by the experience of an analysis? Does the borromeanisation of RSI authorise a new reading of the Real?

How does this Real of the living relate to the knowledge of the unconscious?

Alone amongst the disciplines of knowledge, psychoanalysis has correctly situated the register of lack and loss, but it also states (this is what Lacan's writings from the 1970s developed) what is obtained from experience: the positive, the plus and the consequences of analysis for those who take the risk and follow it through: cope, construct a singular response to the manifestation of the Real.

You are strongly encouraged to participate in this Meeting which, if we are equal to the challenge, may constitute a milestone, before we meet again in Rio de Janeiro in July 2012 around the theme: "What is the analyst's response? Ethics and the Clinic".

Albert Nguyễn

L'esprit de la Rencontre :

Durant trois jours, à Paris, occasion nous est donnée de nous réunir et de débattre sur le thème décidé à Rome en juillet 2010 : invitation d'abord à témoigner, à interroger et développer ce thème d'actualité pour notre École qui vient faire scansion dans le travail de réflexion sur l'expérience de la passe, après Rome et avant Rio de Janeiro.

L'intérêt pour ce thème et son acuité s'imposent, tant pour la sériation de l'expérience que pour ses résultats et avec eux l'ouverture épistémique qu'introduit la « positivation de la fin de l'analyse » à partir de la satisfaction finale obtenue, comme affect positif de conclusion.

Il s'agira d'accorder les résultats et les options. La Rencontre sera placée sous le signe de l'expérience, expérience de la passe faite des deux côtés de l'Atlantique et qui se poursuit depuis maintenant une décennie. Respectant les particularités historiques et analytiques locales et reprenant les options qui sont les nôtres, une meilleure homogénéité des pratiques et des désignations entre les zones géographiques pourra s'en déduire : condition sine qua non pour que l'expérience internationale de l'École continue de produire un enseignement vivant.

Le thème permettra, dès lors que la passe est placée au centre de l'École, d'examiner les diverses modalités de fin produites et avec les suites, d'avancer quelques idées qui justifient le titre retenu : il y a un après-passe qui concerne la vie du passant, l'École, et plus fondamentalement la transformation du rapport de chacun à l'analyse.

Pour faciliter ce travail, la Rencontre sera divisée en deux temps :

Une première journée, le vendredi, sous le titre : « L'École à l'épreuve de la

« passe » sera consacrée à un débat sur le passeur et sur l'AME. Le débat s'organisera autour de deux tables rondes d'environ trois heures. Des interventions courtes introduisant la question seront suivies d'un large débat pour lequel les contributions des AME et passeurs en particulier mais aussi de tous ceux qui participent à ce travail d'École (passants, AE, membres) sont attendues. Le programme est construit à partir de sollicitations de collègues de toutes les zones géographiques en respectant un prorata conforme à l'importance numérique de chaque zone.

Les deuxième et troisième journées seront consacrées à des exposés sur le

thème général : « L'analyse, ses fins, ses suites », et le programme sera établi à partir des interventions proposées en réponse à un appel à communication. Rappelons qu'elles viennent en lieu et place des Journées nationales de l'EPFCL-France, et seront construites sur un modèle similaire. L'après-midi du samedi sera occupé par des interventions en salles multiples, ceci afin de pouvoir entendre les exposés de membres des différents pays participant à la Rencontre, alors que le samedi matin et la journée du dimanche seront réservées aux interventions en séances plénières.

Les enjeux de la Rencontre Internationale de l'École : L'analyse, ses fins, ses suites.

Vendredi 9 Décembre : L'École à l'épreuve de la passe:

L'enjeu est clair, il a été aperçu à Rome, la question concerne l'ensemble de l'École et réponse pourra être apportée à deux questions à partir d'un fil conducteur établissant l'homogénéité des désignations dans toutes les zones, avec pour visée le renforcement de la dimension internationale de l'École

- Le passeur : Qu'est-ce qu'un passeur ? Effets du témoignage sur le passeur ? Qu'est-ce qu'un juste témoignage ?

- L'AME : Désignation des AME ? Quand et comment désigner un passeur ? La passe change-t-elle les AME (Rapport des AME à l'École) ?

Samedi 10 et dimanche 11 Décembre : 2ème et 3ème journées internationales.

Si à Rome au cours de la 2ème Rencontre Internationale d'École la langue, le Réel et la nouvelle définition de l'inconscient (le parlêtre) ont été largement abordés lors des communications, cette troisième Rencontre, dans la continuité de l'expérience de l'École, devrait se centrer sur une positivation des résultats de l'expérience, en rapport avec les avancées épistémiques qu'autorisent les derniers textes de Lacan (hystorisation, affects de fin, Réel bouchon).

L'analyse n'est ni interminable, ni ne se termine dans la dépression ou l'exaltation, la douleur ou faute de combattants. La fin de l'analyse n'est plus là mystère, ineffable, artistiquement floue, elle est satisfaction et même urgente satisfaction. L'inconscient réel, la langue et cet affect de satisfaction (dont il faudra interroger les formes, les moyens d'en rendre compte, l'apport des cartels de la passe) donne à l'analyse une fin (mais aussi une perspective, une visée, un but) autrement engageante que les négativités de structure, les affres de la castration ou la religion du trou. C'est en quoi le texte de la « Préface à l'édition anglaise du Séminaire XI » vient prolonger en les faisant basculer les conclusions des textes de « L'étourdit » et la « Note Italienne » : à la fin, l'accent ne porte plus tant sur les pertes et les chutes que sur le repérage d'une satisfaction qui fait de l'analyse une expérience de mutation de l'affect, une expérience qui touche aussi au vivant, à l'expérience du vivre : perspectives dynamiques pour une « analyse vivante » qui laisse augurer du fait que la passe par le Réel ne conduit ni au solipsisme, ni au cynisme mais au contraire augure de ce qui a chance de pouvoir faire communauté – et internationale – des épars désassortis : conséquences politiques qui seront à examiner pour l'École.

Nous avons connu selon les époques différents « modèles » de fin : traversée du fantasme, identification au symptôme,

assomption de la castration, nous sommes aujourd'hui devant une question cruciale : quelle est notre conception du Réel ? S'agit-il seulement du réel lié aux effets de langage ou bien l'affect de fin ne vient-il pas signaler que l'analyse touche au Réel du vivant ? L'élaboration des jouissances auxquelles le parlêtre est confronté permet-elle d'extraire une nouvelle économie délivrée par l'expérience d'une analyse ? La borroméanisation de RSI n'autorise-t-elle pas une lecture renouvelée du Réel ? Comment s'articule ce Réel du vivant et le savoir de l'inconscient ?

La psychanalyse seule parmi les disciplines du savoir a correctement situé le registre du manque et de la perte, mais elle dit aussi (c'est ce que les textes de Lacan des années 70 développent) ce qui s'obtient de l'expérience : le positif, le plus et les conséquences que l'opération comporte pour celui qui s'y risque et la pousse à son terme : faire face, construire une réponse singulière aux avènements du Réel.

Vous êtes vivement invités à participer à ces journées qui ont chance de faire événement si nous savons la saisir, avant que nous nous retrouvions à Rio de Janeiro en Juillet 2012 sur le thème : « Que répond l'analyste ? Éthique et clinique. »

Albert Nguyen

REGISTRATION

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EPFCL – France

Rencontre Internationale d'Ecole

118 rue d'Assas

75 006 Paris

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Interlude

Avoir tout dit
et ne plus rien dire
Accéder enfin au chant
par le pur silence
Trouvant là
sans retenue
A l'appel d'un geai
Aux cris des cigales
Au pin jailli de toi
te brisant les entrailles

Sous le ciel uni
Qu'effleure seul
un nuage

Ne rien retrancher
Fixer des yeux jusqu'au bout
l'innommable
Survivre aux os rompus
à la chair corrompue
Être de tout son corps
Le mot œil
Que nulle langue humaine
n'ose dévisager encore

François Cheng - Double chant
Un jour les pierres in A l'orient de tout
Poésie/Gallimard 2005

The following translation for use only by readers of Le Mag.

To have said everything
and say nothing more
Finally reaching song
by pure silence
Finding there
With no retreat
From the call of a jay
From crickets' screeching
From the pine bursting from you
shattering your guts

Under a clear sky
barely touched
by a cloud

To take away nothing
To fasten one's eyes to the limit of
the unnameable
Surviving broken bones
decayed skin
To be with one's whole body
The word eye
That no human tongue
dares ever confront.

PRE-MEETING ACTIVITIES

FRANCE

Pôle 6 Pôle du « GAI SCAVOIR EN MIDI TOULOUSAIN »

Organized by the Pôles 6, 7, along with Pôle 8 (Pays des Gaves l'Adour) and Pôle 5 (Tarn-Aveyron-Lot). An afternoon of work in Toulouse, November 19, 2011. Brief presentations, followed by a general debate on the theme of: "Analysis, its ends, its continuations."

Pôle 7 BORDEAUX REGION Expanded cartel.

the cartel has been working monthly since April and brings together 15 members of the School and members of the Forum on the theme of the December meeting.

The work began with the presentation of Lacan's texts on the pass: Proposition of October, Note Italienne, l'Etourdit, the preface to the English edition of Seminar XI. We then began reading texts by colleague on the question. Texts: Mensuels 54, 59, 62. Texts from "Expériences de passe," 2011. Each participant presented on a text and its problematic.

Various participants will take part at Toulouse on November 19, 2011.

PÔLE 14 PARIS-ÎLE DE FRANCE-CHAMPAGNE NORD

- Saturday, November 19 with Erik Porge and Michel Bousseyrroux discussing their work.

- Other dates to be determined in October and November.

BELGIUM

Seminar of the School of the Forum of Brabant, organized by Lucile Cognard, Zehra Eryoruk et Coralie Vankerkhoven on the theme of the Meeting.

When a subject begins an analysis, where does it lead? Since we know that analysis can be interminable, what is it that makes an analysis end? What are the consequences of a Partant du constat que l'analyse peut être infinie, qu'est-ce qui fait qu'une analyse peut finie? What are consequences for the direction of the treatment, on the one hand; and on the other hand, what are the subject's ends?

From interminable analysis to the desire of the analyst, what epistemic turn did his perform?

SPAIN

Forum Psychanalytique de Barcelone : Séminaire d'Ecole.

The School and the test of the pass: debate on the AME and the passeur.

Program and readings:

- September : Lacan's teaching on the AME and the passeur

Readings:

- Lacan, J. The proposition of 1967, Directorio de la EPFCL-IF.

- Lacan, J Address to the EFP, 1967, idem
- Lacan, J. Italian Note, 1973, idem
- Lacan, J. On the experience of the pass, 1973, Ornicar? 1, editions Petrel
- Lacan, J. Note on the selection of passeurs, 1974 (pasaremos a los participantes una traducción al castellano)
- Lacan, J. Charter for the Freudian Cause, 1980, idem

Presentattions : Roser Casalprim et Angels Petit

- **October 14: Actualisations 1 : Analysis oriented toward the Real.**

Readings:

- Soler, C. : Lacan, l'inconscient réinventé, aptdo L'analyse orientée vers le réel, 2009, PUF, pgs 75-123
- Soler, C. Style de passes, in Wunsch 10
- Wunsch 8, 9, 10

Presentations: Clotilde Pascual and others to be announced.

- **November 11 Actualisations II, Experiences in the apparatus of the passe in the Lacanian field.**

Readings:

- Corinne Philippe ¿Por qué presentarse al pase? Wunsch 9, p 17-19
- Claire Montgobert Lo que (se) pasa, Wunsch 9, p 29-32

-Lydie Grandet Una experiencia que sobre-pasa, Wunsch 9, p 39-41

- Wunsch 8, 9 y 10

Presentations: Daniela Aparicio and Jorge Chapuis

Organizing Committee: X.Campamà, A.Martínez, M.Pelegrí, R.Roca, I.Rosales

Madrid :

Espace Ecole : Work on the theme of Meeting.

***** More information on the preparatory activities will appear in the next Mag.**

ITALY

For information about preparatory activities, go to Spazio Scuola. Informations sur le site : <http://www.praxislacanianita.it/index.php?ccp=4>

- 1. Seminar/study of texts: J. Lacan, « Nota italiana », based on the work of Colette Soler (2007-2008), l'Espace Ecole de Praxis-FCL.**
- 2. Seminar of the School: Questions arising from the experience of the passe.**

LATIN AMERICA

in the apparatus of the School of Brazil and the Forums linked to it (Latin America North, Latin America South), the work will focus on the theme of the Meeting: “Analysis: its ends, its continuations.”

- The CAOÉ and its associates in Latin America, Silvia Migdalek for ALS, Ricardo Rojas for ALN, and José Antonio Pereira da Silva for Brazil are responsible for announcing the meeting. In some forums, the preparatory papers will be studied.

We cannot give a full account of all the activities that will take place in the more than 20 forums of Latin America., but we are letting you know about various initiatives of the CAOÉ and its associates in collaboration with the CLEAG and the members of the School.

ARGENTINA :

- June 11: journées of the ALS: “The analyst’s reply and its consequences.” Florencia Farías, Pablo Peusner, Martín Alomo, Marcelo Mazzuca and Silvia Migdalek organized a round table on the theme: “Ends and terminations in analysis.’
- September 29, 2011, under the auspices of the School, “Ethics and practice in analysis.” This round table brings together Colette Soler (whose intervention will be: “The analyst’s offer: ethics and practice”), Gabriel Lombardi and Sonia Alberti.

BRAZIL:

A two semester “traveling” seminar, in which members of the CLEAG and CIG, AE, and passeurs have been invited by the forums dispersed across the vast land that constitutes the ESPACE ECOLE BRAZIL. The theme will be that Third International Meeting, the question of the passeurs and the AME will be debated.

Alba Abreu will travel to Rio de Janeiro and Joinville (“The Im-passes of Transmission”), Angela Diniz to São Paulo. Antonio Quinet is invited to Aracaju and

Natal, Beatriz Oliveira to Salvador, Dominique Fingermann to Belo Horizonte and Campo Grande (“the presence of the passeur, the School today”), José Antonio Pereira da Silva goes to Petropolis; Silvia Franco will “complete” her work as AE in Recife and Fortaleza. We hope that these “diagonals” across Brazil over the next few months will echo at the time of the III° Rencontre and in the relationship of each one to the School.

LATIN AMERICA NORTH

(Colombia–Venezuela–Puerto Rico)

Parallel to the International Meetings of the School, the ALN has organized biennial meetings which bring together the experience of the members of the Zone at various levels (AME, passeurs, CIG, AE) with those of international guests from the CIG or the CLEAG–Brazil (apparatus of the School, to which the ALN is connected).

July: III° Journée on the passe, ALN. Antonio Quinet (CLEAG – Brésil) : “The satisfaction of the end of analysis.”

Mario Brito (AE) : “Un recorrido y después: Ila–ves”

Carmenza Hincapié(AP):“El pasador, una placa sensible”

Jorge I. Escobar Gallo (AP): “Testimonio de un pasador”

Patricia Muñoz:(AME)CIG. “¿Cuál horror de saber?”

Beatriz Zuluaga. (AME) “El pase...una experiencia.”

- Forum of Medellin: until the end of November, a twice monthly seminar, on the themes indicated in Albert Nguyễn’s presentation of the Third International Meeting of the School.

The first series deals with questions about the apparatus and its consequences for participants in the experience:

Designation of passeurs and the effect of the passe for the AME: JG Uribe – R Rojas

Effects of the passe for the passant : B Maya - B Zuluaga

Effects of the pass for the School: P Muñoz- C Hincapié

The testimony of the passeur: JG Uribe- P Muñoz

Invited speakers on the theme of the Third Meeting:

Sonia Alberti - CLEAG (June 24)

Martine Menes (September 8)

Dominique Fingermann - CIG (November 19)

Homage

Dearest GUY, Adieu!

Our colleague and friend Guy Clastres succumbed last July 12 to an illness against which he had waged, with courage and lucidity, a battle of many years.

There are many among us who knew his path in psychoanalysis, his rigor, his love of debate, transmission, and clinical work.

To say that we will miss his voice is to say too little, but nevertheless....

The CAOÉ and, I can say, the entire School assure his wife, Sylvana, and their daughter, Laurence, of our support and friendship in this time of sadness.

Nommer chaque chose à part
est le commencement de tout
Mais dire ce qui surgit d'entre elles
toujours neuf
Et imprévu
C'est
chaque fois
re-commencer le monde

Entre arbre et nuage
Que passe oiseau blessé ou vent ravi
Que l'éclat furtif s'inscrive
entre les yeux
entre les lèvres

A la vraie vie
Indéfiniment
Nous renaissons.
François Cheng – Le Livre du vide médian
A l'Orient de tout – Poésie – Gallimard 2005

Translation below for use only by readers of Le Mag

To give each thing a name
is the beginning of everything
But saying what gushes between them
always new
And unforeseen
Is each time to begin the world anew
Between tree and cloud
Whether wounded bird or delighted wind passes
A furtive glow inscribes itself
between the eyes
between the lips

To true life
indefinitely we are reborn

Committees of the Meeting

CAOE

Dominique Fingermann (Secretary for South America)

Ana Martinez

Patricia Munoz

Albert Nguyễn (Secretary for Europe)

SCIENTIFIC COMMITTEE

Albert Nguyễn (Chairman of the Meeting)

Dominique Fingermann

Ana Martinez

Patricia Munoz

Luis Izcovich

Diego Mautino

Pascale Leray

Marc Strauss

Gabriel Lombardi

Bernard Nominé

ORGANIZING COMMITTEE

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Dominique Champroux
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