



VIII° MEETING OF THE SCHOOL – EPFCL

MAY 2, 2024 – PARIS

KNOWLEDGE AND IGNORANCE IN THE PASSAGE TO THE ANALYST

This VIII° Meeting of the School of the EPFCL once more puts into question psychoanalysis in intension. It will, in other words, again examine what, in a psychoanalysis, produces a psychoanalyst: the passage from analysand to analyst. Psychoanalysis in intension, which determines the extension that the School and its Forums definitively aim to support in various places, it is the very subversion of the link wherein « something of the psychoanalyst » is produced. .

Not predicable, shall we say. Yet Lacan, after having specified it as the desire of the analyst in order to extract from it the act that depends on it, finally proposed a *matheme* which writes the operation proper to it: the Discourse of the psychoanalyst. The contingent result of this unprecedented link can be « of the psychoanalyst », and so on...

« So that psychoanalysis becomes an act that comes again »<sup>1</sup> we count on a practice which supports its logic and on the fortuity of finding practitioners up to the ethics this logic demands.

The EPFCL's International College of the Guarantee, the ICG 2023-2024, like all those preceding it, supports the *dispositif* of the pass and the living experience that flows from it. Each pass is received with the utmost consideration for the upheavals that occur here and there during the course of analyses; but what orients the cartels is obviously a particular attention to what, in the testimonies, can denote « passage to the analyst ».

Work on this question was started at the last School Meeting in Buenos Aires, on the initiative of the preceding ICG. We are taking it up and propose it by indicating, from

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<sup>1</sup>Lacan, J. *Introduction de Scilicet*, Autres Écrits, Seuil, Paris, 2001, p. 288.

the outset, in the statement of our title, an affirmation: the passage to the analyst that an analysis can provide produces a radical transformation in the relation to knowledge, that is, to the unconscious.

Therefore: KNOWLEDGE AND IGNORANCE IN THE PASSAGE TO THE ANALYST.

Psychoanalysis is an experience of knowledge, this is what makes it « didactic ».

This experience of knowledge begins with that « something » which completely escapes the sufferer, he knows nothing about it but, by chance, he can meet a good listener who *will know how to make* a question from this ignorance and make it speak. This experience of speech, « the practice of the the blabla » addressed to the analyst, will move the initial «I don't want to know anything about it » into the inexhaustible pathway of a knowledge supposed to this drifting subject, into what Freud called « his representations », and which Lacan will characterize as lucubrations. The transference, that «love which addresses itself to knowledge»<sup>2</sup> tireless decipherer, is the vector of the « practice of meaning » which will have to find its end : the not known that knows of the one-blunder (*l'insu que sait de l'une bévue*). In response to the impasse of the Subject Supposed to Know, there can occur a pass to the analyst.

With the transference as support, the analytic learned ignorance is a pressure toward knowledge. Thus there is a route, a crossing, whose stake is the end of the analysis, that is, a profound modification of the relationship to knowledge and to the jouissance it ciphers, brought about by the practice « of the analyst », that is, the position of the unconscious: putting knowledge « in the place of truth ».

Lacan called this crossing the « Pass ». Sleight of hand (*tour de passe-passe*), subtle passage from the knowledge of the analysand to the knowledge of the psychoanalyst. The knowledge of the analysand is first oriented from the Subject Supposed to Know; the psychoanalyst's act as the reverse side of neurosis will favor the analysand's bumping up against the impasse until he can bear this non known knowledge without recourse to representations, lucubrations, fictions of the lying truth which vectorized his address to the Other.

This knowledge is horrifying because, in contrast to the supposed knowledge, there is no respondent in the Other. «Horror of knowledge»<sup>3</sup> says Lacan, in order to

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<sup>2</sup> Lacan, J. *Introduction à l'édition allemande des Écrits*, Autres Écrits, Seuil, Paris, 2001, p. 558.

<sup>3</sup> Lacan, J. *Note Italienne*, Autres Écrits, Seuil, Paris, 2001, p. 309.

underline the stakes of this passage, for the knowledge turns out to be connected to a *jouissance* which does not produce a relation, and thus leads one to « confronting the sexual impasse », that is, to castration and the attached *jouissance*. By debunking the sexual theories that neurosis concocted and confined within the limits of the fantasme, this non known knowledge sends the one who made the journey back to his solitude, *troumatique*, that Lacan could write: there is something of the One (*Ya de l'Un*).

What then remains of our transferential loves and of their desire for knowledge? A desire to know can emerge from it and reverberate the effects (affects) of a non knowing knowledge.

Indeed, if «analysts are the sages of a knowledge about which they cannot converse»<sup>4</sup>, they can put it to use, put it into act and make it known beyond.

Let us hope that the AMEs and the *passeurs* they designate are attentive to the unexpected and unheard of the effects of this non knowing knowledge ...

On the side of the cartels of the pass ... let us count on the wisdom of their ignorance.

The School, the School, always begun anew ... so that there be the chance of an analyst.

International College of the Guarantee - ICG 2023-2024

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<sup>4</sup>Lacan, J. *De la psychanalyse dans ses rapports à la réalité*, Autres Écrits, Seuil, Paris, 2001, p. 359.