

APPENDIX

THEME OF THE SCHOOL DAY IN SÃO PAOLO



XIII INTERNATIONAL MEETING OF THE IF-EPFCL, 23-26 OF JULY 2026 IN SÃO PAULO

IX SCHOOL MEETING OF THE IF-EPFCL, JULY 23rd, 2026

Pass to the analyst: aporias of the testimony

«¿What can emerge in someone's mind to authorize oneselfs to be an analyst?*».

The analyst's desire is an unprecedented desire which, as Lacan points out, only arises at the end of analysis. The novelty of this desire is that it is not sustained by fantasy, since the end of analysis implies its traversal. It remains to be seen, then, what this desire is based on. And this is precisely the question that Lacan posed to the peasants willing to participate in the experience, whose procedure he invented in 1967.

Despite the interest of this experience, it must be acknowledged that the passants' testimonies are confronted with various aporias. One of these results from the fact that, in the analytic act, the analyst does not operate as a subject.. Rather, it assumes 'that crazy risk of becoming what that object a isⁱⁱ'. But this requires that to have identified the cause of his horror of knowing. 'From there, he knows how to be a residue,' says Lacan in 1973, in the *Italian Note*, adding: 'If he does not feel carried away by enthusiasm, there may have been analysis, but no possibility of an analystⁱⁱⁱ'.

Lacan therefore considers enthusiasm to be a necessary premise of the analyst's desire and associates it with knowing how to be a rejected residue, that is, the object a ^{iv}. If this object is rejected, it is because of the horror of knowing that it provokes, due to the fact that it destitutes the subject. Unlike the subject – which is the effect of the signifier – this object refers to what is most real about the subject, to what is outside the symbolic and therefore outside sense. We could then say that the transition from the horror of knowing to enthusiasm occurs when the analysand finally realizes that only this rejected object (in the unconscious) knows what he is as a "being of jouissance". The recognition of this knowledge in the real, which is accompanied by the transference fall of the subject supposed to know, is what allows the analysand to authorize his 'absolute difference' and be satisfied with knowing how to deal with it.

The enthusiasm expresses, however, something more than 'the satisfaction that marks the end of the analysis^v', which Lacan discusses in 1976. Originally, the word enthusiasm,

which derives from the Greek 'enteos', referred to the ecstasy caused by a divine revelation. Based on this etymological meaning, we could say that enthusiasm, at the origin of the analyst's desire, results from a revelation, not of the divine word, but of the words spoken on the couch. This enthusiasm generates, in some, an unprecedented desire to transmit this revelation that transcends the subject. This desire to transmit refers, on the one hand, to the theoretical elaboration of the knowledge extracted from the analytic experience, which permits the School to go on. However, this desire concerns, first and foremost, the implementation of the conditions necessary for revelation to take place individually, on the couch, on a case-by-case basis.

What the cartel of the pass must therefore question is what in the passant bears witness to this desire, which implies that he has taken into account the knowledge without subject that lies in the real. The problem is that the real is not made to be known and transmitted. Hence the aporia I have evoked. Transmission is, in effect, the act of a subject who thinks. But as soon as one thinks, one is no longer in the real unconscious.

The only thing that can be testified to is the "lying truth". This oxymoron, introduced late in Lacan's teachings, reflects the evolution of his thinking. Thus, at first he speaks of the unconscious as the truth of the subject. He even specifies that the unconscious tells the truth about the truth^{vi}. On the contrary, his latest developments show that truth does not reach the real to which it aspires. Another result of this Lacanian 'work in progress' is the realization that it affects (enthusiasm, satisfaction) that bear witness to the acknowledgement of knowledge in the real.

By proposing the pass, wasn't Lacan betting on a collective 'work in progress'? Shouldn't this experience, which brings together unique testimonies of the pass to the analyst, help to ensure that the knowledge deposited in the doxa does not become the litany of a *commOne* knowledge?

The School Day on the 23rd of July 2026, in São Paulo, will offer us the opportunity to question the relevance of the pass, taking into account its aporias.

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in the name of the CIG 2025-2026

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ⁱ Lacan J. (1978) Closing remarks to: *The experience of the pass*, in Deauville, Published in "Lettres de l'École", 1978. N° 23

* The English translation has been rendered by Gabriela Zorzutti

ⁱⁱ Lacan J. (1977) *Regarding the experience of the pass and its transmission*, Omicar ? N°12/13, p. 120

ⁱⁱⁱ Lacan J. (1973) *Italian Note*, Autres Écrits, Paris, Seuil 2001, p. 309

^{iv} Lacan J. (1974) *Le non dupe err*, Seminario XXI, lecture given on April 9th

^v Lacan J. (1976) *Preface to the English language edition*, The four fundamental concepts, Seminar Book 11 p. viii, Norton, 1978

^{vi} Lacan J. (1965) *Science and truth*, in Écrits, Paris, Seuil 1966, p. 868