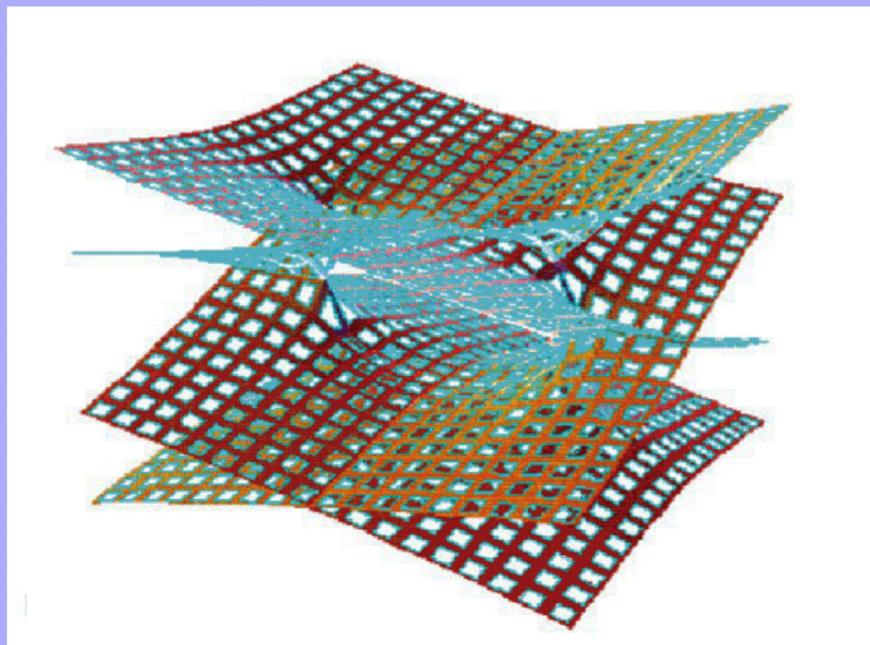


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Buenos Aires, August 2015
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Susan Schwartz
ICG 2014-2016
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EDITORIAL

This issue of *Wunsch*, the 15th, bears witness to the two Study Days of the School in preparation for the International Meeting of the School that will take place in Medellín in July 2016. We hope that these written traces will allow something of the atmosphere of these Study Days to be felt, since both made manifest the dynamism and the pleasure of working together.

The Study Days were discussed at the meeting of the ICG 2014/2016 in Paris on November 26 and 27, and a detailed report on them appeared in *Echoes* 4.

PREPARATORY STUDY DAYS FOR THE INTERNATIONAL MEETING OF THE SCHOOL IN MEDELLIN

1. Study Day for Latin America in Buenos Aires, August 28th 2015

The School a viva voce

Presentation of the Study Day: Gabriel Lombardi, Buenos Aires, November 2nd, 2015

The participants of the International College of the Guarantee (ICG) on the western side of the Atlantic, Sonia Alberti (Rio de Janeiro), Gabriel Lombardi (Buenos Aires) and Ricardo Rojas (Medellín), promoted and realized a preparatory Study Day for our fast approaching Meeting of the School in 2016 in Medellín, Colombia, on the theme *The desire for psychoanalysis*. We called this Study Day “**The School a Viva Voce**”, in consonance with the Interamerican Symposium which took place on the weekend of 29th and 30th of August in the Pablo Picasso Theater. It was entitled “The Other Scene” and focused on *the voice and the gaze in the analytic experience and in art*. Our purpose in this Study Day was to debate the theme proposed by Colette Soler for next year in Medellín, “The desire for psychoanalysis”, situating our perspective on the basis of the experience that each of us has had in the three axes of our practice: the desire for psychoanalysis, the desire of the analysand and the desire of the analyst.

The Study Day consisted of three conversations between several participants and a coordinator, all of them having taken part in the experience of the Pass and not only as Passants, during which different scenes and moments of the experience were discussed. We proposed that the participants talk about the experience of the Pass particularly in reference to the consequences that it had for the perception, the reflection and the efficacy of our practice of psychoanalysis in extension.

Now, once the Study Day was over and the papers that so animated it were gathered, it's evident in reading them that the Pass had consequences for those who had undergone the experience, and that those consequences transcended the manifest and contingent (*típico*) question of whether or not the Passant was nominated or as an AS [Analyst of the School]. We were able to listen to the precise, valuable and amusing presentation of a recent AS, Pedro Pablo Arévalo, as well as the work of seven other colleagues whose effect on the community, local and/or international, is evident, and who went through the experience of the Pass and benefitted from having done so – even if they were not nominated as AS. They extracted from that experience something other than a disappointment: they learned from the experience and it strengthened the desire of the analyst that is so costly to acquire, so difficult to transmit and impossible to explain, and that allowed each of them to promote the desire for psychoanalysis. This element, the connection intension-extension that is logically inherent to the Pass but barely

taken into account until now, became evident this time. It reminds us of Lacan's personal formulation concerning the analytic discourse that we can read in his text "*Radiophonie*": "The effect that is propagated is not from the communication of speech, but rather from the displacement of discourse".¹

Gabriel Lombardi, November 2nd 2015

Translation, Gabriela Zorzutti

Table 1, Coordination:

Silvia Migdalek (Buenos Aires)

THE EFFECTS OF THE PASS IN THE ANALYTIC EXPERIENCE

Opening remarks, Silvia Migdalek

Just a few words by way of introducing papers that will without doubt rouse our interest, after which we will open the floor for debate and collective reflection. These are three very interesting papers, each with a particular approach that transmits the conviction that the experience in the procedure of the Pass has not been without consequences. This procedure and its effects produce a common resonance, they converge in the one direction: they constitute a renewal and a consolidation of the link to the desire of the analyst, and to the desire for psychoanalysis, but with a particularity that is worth noting in each of the papers that we will listen to in this panel: the enthusiasm that they transmit is not without a renewing of the transference link to the work exercised within our School.

It is a great pleasure to be together with friends and to have the chance to listen to the diversity of experiences elaborated around their participation in the procedure of the Pass.

Let us then make room for the sayings and the voices to resonate in this first day of the Interamerican Symposium "*The School a Viva Voce*", organized at the initiative of three members of the ICG for Brazil, Latin America South and Latin America North, respectively: Sonia Alberti, Gabriel Lombardi and Ricardo Rojas. We thank them warmly for this initiative.

Translation, Gabriela Zorzutti

Effects of a saying in the clinic and the School, Sandra Berta, São Paulo

This saying [...] is expressed like any saying, in a complete proposition – there is no sexual relation". Lacan, J. ... ou pire, lesson of 8.12.71.

The School "A viva voce". Lacan talked to the walls when he offered us his elaborations around the knowledge of the psychoanalyst. Some years later, when getting entangled with the knots, he affirmed: "This is indeed what I say regarding any saying, we lend our voice, it's a consequence, the saying is not the voice, it is an act."²

I received with great enthusiasm the invitation to present some reflections in this preparatory Study Day for the Meeting of the School in Medellin (July 2016) from colleagues in the current ICG (LAN-LAS-Brazil), Gabriel Lombardi, Sonia Alberti and Ricardo Rojas. I have written this text after the unforgettable experience of the pass, its effects are still lingering. I decided to speak of what I am calling "*sinthomal effect*".

¹ Lacan, J. *Autres Écrits*, Paris, Seuil, 2001, p. 407

² Lacan, J. Lacan J., Séminaire XXII, RSI, Leçon du 18.3.75, inédit. "*C'est bien ce que je dis à propos de n'importe quel dire, nous prêtons notre voix, ça c'est une conséquence, le dire, ce ne pas la voix, le dire est un acte*".

The moment of concluding

In the moment of concluding, after a long journey, there was a scene towards the end that took place between the cut of a session, a dream, and a surprising memory of a childhood word. This word, an entanglement of phonemes, *appeared* between the dream and the echo of someone saying: “It is not like that! You have to cut that word!” The equivocal *dit-mension* of this word, its *materialism*, made the neurosis itself become equivocal. Checkmate to the efficacy of the traumatic scene from which a knowledge still remained to be extracted – of the position vis à vis the Other and of the symptomatic responses.

This scene that barely offered that entanglement of phonemes, was an index of the pulverization of meaning and was articulated with a question determining a response to the Other: “I will never know why he did it!” In the moment of concluding I had already done numerous rounds that produced a knowledge about the astuteness of the neurosis, of the position vis à vis Other and of the symptomatic effects in the field of love. In the meantime, I was already so far from that question of the *Che vuoi?* that when it presented itself violently in the analytic scene shaking up what remained of the transference, the cut transformed into conviction: there is no answer! The Other lacks S(A), as Lacan would say.

The cut was vertiginous but it had a humorous effect, in the style of the “not-quite-a-joke” of Macedonio Fernández when he stated that “so many were those that had missed the banquet that if one more were missing they wouldn’t fit in the room”, forcing once again the passing through the time of understanding to come to the moment of concluding; from the analyst’s cut to the anguish, the vertigo of conforming to the undecidable of the Other’s intention, and finally, to the conviction of the end.

Months later I finalized my analysis and instantly decided to direct my demand to the School to do the pass. I wanted to give testimony of that passing through the Real that overcame any “linguistic” [*lenguajero*] equivoque since I knew of the “vain knowledge of the being that slips away” through contingency, the place “where the impossibility is demonstrated”,³ It’s worth mentioning that my wager for the School and the work in psychoanalysis, with my *tireless* style, was not something new.

The pass: three cuts of the experience

The first one corresponds to the interview with the Secretary of the pass. In that encounter I stated the arguments for wanting to offer this testimony to the School. This had the particular effect of forcing me to *filter* the argument of what the testimony would be, in the case that my demand was received. I participated later in the Secretariat of the pass and had the opportunity of debating this difference [between demand and testimony], which later became a text on this topic.

The second cut corresponds to the encounters with the passeurs, and I would like to say that the differences in each of their ways of listening *affected* my mode of saying. Thus in giving testimony, the way of listening must be taken into account also. And I remember what Lacan tells us in 1964: “the art of listening is almost as important as saying the right thing [*bien dire*]”.⁴ The encounter between the passant and the passeur obligates us to continue to formalize the link that is promoted there.

The third cut followed when, some time later, I received the answer of the cartel, which evoked something of this issue of the analyst and the “Macedonio-esque” joke. In contrast to the moment of concluding the analysis, this answer made me question the transmission and it makes me work still.

³ Lacan, J. (1973) “Introduction à l’édition allemande des Écrits”, *Autres écrits*, Ed. du Seuil, 2001, p. 599.

Tn: “Lenguajero”: Lacanian play on the words mixing, language and foreigner (Lenguaje y forastero)

⁴ Lacan, J. (1981). *The Four Fundamental Concepts of Psychoanalysis*. The Seminar of Jacques Lacan, Book XI, New York and London, W. W. Norton And Co. The Seminar, Book XI, *The Four Fundamental Concepts of psychoanalysis*, p. 123.

The Aftermath

The answer of the Cartel revived and linked my clinical questions and my questions within the School. I believe that I could have not taken this position if there weren't a transference of work with the School. I had to see *how to find myself there* – as Colette Soler told us in this same room in 2009. It is a matter of knowing how to read in what is heard. Knowing to read in the Cartel's answer and also in what had been the writing of that experience of the pass. A crucial effect was to question my clinic, as well as the moment to designate a passeur.

Regarding what I read about the experience of the pass and what I formalized later... is it that my passion for the demonstration of the *lying truth* left the question of becoming an analyst *afónica* [unspoken] rather than *á-fona* [unheard]? That was curious, because even if I tried to demonstrate the *lying truth* (in the Heideggerian sense of the *alétheia*) it pointed to how I was faced with the impossible to know, with the hole in knowledge. I don't believe that kept me from speaking about the *singular varité*, that is: to say how the symptom was transformed in the process; linking the enigma of sex and love; and how the end had *fished* a knowledge about the impossible and its consequences in a mode of *jouissance* that until then, presented itself as a nostalgic trait about the traumatic.

What was the aphony to transmit the heretical? I would never know. So I made mine the question of the transmission of the heretical in the direction of each treatment, a fundamental question that orients me in my clinical work, particularly with regards to a different way of listening to *lalangue* and obtaining consequences in the interpretation. Lacan outlined for us many challenges, and among these I stress: first, that the way of sense is the way of truth and, second, that logic and poetics allows us to operate by making a bridge, making a link with the Real. What is the tension, then, that an analyst must sustain in the treatment in order not to make it schizophrenic with an imprudent treatment of *moterialism*? This process of elaboration is subtly shown in everyday life. It is something that is present: there is *of the* psychoanalyst. The experience of the end of analysis and of the pass gave me this plus.

Was the aphonic voice of the testimony a joke of destiny? After losing my voice when I was very young, I met some analysts at university and in the public health institutions, and began my formation and my first analysis. How would I not think that in those times *the desire of the analysand* was beginning to affect me (it was my first analysis) in a field where *the desire for psychoanalysis* was present? This also produced effects in the different clinical works I take on, beyond the clinic, in the office, and the work in the School.

It is necessary to lend the voice for the saying (act) to pass, so that, by chance, *that* can be transmitted. And what is *that*? What was known of *a saying* of the non-relation (xRy). It is the responsibility of each one of us to make a link with the School. Whatever each one can pass on in the clinical cases they direct, there are the anchoring points that are weaving the singular *sinthome*, comprising the foreclosed holes and the *a-cosmic*. "It's something concise, it doesn't go far."⁵ Precisely because the act doesn't stretch, although it has conditions and consequences. It does not go far because the "non-relation" is contingency, event, showing. The analytic act that names the *desire of the analyst*. *Sinthomal* effect. Effect of *a saying*. Time is necessary to *become used to the Borromean*, to the knowing-how-to-do-with-it (*savoir-y-faire avec*). As Colette Soler said (these are my notes of what I heard her say in April of 2015 in Buenos Aires): "If we think that a knot can be undone, support is necessary to do so. These are the dimensions of the act and the saying that supports the knot".

A fictitious dialogue

"How can a subject who has traversed the radical phantasy experience the drive? This is the beyond of analysis, and has never been approached".⁶ Lacan didn't abandon his wager: to give the floor [*donner la parole*] to those who have risked taking it by giving testimony, to "the

⁵ Lacan, J. *Le séminaire, livre 24, L'insu que sait de l'une bévue s'aile à mourre*, 16.11.1976.

⁶ Lacan, J. (1981) *The Seminar, Book XI, The Four Fundamental Concepts of psychoanalysis*, p. 273

scattered, ill-assorted”,⁷ about their experience, about the satisfaction of the end of analysis, and to receive the authenticity of their testimony.

We could answer Lacan’s question at the time of the dissolution of the EFP: “Did my pass get to you so late that I have nothing else of worth? Or is it for having trusted the watch to the one that gives testimony of not having perceived anything of the structure that motivates it? [...]. I do not abandon the experience. I give them the chance to face the act”.⁸

Doctor Lacan, your pass is not late. To trust it to those who did not perceive anything of the structures that motivates it is to give the chance for each one to question him/herself and to respond by way of the clinic, and to know of the difficulties that the *parlêtre* finds in becoming used to the Real. Your pass questions us still and puts us to the test of the act, to operate, in each case, with the “threads of jouissance”,⁹ of the knowing-how-to-do with what is outside-sense, specifically, for it to become linked in the time to come.

Materiel-ne-ment. The real effect of the end. The aphonic testimony. What followed was the chance to link the answer of the cartel to clinical work and to the School. The question of becoming an analyst is posed in each clinical case because the passing of the power of the act is not crystalized, but rather actualized and this is what I call “sinthomal effect”. In the cases where that is operating, the *Háiresis* (from the Greek *Koinê*, ‘sect, choice for a doctrine or party’) will be shaken up by the H(a)résie, *Hérésie*, Heresy.... *RSI*.

Thank you.

Translation, Gabriela Zorzutti

The Pass: the efficacy and vicissitude of an experience, Fernando Martinez, Puerto Madryn (Chubut province, Argentina)

We know the efficacy of the unconscious. I will illustrate the efficacy of the procedure of the pass with stories from my experience, in order to capitalize a desire capable of unfolding, in a singular manner, but in connection with others, odd ones certainly, in the context of a School and around what we know is a lost cause.

The terms efficacy and efficiency are used here with a difference that is slightly complementary, given that they are often used as synonyms. Efficacy refers to a capacity to achieve an effect after the realization of an action, and efficiency refers to the application of certain means to reach a predetermined aim. In this sense it could be conceived as being linked to a “*savoir faire*” in a procedure or a technique.

In order to account for the desire of the analyst, I will not specifically speak of the efficiency of the cartel of the pass, but rather of the procedure that sustains the experience, of its effects on its actors and consequently on the School.

My encounter with the Lacanian Field took place in the year 1998, in the heat of the crisis in the AMP. I participated in the informal meetings of what later became the first Forum in Buenos Aires, meetings prior to the creation of the School. There was a very strong questioning of the discourse of the One... the discussions and modalities of the links among the participants raised my curiosity and my attraction to the movement.

Reminiscing about that time and the first subjective moments today, I could situate what we have recently called the “desire for psychoanalysis” there: the transference towards that discourse had already started emerging in a first analysis where the question of how to be an analyst begun to be outlined, a questioning that was sustained during the entire experience of analysis.

⁷ Lacan, J. (1981 [1976]). “Preface to the English Language Edition”. *The Four Fundamental Concepts of Psychoanalysis*, p.ix

⁸ Lacan, J. Letter to the newspaper, *Le Monde*, 24.01.80.

⁹ Lacan, J. *Le séminaire, livre 21, Le-non-dupes errent, leçon de* 11.06.74.

The intersection that works as a link between the “desire for psychoanalysis” and the “desire for analysis” is the encounter with the “desire of the analyst”. The analyst, due to the place he occupies, favors this encounter, which latently inhabits the future analysand. This encounter is in fact what produces a new discourse and functions as a motor for the analysis.

These three modalities of desire are linked together within the analytic procedure, and forcing the comparison to an extreme point, perhaps we could think of the “desire for psychoanalysis” as a first imaginary approach to the analytic discourse, the “desire for analysis” as its symbolic articulation, and the “desire of the analyst” as that which is propitious for the encounter with the real of the jouissance of the subject. These three are knotted together and in the analytic transference they operate through a fourth component: the analytic symptom. This is the encounter between the efficacy of the unconscious and the efficiency of the desire of the analyst.

There exists at the end of analysis a “satisfaction outside the series of quotidian satisfactions”, residual to the analytic procedure itself, a silent knowledge, a sensation of plenitude, that is informed, not naïve, something that if directed could produce something new. But, what is the destiny of this satisfaction?

I’m not only referring to the satisfaction produced by a knowledge about jouissance, for that is a product of didactic analysis, but rather of another satisfaction about which all that can be said is that it is experienced, it is felt.

I decided to request an interview at the School in order to give testimony in the pass. I wanted to formalize the finalized analysis but I also felt that the procedure would be of use in directing this other satisfaction. So it happened that I started going through that experience. After the initial interview and the little bureaucratic formalities, we the names of the passeurs were drawn and we started. The experience was permanently tinged with contingencies: from the withdrawal of one of the passeurs after hearing the testimony, to the risk of the suspension of the cartel of the pass due to the death of a close relative of one of the participants.

In the first meeting of the cartel of the pass, only one of the passeurs was able to give the testimony, for the other could not travel. Months went by until the second one could travel to give the testimony, but when the moment came she quit the procedure. Facing the possibility of the process reaching a dead end, I asked the School to draw another passeur. Once the proposal was accepted I was interviewed again. Finally this last passeur traveled and gave testimony after nine months had passed since the first testimony.

Between the testimonies and the decision of the cartel some time had elapsed. During that time, there were encounters with other colleagues in my area. I proposed to them that we begin a cartel, which, mediated by a transference to the work, resulted in the formation of the Foro Patagónico del Campo Lacaniano, to be registered in our next meeting in Medellín.

"The cartel of the pass was not able to discern the desire of the analyst." When this message arrived I was already working for a cause that had sprung up in a spontaneous manner as the effect of an experience without any kind of nomination, a sort of external interior. The satisfaction was clearly not in the name. Transformation in act, the efficacy of a procedure. I believe this is what makes the School a living School.

Far from despondency at not being nominated, the experience within the procedure of the pass had crystalized a decision in me, one that had been taken many years before. The impurities of the procedure, the encounter with the passeurs, the effects produced in them as well, and the effects on my clinic in addition to a new modality of linking that I had discovered with the other members of the School, resulted in my formal request to be become a Member of the School, an explicit adherent to the politics that it intends to sustain.

I consider that this is the balance of the experience of the pass; the destiny of that singular experience is its politics, its contribution to the School, promoting a work in common that results in a benefit for psychoanalysis in extension. The choice to want to give testimony about one’s own experience of the completed analysis is, in my view, a redoubling of the wager.

To *Hystorize* analysis produces a final release from that experience. To be detached from that creates a “full void” coincident with the “full satisfaction” of the end of analysis. During analysis there is an acquisition of knowledge regarding the conditions of the structure and of *jouissance*, yet the choice to make use of the procedure of the pass offered by the School is to access the efficiency of the void to offer as an analyst. Efficiency that does not cease to be inscribed; this is why the experience of the pass is for me the inaugural *effect*. The term *effect* is here taken in its proximity to the participle of the verb *efficere* (to complete) formed by the prefix *ex* (out) and *facere* (to do/make), thus different from the conception of the effect as something sought, as a sought after result or a reached objective.

This *effect*, as conceived by Oriental philosophy: is an “effect inhabited by the void and *carried out*, is the effect that is operated in the process, therefore never completely manifest, as deficient but inexhaustible”.¹⁰

The desire of the analyst knows to follow the course of the real. In opposition to the “model”, Oriental thought is supported in the “propensity of things”, and takes advantage of the “potential of the situation”, lets it operate, makes use of it to produce a big effect with little effort. It tries to detect the favorable factors to be found in each situation, situates the traces that account for the development in course, together with the elements that can be useful in achieving a transformation. The *effect* will not be a pre-established aim, but rather a necessary consequence. It’s not a matter of willingness. Starting from the real at play, it will let something be produced. The strategy does not have a previous determination; it takes shape with the potential of the situation. This is the journey that goes from the efficacy of the unconscious to the efficiency of the experience.

Far from the Occidental ideal of action, heroism and sensationalism, Oriental philosophy teaches us to let the transformation settle, to let it happen as an *effect* of a process, to make room for waiting, to renounce control, to accompany the real and help what is naturally produced. A “not doing anything” that, however, produces effects, as a pure result of the situation. Inasmuch as it is not about a passive “not doing anything”, it is about a *savoir-faire* that is not forcing a torsion but rather producing it by following the ways that the singularity of each one allows.

In short, to pass from the symptomatic particularity to the singular of the *sinthome*, perhaps this is the vicissitude of the experience of the pass.

Lacan says: “If something can be found to define the singular, it is what I have called by its name: a destiny. That is the singular, it is worth the trouble get out: this is not only a matter of good luck, a luck that anyway has its rules. And there is a way of catching the singular, precisely by way of that particular, the particular that I equate to the word symptom.

Psychoanalysis is the search for that luck, which is not always or necessarily what one might call good luck, happiness [*bonheur*] by compressing it into only one word.

...Analysis is something that indicates that there is nothing more than the knot of the symptom, and that one has to sweat a bit to isolate it; so much so that one can even make a name for oneself, so to speak, out of that sweat. This is what ends, in some cases, at the height of what can be done: a work of art. It is not our intention, for us it is not at all about leading someone to make a name for themselves or to make a work of art. Our task consists in making him pass through the good hole of what is offered to him, to him as singular”.¹¹

To conclude allow me to share with you the words of the poet Jorge Luis Borges. The poem is called “Someone”:¹²

¹⁰ Jullien, F. “Tratado de la eficacia” Ed. Perfil 1999. Translation into English by the translator.

¹¹ Lacan, J. “Intervención luego de la exposición de André Albert sobre el placer y la regla fundamental” 1975. Traducción de Gabriel Lombardi para uso interno de la Cátedra I Clínica de Adultos UBA. Translation into English by the translator.

¹² Borges, Jorge Luis (1964) “El otro, el mismo”. Translation source: www.goodreads.com

A man worn down by time,
a man who does not even expect death
(the proofs of death are statistics
and everyone runs the risk
of being the first immortal),
a man who has learned to express thanks
for the days' modest alms:
sleep, routine, the taste of water,
an unsuspected etymology,
a Latin or Saxon verse,
the memory of a woman who left him
thirty years ago now
whom he can call to mind without bitterness,
a man who is aware that the present
is both future and oblivion,
a man who has betrayed
and has been betrayed,
may feel suddenly, when crossing the street,
a mysterious happiness
not coming from the side of hope
but from an ancient innocence,
from his own root or from some diffuse god.

He knows better than to look at it closely,
for there are reasons more terrible than tigers
which will prove to him
that wretchedness is his duty,
but he accepts humbly
this felicity, this glimmer.

Perhaps in death when the dust
is dust, we will be forever
this undecipherable root,
from which will grow forever,
serene or horrible,
or solitary heaven or hell.

Translation, Gabriela Zorzutti

Effects of the pass and the end of analysis on desire in relation to psychoanalysis¹³ Pedro Pablo Arévalo, AS (Venezuela)

[Note: this is a translation into English from French, which itself was a translation from the original Spanish. Sometimes the translator into English refers to the French, and sometimes to the original Spanish.]

Greetings everyone. I welcome the excellent idea of our meeting, so that a number of us who have participated in the process of the pass through to its final point can speak of our experiences, and of its consequences for the practice of psychoanalysis.¹⁴ In my case, the

¹³ Starting from an elaboration of a testimony of the pass and the end of analysis of the author: *Articulating the pass and the end of analysis: turns and acts* (Arévalo, 2014-15) from which diverse paragraphs have been extracted without citation.

¹⁴ This work is written in different subjects of enunciation (first and third person), in the plural and the singular, and across a number of times.

passage from analysand to analyst, the pass at the end of analysis involved a number of interrelated processes and sometimes coincidences, such that it would be deceptive to speak of the effects of one of them in isolation. Without forgetting this context, therefore, I am going to pass to the most important moments and underline **the certain dialectic that existed between the analytic processes and desire in relation to psychoanalysis.**

Concerning the course of my analysis, there are some elements that are not very common. Firstly, I came to it from walks of life that are completely foreign to this profession of psychoanalysis, and embraced it with a passion I didn't know I had when already well on in years. It seemed to me it would be very difficult to even think that one day I would practice as a psychoanalyst. However, the greatest difficulty did not come from there, rather it came from the fantasy in which I would tell myself that it was forbidden, even after twenty something years of reading and participating in seminars in the Lacanian field. **Yet, during numerous years of analysis I was secretly nurturing a desire that would emerge so unexpectedly and in fortuitous circumstances.**

1. The beginning of the end of analysis and the emergence of the desire of the analyst

It was only three years ago, that the then analysand, while walking the lonely paths of the hill 'El Avila', a beautiful mountain to the north of Caracas, happened to make the acquaintance of a woman of about 45 years, a formidable walker whose extreme slenderness attracted his attention: it was enigmatic that her apparent fragility could support this terrible energy and strength. They decided to continue the walk together at his initiative, without much enthusiasm on his part, not giving it much thought, putting in place the exceptional circumstances that precipitated the emergence of the desire of the analyst. This woman was talking profusely and uninterruptedly of things that with each utterance were more intimate. For his part, he progressed taciturn in his reflections on a terrible period just ended, following a tragic accident and consequent legal processes. And in the solitude of these paths, there appeared in such a fortuitous manner, a free association, a floating attention and a subjective destitution; and inadvertently, he took this floating speech in a manner similar to his own during the years of his analysis. That's to say that he put into play a habit developed almost automatically in the course of his analytic sessions in relation to his own speaking. He started to take mental note of the signifiers, to make interpretations and to connect them to the enigma that inhabited this woman.

By mutual agreement, they took many other walks on paths that were always solitary and quiet. And as he took account of what was in the process of happening, gradually he began to act more consciously. He erred lamentably when he showed her his desire to analyse and she, with her clearly hysteric structure, responded by taking her distance. Let's leave this story here.

Concerning the future analyst, this circumstance was so special in signifying the emergence of the desire of the analyst, *the desire of this particular analyst. Of course, I am not speaking of any subjective desire, nor of the desiring function of the analyst (although it was put in play by the enigmatic walker), and still less of a desire to be an analyst. I speak of that which pushed this analysand to occupy, without being aware of it, the position of analyst in relation to this woman.*¹⁵ *Specifically, that which drove him was this enigma itself, reflected by her extreme thinness and put into words with her story and its signifiers.*

Thus we see how a long process of analysis was conducive to the gestation, maturation and emergence of the desire of the analyst for an analyst with a previous training that was totally foreign to psychoanalysis. These walks, which saw the emergence of the desire of the analyst, initiated the passage from analysand to analyst, and as such, starting from that point, raised a crucial point of breaking free at the end of analysis.

¹⁵ On the desire of the analyst in its subjective and objective meanings, see Lacan, J. (1959/60, 1964a, 1964b), Soler, C. (2001, 2013), Cottet, S. (1982). References are detailed in the bibliography at the end of the paper.

2. A symptom out of control and traversed by the fantasy

Let's return to the analytic processes. Animated by the desire of the analyst put into play in this nascent clinic, the analysand, just becoming an analyst, intends to confront the core of his analytic symptom. I am not talking about the dozens of symptoms that led him to, and maintained him in analysis, a number of which put his life and physical integrity at risk, but rather of the complaint that would derive from the *sinthome*. I cite a few words:

I wanted to dislocate, deactivate, dislike the symptom, and for the symptom to almost dislike me. It is in the process of firing with an unbearable intensity and frequency. It is very difficult to control this business but I believe that I cannot avoid it if I want to dislocate the symptom. Or am I in the process of imposing something impossible on myself? (...) I am caught in a dilemma. If I continue to progress in lifting the barriers, I am faced with the manifestation triggered by the symptom. If I do not, I feel that the sensation of failure would weigh me down.¹⁶

Colleagues, I do not have the space here to relate all that I have produced in my testimony. I mention only that this confrontation concluded in traversing the fantasy. Nor can I dwell on the affects elicited by this transcendental analytic event, a kind of telluric subjective movement that marked the beginning of the end of analysis.

In the course of the following days he fell into a kind of depression, a mourning. Something in the analysis had become detached. Over a period of two to three weeks there was a state of flattening or emotional and intellectual inanition. He emerged from this state with an intense transference to work that was unprecedented, reflected in a voracious appetite for reading that was unknown in the life of this already studious person, taking the initiative to read various primary works, to translate a book on Lacanian psychoanalysis into French, and to direct a review of the Forum, among other things. He also decided at this time to take the pass.

We can observe the dialectical movement: a long work of analysis was conducive to the gestation of the desire of the analyst whose emergence enabled the confrontation with the symptom. This in turn was the derivation of the crossing of the fantasy and, in the following moment there emerged a resolute desire towards psychoanalysis in extension with various concrete manifestations.

3. The pass and writing the history

Let's go now move to the pass. There are numerous moments, each with its specific weight: to decide and to apply, to state the reasons, to have the prerequisite interviews, to draw the *passeurs* by lot, coordinate the interviews, to prepare oneself... Let's stop there for a moment. This preparation implied an intense approach starting from the letter. On the one hand, he proposed to write his *history*, being the result of the *hysterisation* of his discourse in analysis. To do this, he began from hundreds of notes accumulated in the course of some years and he dedicated himself to the task of integrating them, structuring them, completing them and giving them a general sense from the perspective of the passage from analysand to analyst, the traversing of the fantasy and the approaching end of analysis. Meanwhile, he tried to read all that Lacan had written on the theme, all of the numerous articles of *passants*, *passeurs*, and of members of the cartel of the pass.¹⁷ This labour of writing and reading gave him a new level of conceptual profundity, and **supported his desire towards psychoanalysis as much in extension as in intension, and more especially, the desire to reach the conclusion to which we will now turn.**

¹⁶ Translator's note: In Spanish, the verb 'agobiar'; we will find it also later in the text.

¹⁷ Among many other references, Lacan (1967, 1972-73, 1973), *Wunsch* 8 and 9 and the two volumes of *Ce qui se passe dans la passe* (Association du Forum du Champ Lacanien de Medellín, 2010 and 2011).

4. End of analysis

He completed a first writing of his *history* almost at the moment of going to his interviews for the pass, ending six months after traversing the fantasy. An interesting formation of the unconscious preceded it: for the first and only time in all the years in analysis, he forgot to pay for the session. The analyst responded adroitly saying to him that this time, she did not think of making him pay. His forgetting and the action of the analyst led him to write several pages on the theme... *The letter fixes jouissance*. Between the number of formations of the unconscious that mark the event, there came a dream that integrated the pass and the end of analysis: a dream of dirty towels and sheets in a hotel, used by himself and other guests. In the dream the analyst said to him that there is going to be an election or a choice, that he interpreted as a reference to something related to desire: the pass. I cannot examine the detail of the dream here, only to mention that the towels and sheets concern the remainder and the testimonies, his own and those of other *passants*. And that there was in the dream a clear invitation to get rid of the Other, that is to say, to arrive at the end.

And in fact, some days afterwards, an unexpected signifier came to make the Other fall. The analysand received an email from an analyst linked to the new network at Caracas in which the word ‘to bend’ (*courber*¹⁸) figured. This word resonated with him; it had a consonance with the point of conclusion where he would find himself. ‘Bending of object *a*?’ (*Courbement de l’objet a* ?...). It is certain that this is the moment he felt that the transference dismantled itself, that the subject supposed to know fell in this way as object *a* and produced the subjective destitution of the pass, the fact of knowing himself determined in the Other as object. Two days after he had a dream of synthesis, of conclusion. *The dream of the empty ‘emeradas’*.¹⁹ He dreams of boxes, like shoe boxes, arranged as they would be in shoe shops. On the outside of the empty boxes there is written an enigmatic word: ‘*emeradas*’. The analysand-analysed noticed only that this word reminded him of the word ‘*mirada*’,²⁰ his object of the drive par excellence. At that moment, there existed all of his elaboration. He observed nothing more, not even that the boxes were empty. The following night he dreams that he is on the inside of an ‘*emerada*’ although this was not a box but a space in a narrow cave, with little height so he could not stand. *The phallus exceeds me (El falo me supera)* he said in the dream. These two dreams have marked the conclusion to the analysis. After these dreams, he went only to a few more sessions of analysis to finalise some points concerning the end of analysis and the pass, the interviews for which were beginning some time afterwards.

But the curious signifier from the unconscious made its return journey in the procedure of the pass, in the interviews with the *passeurs* up to the interpretations heard during the nomination. One of the members of the procedure of the pass set a bridge between the signifier ‘*emeradas*’ and ‘*mirada*’, the object of the drive in writing it this way: **m**(**r**)**radas** thus emphasising the elision of the letter ‘I’ which is like the elision of the ‘*i*’ of *illegitimate*, the master signifier of the jouissance uncovered or revealed by the analysis.

This interpretation made him pay attention to the dream in a new way, one year after it produced itself. He noted that the word ‘*emeradas*’ enabled the writing of the letter **m** as ‘*eme*’,²¹ in this way this letter allows a place for the initials of the name of the father, and those of the mother are also included. And, having elided the ‘*i*’ of the master signifier of jouissance, the **e** of its fundamental structure of repetition,²² ‘*el escape*’ [‘*escape*’ in English in original] is added.

¹⁸ Translator’s note: In Spanish, the verb ‘*agobiar*’.

¹⁹ Translator’s note: The word ‘*emeradas*’ does not exist in Spanish. It sounds close to the Spanish word ‘*esmeraldas*’, which is ‘*emerald*’ in English, although the author does not make this reference.

²⁰ Translator’s note; In English, ‘*look*’ or ‘*gaze*’. The signifier is kept in Spanish to follow the association from ‘*emeradas*’ to ‘*mirada*’.

²¹ Translator’s note: In the Spanish alphabet, the letter ‘*m*’ is pronounced ‘*eme*’. Translator’s note.]

²² Translator’s note: For passing from ‘*mirada*’ to ‘*emeradas*’.

Furthermore, the object whose caption is ‘*emeradas*’, the shoe-boxes return as the object of the father’s business. But now, these are not boxes of hats, now they are *empty boxes, boxes of lack! Chapeau*²³ [Hat’s off!] to the unconscious.²⁴

This enigmatic dream and its surprising deciphering in the procedure of the pass shows with clarity the manner of the ciphering of the unconscious at the end of analysis, and the potential of the procedure of the pass. On the one hand this guarantees the desire for transmission during the period of being AS [Analyst of the School], and the subjective effects that I have already called the *analysis after analysis* (Arévalo, 2014, p. 62). On the other hand, this has guaranteed the desire for the deciphering of the unconscious and the desire for the clinic and the knowledge accumulated by psychoanalysis.

5. The interviews

Let’s return to the pass. The interviews took place with a *passeur* here in Buenos Aires in October 2013 and with another in Pereira four months later. Everything was excellent in terms of the *passeurs* assigned during the time of the pass, of the position of *passeurs* rather than analysts, the attentive and active listening, the commentaries and respectful and intelligent questions, and in sum, the fact of their having been syntonic with the analytic moment of the *passant*. And also in what they succeeded in passing on to the cartel of the pass, including elements that they were unaware of. The crucial moments of my experience of the pass were precisely these of sharing with both *passeurs* the history of my analysis.

Six months later, I received the news of the nomination. I cite some words that I wrote for the occasion: *An analysis leads, at its end, to the re-writing of one’s personal history, turning its purpose around, past, present and future, in such a way and to such an extent that all is changed, there is now no means of going back* (Arévalo, 2014, p. 62).

Although I am reiterating, it is necessary to say the experience of the pass is unforgettable, it leaves a profound imprint, indelible for the subject, and gives an enormous strength that can sustain the desire of the analyst in the clinic and similarly in the wager for the School and for the Lacanian field. It is a process that terminates in the fullness of desire in relation to psychoanalysis as much in extension as intension.

Buenos Aires, August 2015.

Translation from Spanish into French, Isabelle Cholloux

Translation from French into English, Victoria Grace

Later commentary on the Study Day, The School *a vive voce*

After this magnificent Study day that, I think, has made many links, liaisons with our School, once the riches of the presentations and their discussions with an avid public, informed about the theme of the pass has been experienced. The Study Day is thus in extension (the knowledge accumulated through psychoanalysis) rather than in intension (the knowledge of the unconscious), I feel that my thesis that the fundamental point of the procedure is not nomination but the assumption, or not, of the experience and of the expertise, whatever that might be, has

²³ Translator’s note: In French in the original. Translator’s note.

²⁴ Does the certainty that these elaborations demonstrate/coincide with that ciphers the unconscious? No, as there were none such during the time of the analysis. But the correspondence and the subjective effects give an indication, and, on the other hand, it is necessary to remain attentive to that which the unconscious continues to put into words.

been confirmed. And I speak of the assumption in the sense that we speak of the assumption of castration, the condition, *sine qua non* of the end of analysis (a different thing from an inconclusive ending), although we speak little of this latter theme in the School today. Perhaps the absence of this debate would have to take a phallic character in order to be able to bring us closer to what is at the centre of our unlinking. And here I have my second thesis.

Translation from Spanish into French, Isabelle Cholloux

Translation from French into English, Susan Schwartz

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Some lines of commentary on each of the three presentations, Silvia Migdalek

Sandra reminded us of a quotation from Lacan in Seminar XXII, *RSI*, which circumscribes his proposition: “It is good what I say about any saying whatsoever, that we lend our voice, that the saying [*le dire*] is a consequence, it is not the voice, the saying is an act”.

Sandra reads her experience in the procedure of the pass as something that both revived and knotted her questions about the clinic and her questions *in* the School.

It is particularly interesting to pose clearly a question in relation to “the heretic”, and how from that point on, in each treatment an orientation to clinical work can be constituted.

The work and the path taken seem to me to constitute a valuable contribution, one that has produced many resonances for those who have heard them.

Fernando speaks of his experience in an original way. He insists on the question of efficacy, and starting with the efficacy of the unconscious, he opens the question of the efficacy of the pass, the real efficacy of this experience being its distinction from efficiency: “The terms efficacy and efficiency are used here with a difference that is slightly complementary, given that they are often used as synonyms. Efficacy refers to a capacity to achieve an effect after the realization of an action, and efficiency refers to the application of certain means to reach a predetermined aim. In this sense it could be conceived as being linked to a “*savoir faire*” in a procedure or a technique”.

Fernando’s work is a testimony in which the question of desire prevails, desire in its different modulations: the desire for psychoanalysis, the desire for analysis, and the desire of the analyst that favours the meeting with the real of jouissance.

There is also a very interesting reading around “the times” of the pass, an experience marked by various unfavourable contingencies to which the secretariat of the pass had to respond in order to overcome the contingent obstacles. We have here a response to the question posed by the secretariat of the pass: how to manage the contingencies in this instance in taking care at the same time to maintain the procedure? In this testimony there was also a reinforcement and a conviction, something was transformed in act, suggesting the efficacy of the procedure, one by one.

The experience of the pass to which **Pedro Pablo** gives testimony is particularly interesting for it is from someone who came, as he said from another field, from a profession at some distance from psychoanalysis but who has an analytic practice that led him to convictions and to desires that we could say were not calculated and which are the clear effects of analytic experience, with a singular knotting of the passage from analysand to analyst, from the pass to the end of analysis. We have listened to the testimony of a newly named AS of our School.

Translation from the Spanish to French, Marie José Latour

Translation from French to English, Susan Schwartz

Table 2. Coordination, Marcelo Mazzuca (Buenos Aires).

What is it that names the analyst? Laura Salinas, Analytic Forum of Rio de la Plata

Lacan responded to the question of the desire of the analyst by creating the School of Psychoanalysis and its functions – this indicates to us that even if the didactic analyst can’t say something about the analyst’s desire, this desire must be named, even if the analyst authorizes himself, that is to say, he names himself as such.

The nomination of a new AS seems to give sense to the offer of the pass. But the efficacy of the pass, its real impact on the authorization of analysts orientated by the teaching of Lacan, is inscribed in its consequences for those who sustain it: passeurs, passants, members of the cartel of the pass, AMS that propose passeurs, and above all those analysts who can, based on this offer of the pass, listen to themselves in their own act when they do not yet know exactly what that act is.

I accepted the invitation to speak of my experience as passant seven years ago because it encourages desire in transmitting to others the value of the effects that continue to operate in my authorization as an analyst.

What is the name of analyst?

On one hand he has his proper name, incapable of providing an identity or of identifying his essence as an undivided sameness: like every speakingbeing, he exists in the pure difference of the signifier. Instead of identity, his only option is to sustain himself by way of identification in the encounter with the signifier that lacks in the Other.

His proper name is the object least possible to be appropriated because the subject is called by his name before he can respond. It is his own, but it is also most alien because its consistency lies in the exteriority of the desire of the Other. Each time the name is pronounced it makes present the truth of the sexual couple of the parents that played in the unconscious choice of the name. Its mark, untranslatable from one language to another, constitutes the essence of what there is in the desire of the Other that calls for an answer.

In his autobiographical novel *Maria Domec*, Juan Forn discovers the consequences of having omitted from his double surname of origin, his maternal grandfather's surname, 'Domec'. To understand the implications of this omission brought him close to the horror of knowing what he named without knowing it.

In *The Importance of Being Earnest*, Oscar Wilde conveys the feeling of the strong effect of a truth hidden behind the proper name; a truth that – without him knowing it – linked Earnest with his father and governed the play of his true lies [*mensonges véridiques*].

The neurotic is "nameless", says Lacan in "Subversion of the Subject", because he can neither inhabit his name nor use it; in fact, he is its employee.

It is the symptom, as Lacan understands it by 1975 with the topology of the knot, which performs the real task of nomination, and through which the subject not only guarantees a name for himself, but also a possible ex-sistence in desire. The symptom is going to name this being as *jouissance*. Hidden in repetition, the intimate name of the being ciphers the re-encounter with the object of this *jouissance*, which, as pure difference, has given him a possible separation from the desire of the Other.

The nomination of the analyst comes from an external interiority and could never be a self-nomination, which is more appropriate for a paranoid position or one of imposture. Even Napoleon Bonaparte's act of crowning himself as emperor required a validating ceremony in the presence of a few other figures of the nascent State and the Pope as head of the Church.

Hence the proposal of a School of Psychoanalysis created by Lacan: the analyst is authorized by himself and a few others. He draws the self-authorization from that which comes from the outside to name his analytic desire – not only in his own analysis, but also in the experience of supervision; from the act he produces in the analyses he conducts and are then offered for other colleagues to read, and from the research and writing in cartels. As all desire, it is not articulated but is articulable.

Is it that which calls us that names us?

After 10 years of work, I felt that my analysis was over. After the reading of certain benefits obtained in the course of the analysis, the analyst who had sustained that journey supported the conclusion. Shortly after we said goodbye without great ceremony.

This heightened new transference to the School of Psychoanalysis installed an insistence of a feeling of uncertainty and a certain distrust concerning the step that had been taken. Was what I experienced really an end of analysis?

I realized that the disappearance of certain typical hysterical symptoms had given way to love, with which motherhood also arrived.

I could localize the form of a singular symptom to respond to the lack, and the symptom was sufficiently reduced, together with the weakening of the consistency of the Other.

The conviction of the unconscious allowed me to give room to the unconscious of my analysands. But above all, I accepted that the transference to this specific analyst had fallen, appearing as the absence of a question about knowledge.

Some months afterwards, and following the Study Days of the School held here in Buenos Aires in 2008, a crucial series of three dreams came with an answer. The first one tantalized me in that it touched on the coordinates of a traumatic scene that had left its mark on me for years. The enigmatic meaning of the dream preoccupied me, but now there was no analyst for me to tell it to! However, the disoriented evolution of associations did not take long to find the horizon of a listening by the only analyst present. The text of the scene inscribed my ultimate responsibility for the jouissance that is in the symptom. The original position of the characters in the scene appeared in reverse, while exposing my position not as a victim but as one who chooses to be there, one who can choose to exit the scene. The phantasy was no longer enough to support the symptom.

This dream, already after the analysis, was useful in deducing the intimate nomination provided by the "jouissance-text" that is in the symptom. What came from the real I received as the thing that gave me a name.

My involvement in real knowledge of the unconscious that no longer asked for deciphering led to a final destitution of the subject supposed to know which had a result: a new analyst. From that moment I could identify how the strong desire for psychoanalysis was insufficient to extract me fully from the guarantee coming from my position as a psychologist linked to the discourse of the university.

All of this awakened the desire to verify all that happened in the procedure of the pass. While giving testimony in Rio de Janeiro I had another dream. I am walking on Punta Iglesia, on a pier in my hometown of Mar Del Plata and I fall into the water. In the dream I did not fear falling, I only feared losing my identification card. Suddenly it was not clear if this is taking place at Mar Del Plata or Rio De Janeiro. The dream showed me how to go beyond the "religion" of the supposed subject of knowledge ("Punta Iglesia" means the "tip of the church"), it hit the name of the jouissance that knotted my being.

Sometime after the pass, the response I received from the cartel informed me that my intention to testify to the passage from analysand to analyst had failed. Perhaps it was not the right time for the pass? Today I read that this was based on the process of hystorization in the testimony, with the effects produced *après-coup*. It became clear to me in retrospect, and not vis à vis the cartel, what act gave me a name.

Oedipus teaches us that the act is made in ignorance. It is not known to itself but can be read in the time of *après-coup*. This can take a long time, as Colette Soler demonstrates in *Wunsch* no. 11 when she speaks of the "long duration of the act". She says:

What makes it [the act] from the same 'substance' as time is not something taken from the imaginary. There is no other in itself, only the fallen object.²⁵ But time is necessary for the subject to learn of his division. The act is, no doubt, a cut. But what is a cut without edge and how to absorb it without relating to its 'before' and 'after'? I conclude that 'in the time that it is produced', the act can take a long time.

The nomination that occurred de facto thanks to the experience of the pass enabled a new freedom to implement the not-knowing with a different enthusiasm from writing and transmission. There was also the pleasure of a new "musicality" in listening. I inherited the signifier "musicality" from my father the musician, which I could make use of finally to go a little beyond him.

A while ago two crucial processes of mourning lead me to the possibility of a new analysis, which assists me frequently in making further turns around the symptom. In my case, the end of analysis and the pass do not coincide. The urgency that they would coincide can function as an ideal that goes against that experience of authorization of the analyst.

²⁵ Lacan, J. (2001) "Radiophonie", *Autres Écrits*, Paris, Seuil.

As if it had to do with an analytic process, Lewis Carroll's Alice, says before going into the forest where things have no names: "I wonder what'll happen to *my* name when I go in? I shouldn't like to lose it at all — because they'd have to give me another and it would be almost certain to be an ugly one. But then the fun would be trying to find the creature that had got my old name! That's just like the advertisements, you know, when people lose dogs: 'Answers to the name of Dash ...' just fancy calling everything you see "Alice" till one of them answered!"²⁶

When she is already in the forest, and sad after losing any clues to help find her name, she believes a fawn that accompanies her on her journey can help. He tells her that for this she would have to leave the forest. When leaving the forest the fawn leaps and says with pleasure: "I am a Fawn, and, dear me! you're a human child." A moment later, after looking at her, he flees. Alice kept looking at him, almost bursting into tears, sad because she had suddenly lost a dear partner for the journey.

"However, I know my name now" she said, "that's some comfort. Alice — Alice — I won't forget it again."

Translation from Spanish to Hebrew, Eduardo Minasas and Susy Roizin

Translation from Hebrew to English, Yehuda Israely and Idan Oren, all members of the Tel Aviv Forum

From the marginal to transit by way of the transference: a letter to the School, Ana Laura Pratès, (São Paulo, Brazil)

When I received a message from Gabriel Lombardi asking me to translate the title of my paper, I realised the title was a key and that deciphering it would really take some effort. Then I recalled a poem by Paulo Leminski with which I would like to begin this paper.

Invernáculo (Paulo Leminski)

<p>This language is not mine, Anyone knows that. When the feeling moves, The word remains. I say who knows badly lies or better, I only lie truths. Thus as spoken, I, minimally, I feel it perhaps, we don't know.</p> <p>This is not my tongue. The tongue that I speak trammels faraway song, the voice, beyond, no words. The dialect we use at the left margin of the sentence, there the word that Portuguese-speaks- me, me, middle, me inside, me, almost.</p>	<p>Cette langue n'est pas la mienne, quiconque se rend compte. Quand le sentiment chemine, le mot reste. Qui sait dis-je mal des mensonges, au mieux je ne mens que des vérités. Ainsi me parla, je, à minima, Je le sens peut-être, on ne sait pas.</p> <p>Celle-là n'est pas ma langue. La langue que je parle entrave une chanson lointaine, la voix, au-delà, pas de mot. Le dialecte qu'on utilise à la marge gauche de la phrase, voilà la parole qui me lusophone, moi, milieu, moi dedans, moi, presque.</p>
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²⁶ Quotation from Lewis Carroll's *Alice through the Looking Glass* can be found at <https://ebooks.adelaide.edu.au/c/carroll/lewis/looking/chapter3.html>

In Portuguese, “*marginal*”²⁷ signifies something that is at the margin. Literally, this is the to the earth what banks are to rivers, lakes or seas: and metaphorically it signifies an edge, a limit, even the peripheral (outside the centre). The margin is the limit of where one can write in a notebook. There also exists the expression “the margin of freedom” as the limit of a choice. “A marginal”, in Portuguese, is a subject outside the law, a criminal. Finally, it is the name given to the grand avenues on the periphery of the city of Sao Paulo, its margins set by two dead rivers.

In my pass, “marginal” is also an anagram. Transit, for its part, is movement, change, the intense flux of cars in the streets of he city. The word includes the same prefix as *transference* and *transition*. You realise that this translation would not hold up in the presentation of our program.

How then to transit through the city-School with what is most singular? In fact, Lacan invented the pass to embarrass psychoanalysts, making them come out of their comfortable ruts where they had no need to give any proofs to anyone. With the pass, the “structures descend into the street”, allowing impasses, idiosyncrasies, and even some “ill-assorted” to come out from the anonymity of the couches and the four walls of the consulting room. With the pass, the walls have ears, and we need to give some explanations in front of our community in order to finally allow the production of a new link with the other that would promote transmission, by way of the letter, of the way the passage from horror to enthusiasm can be made.

At the outset I will not dare to say that this new link is a new knot. It seems to me that the question of the new knot that is produced at the end, dependent on identification with the symptom, one that summons each of us to *savoir-faire* with this opaque jouissance, when finally discerned, goes beyond the pass and the relation with the School, although, obviously we could include it. In a more modest way, I would like to propose that if the end of analysis produces an analyst that can involve an original link to the School.

In order to support this hypothesis, I am going to treat the only experience about which I can give testimony: mine. In this experience, the end of analysis was accompanied by an enigma in relation to the gap and the discontinuity between the knowledge constructed throughout several years of analysis, and the precipitation and the decision of the act at the end. In fact, during the period that the transferential link lasted, life passed like a film told in flashback, and as a consequence, still postponed for the time when Achilles catches up to the tortoise. A supposition that had nothing to do with chronological time that defines the phases of life, nor based on factual cases, since there are many times in which the tortoise of desire had won the race.

Just as I wrote in 2008 when trying to formalise this experience: “The subject of the recollection is an infinite subject, opposed to the act. Once the transference is reduced to being extremely insignificant – which still maintains many analysands – it is belief in the unconscious in so far as it is ballast that guarantees the act. The real point of the transference is that the presence of the analyst is almost identical to the unconscious. Speaking in order to be listened to, speaking in order to be seen, speaking in order to perforate the Other or to make it exist. To continue speaking and thus to sustain the conviction of finding the truth hidden among the threads of the unconscious; the truth once known could free the subject from his inhibitions, his symptoms and his anxieties. To appeal to analysis in this logical moment is also a response to the insistence of the supposition that there is always something to unveil, to clarify, to remember, to elaborate, to reconstruct. The access to the ultimate truth of the position of the subject in the imagination would thus be a sort of “certificate of guarantee” supported by the “correct measurement” in the exact resolution of an equation in which the variables are desire and jouissance.

²⁷ Editor’s note: The word “*marginal*” in Portuguese is the same as in English and French.

However, the moment of the pass cannot be of the order of a “knowing more”. On the contrary, it concerns a hollowing out, followed by the clear observation of disconcerting obviousness. It is precisely for this reason that it has the character of urgency and irreversibility. The decision is a solitary act without weight that can only be anchored in desire, and the consequences of which cannot be anticipated by any calculation. Between the before and the after, there is an unsayable logic, impossible to calculate, one which generates a profound transformation in the subject’s own relation to time, since the structure of the transference supports an intrinsic connection between time and knowledge and the sexual. At the end, with the step of the hollowing out of meaning, the future is assimilated to desire – as wager – and the subject can live and take advantage of the time that remains to him.

This is nevertheless after an institutional crisis that the decision to do the pass became unavoidable. There where the group could emerge in an obscene, and why not say it, cruel way; there where everyone could point to the exit door, renunciation, disenchantment, and disillusion; it is there that my relation with the School became stronger. It is at this exact moment that I risked embarking on presenting myself for the pass. Just as with the end of analysis, the act preceded the intellectual decision. Once more, a decision which is imperative, and which escapes all calculation.

The pass was thus a letter sent to the School with a question, an enigma. In this singular experience – the supposition sustained right up to the last second before the final moment – was the possibility of calculating the exact measurement between the woman and the mother, a supposition that is founded on the clinical moment of the pass. Why the fall of this supposition had been synchronous with the dissolution of the point of listening sustained by the analyst and by the simultaneous fall of the eternal narrative? This question was posed to me theoretically, but for an unfathomable reason I directed it to the School.

As the source of transmission, the scenario in which the moment of the pass unrolled – the Margin – was utilised as artifice. After the first interview with the first passeur, based on a bungled action in writing (a letter changed, barred), the anagram was revealed beyond the metaphor. The word “Margin”, chosen consciously as a rhetorical device – since beyond the scenario, its semantic plurality suited me – has flourished like a cryptogram written by the letter of the symptom. I say that the letter wrote the cipher in order to clarify the fact that I am not in the process of confusing the letter as opaque jouissance produced in the analysis with the anagram MARGINAL since the word is not a grapheme.

The artifice invented to name [*dénommer*] the impasse is the writing, MARGINAL. Here the word is not unpronounceable, but letter; it is already directed and as a result, again placed in another discourse and articulated with knowledge. The singularity of this cipher is not discussed here, but I am again utilising this artifice to try and take one step more towards formalisation. The letter that is produced in each subject, in each analysis, is always marginal, littoral as Lacan said. Moreover, in the words of Caetano Vélós citing Guimarães Rosa: “margin of the word, between two obscure margins of the words, clear light of the mature Rose of the word, pure silence, this, our father ...”. This writer always cites something of the real, opaque and untransmissible. How to make the link when putting forward something so specific? How does something of the Marginal pass in transit, ceding, transmitting, transforming, *translitteral*?

As testimony of this new link, I bring two short passages from letters exchanged with a colleague who was part of a cartel of the pass, and who listened to the transmission of my passeurs, after the news of my non-nomination. I found his words very significant. He said: “it is very important to admit that not everything is transmissible. There is a point of opacity. We cannot always transmit everything”. I replied: “It is never ironic to recall each time that the Other does not exist”. He responded “All of us are orphans of the Other, but not everyone knows it. Instead of crying, we can talk together or sing”.

Some years have passed, we have lived, and recently there has been a new institutional crisis. Once more it has been necessary to renew the wager and to revive the letter, to write new letters. Here is a little extract from a testimony: in the pass there were two very different

passeurs. One was a mature Brazilian woman who lives in Sao Paulo, but comes originally from another region. The other was very young woman from Buenos Aires. The first was very serious, which is implicit in the exercise of her function. The second, ingenuous and certainly a little anxious, but paradoxically more relaxed. Was the *passant* already relaxed after the surprising production in the interviews with the first passeur? It could be that this was due to the fact that she was alone in another country... Alone.... Or, was it because of realising, through the experience of the pass, the treatment of her verbal anorexia – and in a foreign language? But isn't language always strange? Ours, made of shreds, scattered, breaking up? After the two processes, each passeur, at one moment, said the same sentence: "I would just like to tell you one thing, it seems that you have made this crossing all alone!". And the *passant* said to herself: and it is not like that? And what can we do with this radical and disgusting solitude, other than invent some new forms to make it social.

In the end, perhaps the great lesson of this pass is that the outcome for the "Speak nothing" is "To speak not all [*pas tout*]" and to pay the price. Thus, to continue working in this grand orphanage called the School.

Translation from Spanish to French, Maricela Sulbaran

Translation from French to English, Susan Schwartz

Dreams that Awaken the End, Ricardo Rojas, (Medellin, Colombia)

My "feeling of belonging"²⁸ during the procedure of the pass, and my recent participation in our cartel of the School on the pass, have left their marks on the work that I'm presenting here. The central place that dreams occupied in the testimony of a *passant* led me to question the nature of dreams and other formations of the unconscious, and, as a participant in the conceptual work of the cartels of the International College of the Guarantee, to look at the knowledge that *passes* through this experience.

From the published testimonies of the pass, elaborated by *passants*, *passeurs* and members of the cartel of our School, from my recent experience as *passant* and from the testimonies of the *passants* I chose at random, I came to realize the importance of the formations of the unconscious during the pass, and during the testimony of the pass. Yet, the title of my work may seem paradoxical because of the preconception that interpreting dream narratives means searching for enigmatic meanings based on the patient's associations, and dreams are in the service of the desire to sleep in so far as fiction circumvents the imperatives of the drives, channelling them into the narrative it creates. In this approach, dreams keep an uncontrollable *jouissance* at bay by blocking it, and by taming the life of the body through homeostasis and the drifting of the pleasure principle. Dreams, by fabricating meaning, fall between symbolic and imaginary, and are thus a particular type of defence against the real; they subvert the objectives of analysis and forestall awakening.

We should, nevertheless, ask where the real of the dream lies. Freud's "navel of the dream" infers a real revealed in the failure of knowledge. "He did not know that he was dead ... according to my wishes," references a dream of principal importance that Lacan often recounted and that speaks of the real of the letter demonstrated by Freud in the dream of Irma's injection, for example. We may understand here what Lacan means when he said that: "the dream protects a thing called desire. A desire, inconceivable without my Borromean knot."²⁹

That is to say, the structure of the dream is conceivable only in its relationship to the three registers. It seems that Colette Soler's reiteration of the formula is apt: "Dreams are Borromean," which is inferred from the fact that "the dream *joui-sens* is precisely the knot that

²⁸ Regarding what I call "affect d'appartenance" refer to Beatriz Maya's text: *Le temps de la fin*, published in "Lo que pasa en el pase No.1". Presented at la Première *Journée* sur la Passe en Valencia-Venezuela 2007 et publié par l'Asociación América Latina Norte en 2010, p. 24-25.

²⁹ Lacan, J., *Séminaire XXII, RSI, Leçon du 15-04-1975, inédit*.

the symbolic, the imaginary, and the real implies.”³⁰ From the beginning of his teaching, Lacan talks about the dimension of the real in dreams that lies beyond the symbolic mechanisms of metaphor and the metonymy “of the unconscious structured like a language.” Relating that to Joyce’s dream of *Finnegans Wake*, we know that metaphor and metonymy are involved in building and binding meaning, not only between the imaginary and the symbolic, but they also involve “effects of meaning” in the real. We could say then that nothing, not even dreams, “exist” without the knotting of the three registers. Lacan tells us in one of his conferences on Joyce that there are no formations of the unconscious that are not *lalangue*,³¹ which is why they are beyond the order of the “unconscious structured like a language”. *Lalangue* is what the signifier summons in order to become a sign where the One is embodied. It is an indeterminate something between a phoneme, a word, a sentence and all of thought [*la pensée toute*].³² It is not surprising that in relation to Joyce, Lacan demonstrates that the formations of the unconscious may also come down on the side of *lalangue*. Here Joyce becomes a model for the end of analysis, for he makes a symptom, *jouissance* from the equivoques; with his “know-how-to-do-with”, he is an “artificer” of the real.

The dream comes closest to the real for Lacan in his answer to Marcel Ritter’s question³³ about the *Unerkannt*, the unacknowledged, that Lacan connects to the *Urverdrängt*, the primal repressed. He shows that: “There is nothing more to extract, from the fact of the “not ceasing to be written”. This is what seems to be the meaning of the *Unerkannt* as *Urverdrängt*. It is what Freud refers to when he talks about the navel of the dream. It is there that one understands nothing. There is no way to yank the rope without breaking it. This is an analogy with what is designated as the real of the drive. Thus, there is nothing more to be gained by interpretations of meaning.³⁴ The subject has gone to another side, to the register of the real, the impossible irreducible drive, reduced to the function of a hole.

The impossible is “that which does not cease not being written,” but “the real is the possible waiting to be written.”³⁵ The comma calls for a pause in what ceases to be written, not ceasing not to be written; in this instant the impossible *ek-sists* as a sign, as a letter, where it is possible to reach a “fragment of real”.³⁶ And it is through “small fragments of writing that one enters the real. ... It is what supports the real,”³⁷ since “the real is the writing of nothing more than the knot which is written by the saying [*dire*].”³⁸

The moment of taking the step of the pass, marks the place where Lacan anticipated that the procedure of the pass would illuminate the enigma of what is at play here,³⁹ the moment of the act “when the subject does not recognize himself in the effects of the decisive crossing-over. Because the subject is a subject entirely transformed by the Act,”⁴⁰ this indicated the structural link between the act and the *Verleugnung* (denial) for Lacan.⁴¹

³⁰ Soler, C. “L’ombilic et la chose”, *Revue L’En-je*, No. 2, Ed. *Érès*, 2004, p. 171-180.

³¹ Lacan, J. « De James Joyce comme sinthome » prononcé le 24 de janvier de 1976 dans le Centre Méditerranéen de Nice. Texte inédit publié dans la revue. *Le croquant* n ° 28, novembre 2000.

³² Lacan J., (1998) *The Seminar of Jacques Lacan, Book XX, On Feminine Sexuality, The Limits of Love and Knowledge, Encore 1972-1973*. Ed. J-A Miller. Trans. B. Fink. New York and London, W.W. Norton & Company, p. 127.

³³ Lacan J., *Séminaire XXII, RSI, leçon du 26-01-1975, non publié*.

³⁴ Editor’s note: compare this passage with Freud’s references to the navel of the dream, SE, volumes IV and V, pp. 111 and 525.

³⁵ Lacan J., *Séminaire XXIV, L’insu...*, leçon du 8 de mars, non publié.

³⁶ Lacan J., *Séminaire XXIII, Le Sinthome*, leçon du 13-04-1976. Traduit dans Paidós non comme “pedazo” mais comme “fragmento”, Ed. Paidós, Buenos Aires, 2005, p. 121-122.

³⁷ *Ibid.*, leçon du 13-01-76.

³⁸ Lacan J., *Séminaire XXI, Les non dupes errent*, leçon du 23-04-1974, non publié.

³⁹ Lacan J. (1975) Geneva Lecture on the symptom, trans. Russell Grigg. In *Analysis* 1, 1989.

⁴⁰ Lacan J., *Séminaire XIV La logique du fantasme, leçon du 22-02-1967*, non publié.

⁴¹ Lacan J., *Séminaire XV, L’acte analytique, leçon du 28-02-1968*, non publié.

We must explain why this step is a lightning flash whereby “one enters the analytic discourse.”⁴² It is something “that suddenly illuminates some obscure part of his analysis; it is precisely in this lightning flash that something of the experience may be contemplated.”⁴³ It became evident in several testimonies of the pass, that a formation of the unconscious occurs, and that the treatment, which until then was in a stagnant state, takes a turn – and this irruption of the real wakes up the analysand. Hence, my title: “Dreams that awaken the end,” dreams that conclude, that transform this instant into an act, or into the moment of the step of the pass. This is the meaning of Lacan’s comment: “It is one of my elaborations that waking up is a lightning flash . . . when I emerge from sleep, I have then a brief flash of lucidity.”⁴⁴ There are some dreams that awaken the end, with this lightning flash, although this knowledge is hidden by denial, and whoever catches a glimpse of it may not realize what has happened. It will be necessary to deduce it from the sayings [*di-res*] of the analysis, to extract *A Saying*, in crossing the path of this knowledge that does not pass through speech, but which is of the order of the real of the drive that plays through repetition.

That is why the cartel of the pass may not immediately grasp these fragments of the real. Decoding them is necessary, but not as a search for meaning and signification, as some may think, but as Lacan conveyed it, based on the rapprochement of the letter and writing, that is, “to return to the cipher.”⁴⁵ Sign to decipher: extracting the real from a structure and the *jouissance* that is ciphered there and that we decipher: the pure dimension of the signifier – the impossible reading of a knowledge that one should “un-read [*de-lire*] in a different manner” – namely, in the saying of the statements, which includes the dimension of the cipher, as long as it founds the order of the sign, since deciphering puts a limit on an infinity of meaningful interpretations leaking through Danaïdes’s barrel. Deciphering is rather about the “effect of meaning” [*effet de sens*], which the succession of signs can create, the effect that aims at the Real,⁴⁶ although it is clear that “it is not because a *dit-mension* [said-mension] gives this word to another that it surrenders its structure. (...) Arriving there does not stop it from creating a hole. A deciphered message may remain an enigma.”⁴⁷

The “artificer” dream of the analysand catalyzes a sudden awakening in which the ideal signifier of the Other, the unary trait that has hypnotized the subject who may play out in his structure fantasmatic scenes over an entire lifetime. Even though it was there in front of the subject, the subject was consistently absent from the scene of the see-and-be-seen, the subject reduced to a pure object, the object gaze, the terrifying gaze that awakens. For what circles around is no longer the same fight to the death, a disappearance, or a non-trace. “What is it?” interprets the mesmerized analyst. The awakened analysand responds: it is an “abcdz,” an onomatopoeic sound, followed by an interpretive cut that strips the five letters of meaning, only a voice-letter through which the object falls, is detached, a detachment through which the fundamental mechanism of analytic work is forever able to keep a distance between the I of the ego-ideal and the *a* of the object.⁴⁸ Awakening follows the act of an analyst who does not let an analysand stay asleep and who cuts the *jouissance* of ciphering/deciphering, when a signifier sign-cipher is isolated, that allows the lightning flash, the index of an unknown knowledge and not the knowledge that arises, replete with consequence. One decipheres a *not-one* – this is no longer that –, which allows one to conclude that the There is something of One (*Ya d’l’Un*), or simply oneness [*unien*] the mark of the desire of the analyst. We can, perhaps, figure out a bit more thanks to the formalization process that just began, and I hope will continue without

⁴² Lacan J., “Intervention de Jacques Lacan. Leçon du vendredi 2 novembre”, publié dans les *Lettres de l’École Freudienne n° 15*, 1975, pp. 69-80.

⁴³ Lacan J., Sur l’expérience de la passe et sa transmission, *Intervention dans le Congrès de la Grand Motte de l’EFP*, publié dans *Ornicar ? No. 1* en espagnol, Ediciones Pretel, Madrid, 1981, p. 36.

⁴⁴ Lacan J., *Séminaire XXII, RSI, Leçon du 11-02-75, inédit*.

⁴⁵ Lacan J., *La troisième*,

⁴⁶ Lacan J., *Séminaire XXII, 22 R.S.I., leçon du 11-02-75, inédit*.

⁴⁷ Lacan J., “Introduction à l’Edition Allemagne d’un premier volume des *Écrits*”. Dans *Autres écrits*, Ed. du Seuil, 2001.

⁴⁸ Lacan J., *The Four Fundamental Concepts of Psychoanalysis*. The Seminar of Jacques Lacan, Book XI.

bringing anymore meaning to plug the hole of castration, *Verleugnung*, being the common fate of the act. It is important to keep in mind what Lacan said: "Psychoanalysts are the scholars of a knowledge (knowledge in a "fog" in the *bien-dire* ["well-saying"] of our *passant-artificer*"), about which they cannot speak."⁴⁹

Translation from Spanish to French, Matilde Pelegri

Translation from French to English, Christine Nivet, and Albert Morell

Commentary, Marcelo Mazzuca, Buenos Aires

The most interesting aspect of listening to the papers presented at this table where the School is *à vive voce*, is the way that they seem to be conversing with each other, which is not so easy when it is a matter of shedding light on the analytic act. At the end of his presentation, Ricardo recalled Lacan's words: "psychoanalysts are the savants of a knowledge about which they cannot speak". Ana said it in her own way when she referred to "this great orphanage called the School". In fact, there is a forcing, even a paradox, in trying to say the impossible implied in the act. Laura says it in a nice way at the start of her presentation: "that must be named". There is attempt to advance in speaking about the real, an urge to tell in the three works. Each tries to answer from his or her own perspective, always taking into account personal experience in the pass: in what ways and to what point can the analytic act be elucidate? How is an analyst named? From what does he authorise himself? Etc.

The first point of convergence concerns the value of certain dreams in relation to the act. The thesis is explicit in Ricardo's presentation but it can also be seen in the other papers. Ricardo describes the dream as "artificer" in referring to Lacan's reading of Joyce. In Laura's case, it is a dream outside the analysis which, according to what she tells us, "was useful in deducing the intimate nomination provided by the "jouissance-text" that is in the symptom". Dreams that instead of calling to be deciphered point to the presence of a real and in that are close to awakening and the act.

A second point of convergence has to do with the other "artifice" of the letter of the symptom. In this case, the thesis appears to be explicit in Ana's presentation but it is also present in the other papers. "The artifice invented to name the impasse" says Ana in her paper in referring to the anagram "marginal" in which the unpronounceable letter is converted into a letter directed to the School with the aim of transmission. Laura says it in her way in deploying the thematic of the symptom as nomination that comes from the real, while Ricardo recalls that, according to Lacan, "there are no formations of the unconscious that are not from *lalangue*".

These two approaches allow us to get nearer to clarifying the analytic act, which offers a common context for the three experiences. Everyone suggests a time of the act which is not restricted to the experience of the moment or to the "light" and which comes back to envisaging a possible distance between the end of analysis and the pass. At the same time, everyone emphasises a topology common to lived experience that is directly reflected by Laura's affirmation that "the nomination of the analyst comes from an external interiority". However the "temporality" and the "extimity" of the act that names are other common aspects of the three presentations and it is sure that the debate will continue around these themes.

Translation from Spanish to French, Isabelle Colloux

Translation from French to English, Susan Schwartz

⁴⁹ Lacan J., De la Psychanalyse dans ses rapports avec la réalité, *Autres écrits*, Paris, Seuil, 2001.

Table 3: *Lalangue* and the topology of desires in the pass.

Coordination: Dominique Fingermann, (São Paulo, Brazil)

Scenarios and *lalangue* in the encounter with the passers during the pass, Rosane Melo (Rio de Janeiro, Brazil)

Two procedures, their risks and the wager

Lacan proposes the pass to verify the passage from analysand to analyst through a procedure in which a subject becomes an analyst based on his own experience, and is authorized by the experience of an increase in knowledge (*saber*) added to the experience of the analysis.⁵⁰

The pass requires a complex apparatus and includes the whole School to the extent that it involves the *passseurs*, the AMSs who choose them, the cartels, the potential *passants* and, in the case of Brazil, also the organs of the SPFLC (CLEAG and CLGAL) which ensure its functioning. The pass produces a work of the School, a work of transmission "which can be questioned together".⁵¹ For the pass not to return to the mystagogic (an introduction to the mysteries of the sacred) "its results have to be communicated".⁵²

The risk and the wager are present at every moment of the procedure: on the side of the *passant* the task is unprecedented because it presupposes talking without any model; on the side of the *passseur* it presupposes a listening by someone who hasn't yet suffered the amnesia of the act; on the side of the cartel, the abstinence from a "fantasy of analysis" or even of a "dream that the *passant* has gone beyond".⁵³ No rituals then, since "self-authorization" is not self-atho(ritual)isation".⁵⁴ The aim is the production of knowledge, but the members of the cartel must be up to sustaining learned [*docte*] ignorance in the experience. Otherwise, we could return to the theories and the hypotheses about what constitutes an end of analysis.

"Living and learning to play, not always winning, nor always losing, but learning to play".⁵⁵ The risks and the wager are inherent to games, to the analytic journey and to the procedure of the pass. The procedures of analysis and of the pass are traversed by the game's constitutive elements, which are artifices to conceal the wager's risk that could go from life to the worst. Freud used two valuable metaphors in order to emphasize the infinite variety of possibilities on the path of the analytic procedure. The metaphor of chess, introduced by Freud in "On Beginning the Treatment",⁵⁶ indicates the possible formalizations of the beginning and the end of the journey and, at the same time, it highlights that entry into that procedure implies taking a risk, the risk of the unpredictable, of the infinite variety of players' moves following the opening that challenge any attempt to describe them.

The metaphor of the journey, presented by Freud in his paper "The Psychogenesis of a Case of Homosexuality in a Woman",⁵⁷ highlights the two moments of a journey that are comparable to the moments of an analysis: at the first moment there are all the necessary preparations, as complicated as they are difficult to achieve, and even so, they don't guarantee reaching the destination since sitting in a train is not what makes the subject advance in the direction of his goal because it is necessary to travel from one station to the other. During the trip, the traveller could describe the images that he sees passing by while observing the landscape through the window. Lacan refers to the playground in the "Direction of the Treatment" and we find many references to the purloined letter, the game of the prisoners, the game of odds and evens, and the game of Bridge.

⁵⁰ Lacan, J. Proposition of 9 October 1967 on the Psychoanalyst of the School, trans. R. Grigg, *Analysis* 6, 1995.

⁵¹ Soler, C. *Wunsch*, vol. 12. Paris, p. 44

⁵² Lacan, J. Proposition of 9 October 1967 on the Psychoanalyst of the School, trans. R. Grigg, *Analysis* 6.

⁵³ Expressions used by Luis Izcovich and Marc Strauss in oral presentations in Brazil.

⁵⁴ Lacan, J. 1974, "Note italienne", *Autres Écrits*, Seuil 2001, Paris. p. 254.

⁵⁵ Chorus of the song "Learning to play", sung by Elis Regina.

⁵⁶ Freud, S. (1913), On Beginning the Treatment (Further Recommendations on the Technique of Psychoanalysis), SE vol. XII.

⁵⁷ Freud, S. (1920). The Psychogenesis of a case of Homosexuality in a Woman. SE vol. XVIII.

If the logic of the act is "a consequence of the analysand's path",⁵⁸ the exploration of that path is the proposition of the pass. The analytic act places the subject as cause and enables the desire of the analyst to be situated, a desire that, as Lacan says in 1967, has nothing to do with the desire to become an analyst. With regard to the analytic act, "we suppose it on the basis of the elective moment in which the analysand becomes an analyst".⁵⁹ The School assumes the function of dissipating the darkness that conceals the passage that takes place within the analytic process.

If the analytic procedure enables the analysand to hystorise himself as a subject, an experience that allows the passage from the Other unconscious to the real unconscious, for the *passant*, the pass is "that putting of the hystorization of his analysis to the test".⁶⁰ And that makes him *ipso facto* someone responsible for the progress of the School. In the end, what is the effect if not the transference to psychoanalysis itself or to the analytic cause? The analytic cause makes a link and this is the logical condition for transmission. While the analytic procedure enables the subject "to apprehend both the symbolic coordinates and the logical consistency of the object which causes his desire and determines his subjective (dis)orientation",⁶¹ the pass enables a subject to become "a psychoanalyst through [his] own experience,⁶² taking into account the real at play in the analyst's own formation who becomes at that moment the analysand of the crossing from horror to knowledge.

Both procedures have their artifices associated to the transference and imply a unique experience for each subject who passes through them. While the analysis operates through the artifice of the transference, and programs the mourning and the dislodgement of the analyst – and not his liquidation – the pass testifies, beyond of the transference, to analysts with psychoanalysis.

Lacan refers to the satisfaction that marks the end of analysis through the gain in knowledge (*saber*),⁶³ and to the analysis's panoramic vision through the access to a knowledge (*saber*) that frees the subject from impotence and leads him to consent to castration, placing him on the side of life.

The unlinking from the desire of the Other conditions a desire that no longer waits for an object that satisfies it: it is pure lack. "The end of analysis depends on the adjustment of a certain point at which a desire impels the act".⁶⁴ From the School we expect the production and the transmission of knowledge (*saber*) about the passage from a cowardly and defensive desire to a resolute and informed desire, and about the affect produced by such an epistemic effect. The desire of the analyst – unprecedented, resolute and informed – impels the act, for this cannot be without consequences. The doctrine to be elaborated in a work of the School is, in my opinion, less about the moment of the analyst's authorization and more about the effects of analysis that condition the act and the fact of knowing oneself as the object. These effects take into account that the unconscious is the Other, that is, the way in which the subject was impregnated by language. The wager of the pass is in the verification of the unverifiable, of the inarticulable, of the fathomless, of what is staged through the structure.

The pass and the awakening in the real

What could we expect from the transmission of something that, from the place of the subject, is inarticulable, unspeakable and at the same time the motor of the enunciation? Desire is its enunciation, and the experience of disbeing makes it apprehensible,⁶⁵ the disbeing with which the analysand is affected is the index of the end of an analysis. Desire, always demonic,

⁵⁸ Lacan, J. (1967), Discours à l'École Freudienne de Paris, *Autres Écrits*, ed. Du Seuil 2001. P. 266.

⁵⁹ Lacan, J. *L'acte psychanalytique*, *Autres Écrits*, Seuil 2001, p. 375.

⁶⁰ Lacan, J. (1981 [1976]) Preface to the English edition of Seminar XI, p. ix. In *The Four Fundamental Concepts of Psychoanalysis*. Op. cit.

⁶¹ Quinet, A. *Um olhar a mais*. p.60.

⁶² Lacan, J. (1967) Proposition of 9 October 1967 on the Psychoanalyst of the School, trans. R. Grigg, *Analysis* 6, 1995 .p. 1

⁶³ Lacan, J. (1981[1976]) Preface to the English edition of Seminar XI, p.viii. Op. cit.

⁶⁴ Lacan, J. 1967, Psychanalyse. Raison d'un échec. *Autres Écrits*. Op. cit.

⁶⁵ Lacan, J. 1967, Proposition of 9th October 1967 on the Psychoanalyst of the School. p. 9. Op. cit.

untamable and inarticulable can only be staged. Hence the scenic, cinematographic and photographic character of the pass: as we gather from various testimonies, and from the elaborations of the cartels of the pass, there is a profusion of dreams during the procedure.

In a way similar to the dream, the figurability of the scenarios of the pass places on stage something that could only be figurative, for it is not apprehensible. At the moment we begin to elaborate the experience specific to the pass, to the scenarios and to the meetings with the *passeurs*, we have the chance to photograph the traumatic signifiers of the Other scene. The scenario of the pass is like a box in the theatre from which the *passant* can have a quick look at the Other Scene, which is like something instantaneous such as fireworks, that take hours to prepare and then light up in an instant.⁶⁶ Then they disappear! That is why writing and elaboration are necessary. What can we expect from the real in all its varieties of resistance to signification, if not flashes that illuminate the signifiers on the stage that refer to the untreatable in psychic life? The infantile returns, but it no longer brings enigmatic effects; what it does bring is something that allows itself to be seen more than once. Why travel so far to remote lands to see so familiar a scene?

In that scenario, the encounter with the *passeurs* in another country and in another language evokes the moment of beginning and of ending analysis.

What could be read in another language as “*enorejada*” [“in-eared”], indicates the artifice of language in ciphering what was once heard as “*en la hora errada*” [“At the wrong time”] and which today, conditions the way “*orejada*” [hearing by eared] is heard. Speaking in another language, or speaking the language of the Other is so typical of the analytic experience that these links, when they occur between *passeurs* and *passants*, favour the stumblings in the traumas of the mother tongue that have been perpetrated in the constitution of the subject.

Translation, Ofelia Brozky

A knot of desires, Beatriz Elena Maya R., (Medellín, Colombia)

A call like this mobilizes the history of my experience of the pass and brings with it many affects and reflections—the affects have already gone, whereas the reflections are always with me.

After receiving the invitation to participate in this *Journée*, I had a dream from which only a fragment remains: I am going to apply for the pass again, but in the APJL, initials with which I play with my colleagues, changing it into GPS, something that orients and guide us along a path. In the dream I ask myself: What am I going to do there, if what I had to pass has already been lost? The day residue refers to the reading of an article by someone who, although a member of the IF, applied for the pass with that Association and was nominated [*nominado*]. But what the dream really says concerns the banality of the repetition of something that had the value of an event. I use this word with the whole weight that Lacan assigns to it: act and effects upon the body. This is because, from the moment I acted as a passer—I will never get tired of saying it—the pass became for me an imposition. I became completely taken by the discourse of the [female] passand [*la pasante*], who spoke and impregnated me with an experience that was for me refreshing and unforgettable.

My experience as a passer and as a passand was traversed by the formations of the unconscious. Thus, episodes of forgetfulness and *lapsus* were present in an act that somehow became idealized and tinted by a false expectation: one comes to believe that nothing can be forgotten about the other or oneself. For example, forgetting the name of the passand about whom one is speaking, or a primordial signifier that only appears at the moment of precipitation of the transmission is the proof of the Not-all that informs the logic at stake there.

I stumbled at the entrance to the consulting-room of one of my passers, I fell and that fall evoked another one from my childhood in which a precious object broke. The second fall represented for me the fact that what I was carrying were only bits and pieces of something which could not possibly be put back together in an image or in a statement that would restore it

⁶⁶ Freud, S. (1900), *The Interpretation of Dreams*, SE vol. V.

without any fault. I could only deliver scraps of signifiers or, rather, letters that could only skirt round the edges of an impossible real.

Thus, the procedure of the pass was another turn in my experience, without analyst, as the fall of the transference had occurred a while earlier; and so I was able to let something else speak in me. The pass enabled me to discover something that had not been settled within the transference with the analyst. The possibility of communicating the testimony of my analytic work led me to circumscribe that remainder that I have always called letter or, rather, my own *lalangue* [*lalengua propia*], a topic that became part of the interests that have not abandoned me.

Throughout a number of conferences I have reflected on different aspects that appear to me to be important—for example, the logic at work in the nomination [*nominación*], understood as the inclusion in a set called School. The title of Analyst of the School, like any nomination, could have effects of suture,⁶⁷ defined as that which plays the part of the subject that is missing in the chain of discourse. If we look at the question from the perspective of Frege's logic,⁶⁸ there is something that comes to the place of what is lacking, in the same way as one (1) comes to subsume zero (0). Following this logic, it seems to me that the appointment as Analyst of the School would be the subsumption by the analytic discourse—which characterizes the School—of the subject that has been uncovered, on the basis of the analytic experience, as rejected from the set that the structure would constitute. The analytic discourse that characterizes the School nominates him, and therefore has effects of suture, counting him as the one that is missing, yet enabling this subject to be counted as a plus-one [*uno en más*] of the analysts.

So, whoever is not nominated—whatever the reason—will have a double confrontation with the lack. This is why the non-nomination is not without consequences, and to say “The nomination does not matter” is a negation. What the pass truly brings, beyond the nomination, is the confrontation with the logic that has oriented one's existence and, above all, a position before the frame that veils the real, that is to say, the delimitation of a knowledge that resides at the limit and which makes possible to be in the face of an other in the joint adventure of an analysis.

The effect that the response of the cartel had on me was absolutely real. It was a state of bewilderment that prompted an answer to the question that came to me articulated as “What happened?”. This, in turn, moved towards a “What was it that did not happen?”. I felt certain about the end of the analysis and my being able to demonstrate it. The letter was the last bastion to which I was able to arrive. I would not say that the nomination did not matter to me, since it was for me the confirmation of a decanting. It was in no way the authorization, as this had already occurred. I have understood Lacan's dictum, “The analyst derives his authorization from himself and from a few others”, as a way of counting with the Other knowing very well that the Other is not one's support; yet an Other of the School is necessary for the survival of psychoanalysis—and I think that the cartel of the pass situates itself at that point.

There are multiple possible responses to a non-nomination, including damages.⁶⁹ I can only give an account of my experience and attempt to find a logic for it. After “What happened” or “What did not happen?”, an infinite number of questions followed: Why? What if I did not quite finish? What if I didn't do what must be done when transmitting a testimony? What if the passers did not grasp what I attempted to transmit? Why this and why that? What did the cartels of the pass expect? Is it possible that at the end of the analysis a signifier becomes a cyst that cannot be removed from the body? Is this the way in which the *parlêtre* manifests itself at the end? Is this the fixed letter that does not make *gramma* but which touches it?⁷⁰ Is it inscribed in the body beyond the hysterical symptom, which constitutes a metaphor? Can the letters AS [Analyst of the School] not given by the cartel have an effect in the real? Is it possible that the

⁶⁷ Lacan, J. *Seminar XII, Crucial problems for psychoanalysis, 1964-1965*, session of 7th April 1965. Unpublished transcript.

⁶⁸ Cf. *Seminar XII, Crucial problems for psychoanalysis, 1964-1965*, concerning the developments by Lacan and his students.

⁶⁹ Lacan, J. (1977). Sur l'expérience de la passe. *Ornicar?* 12/13, p. 123.

⁷⁰ From the Greek *grámma*, ‘something written’ or ‘letter of the alphabet’.

nomination becomes a suture? Those are the questions that remained in me after the response of the cartel, and which started to turn onto a resolute work towards a formal search in Lacan's texts, an elaboration without respite in order to sustain a discourse beyond a personal matter. The School that said 'no' became cause on the horizon.

Something pushed towards work with more vigour than before: I would say a renewed desire, no longer the desire to give a testimony of an experience, but the desire to transmit what had left a mark in me—perhaps what we today call *the desire off/for [de] psychoanalysis*; the same one that had been my entry point was now at the exit, as there was no return anymore. It is not only that the clinic tested the *analyst's desire* that emerged in me. The School has now received that which is not possible to leave outside any longer, a style of life; and so the work in cartels and towards conferences, the discussions at the School, the supervisions, make the space in which that desire is sustained.

It seems to me that Lacan's invention is a structure that enables the advancement of the clinic of the end of analysis, as the passers may be pushed to move further, and the *passand* may be oriented more towards the shores of the real. A number of testimonies show, and this appears to be more common than what we believe, that the entry into the procedure induces effects of precipitation because it leads to extract a little more knowledge [*saber*] from the unattainable real or, more precisely, to make an invention.

My academic history at the university was marked by a *desire off/for psychoanalysis*, as I wanted for myself a discourse that I first knew through a text by Freud. Without detours, this discourse took me to the point of making me assume the experience, turning what could have been a university discourse to *the analysand's desire*. The itinerary enabled me to arrive at the *analyst's desire* and consequently the pass. I cannot say that I have been able to articulate it. I can say, rather, that my clinical experience showed me what a change of position, the evidence of which was what happened in those to whom I listened, to the point of transferring the relay of passer to one of those whom luck, as in my case, gave the opportunity of being able to take her analysis farther thanks to the magical touch of the pass.

"Passion" is the signifier with which my way of transmitting at the University and at the Forum is named. I understand it as that which somehow traverses me and which I lend to a hand-to-hand encounter, in an attempt to sustain the desire of/for psychoanalysis that once touched me and which has settled in me as a way of life. Thus, from *the initial desire off/for psychoanalysis*, passing through *the analysand's desire* up to *the analyst's desire*, is the trajectory necessary to return to the starting point, in an encircling spiral that sustains the analytic discourse via intension and extension. Here a question regarding teaching arises, faced with the knowledge that is the product of the analytic discourse alone, as Lacan addresses in his "*Allocution prononcée pour la clôture du congrès de l'École freudienne de Paris*",⁷¹ in such a way that the knowledge [*saber*] is known only by virtue of the act that implies a dis-being [*de-ser*].

I would like to refer to a few words that I pronounced at a conference in Colombia. I referred then to demonstration [*demonstración*] and to showing [*mostración*], two terms that Lacan differentiated and to which I return when reflecting on the experience of the pass. Demonstration attempts to be a possible path of representation, that is to say, an account of what has happened in terms of the treatment, of destitutions, of constructions concerning fantasy, all of these linked to the word at the level at which this entails significations. But showing goes beyond that point, towards a non-representable subject, that which is no longer the subject of the *pathos* that pushes towards the experience but which finishes, if it arrives at the true end, with the subject that is no more than a hole in between the signifiers. The showing does not allow for any script. It is on the side of creation at the end, there where the subject himself is surprised, as what arises was not contemplated by the demonstration. The showing implies a knotting, that is, that which stands for a *sinthome* for each one. Today I wonder whether all I am doing is not my true exit by means of a *sinthomatic* [*sinthomatico*] knotting in which three desires are linked: the desire of/for psychoanalysis, the analysand's desire and the analyst's desire, the School being the fourth term that articulates the other three.

⁷¹ *Scilicet* 2/3, 1970, pp. 391-399.

Having the floor in a conference like this one allows one to declare that the experience of the pass, as Lacan puts it, is “absolutely shaking”⁷² for both whoever speaks and those who listen, in particular the young people who were present and were touched by an experience that, with the assistance of good fortune, helps us to continue passing the pass.

Translation, Leonardo S. Rodríguez

Dominique Fingermann, *Lalangue* and the topology of desires in the pass

The title of this round table evokes the “topology of the pass” and indicates that what happens [*passé*] in the pass is not produced according to a linear logic. The experience that the topology of the pass offers deploys and develops a complex multifocal and polyphonic scene from which we must extract a unique Saying [*Dire*].

The scene of the procedure resembles a billiard table, with the tension, the hope, the risk that the impact and the reverberation of the impact between one and the other finds the good hole [*bon trou*] in order for the letter to reach its destination. The good hole, namely the true [*vrai*], according to the topology, is the one that can be traversed and it is the one that results in this final, special satisfaction: satisfaction from a saying that, in the end, attests to the act and can result in the nomination of an analyst.

The passage from analysand to analyst is an aberration, says Lacan in the *Savoir du psychanalyste*.⁷³ And an aberration does not happen [*passé*] unnoticed, thus the hypothesis of the pass. We assume that if an analysis produces an analyst at the height of the act that must have remarkable effects

Nevertheless, the experience of the pass in our School shows that a letter does not always reach its destination. The texts of our colleagues today speak to this delicate point. One cannot simply draw from this that the pass or the School are a failure. I recall the exclamation of Alain Didier Weil when he said in Seminar XXIV, “the idea of a failure of the pass, is something that personally I have trouble with, in the pass or for myself it seems to guarantee what can preserve the essential and the life of the future of psychoanalysis”.⁷⁴ The works of Beatriz Maya and Rosane Melo preserve and show the evidence of the School alive and in person!

We can question what makes the difference between a *passant* nominated AS [Analyst of the School] and another *passant*; the response is delicate, it refers to three things and to the topological knotting.

1. The analysis of the *passant* and his responsibility for the transmission of the “impudence of Saying” ONE about his analysis, his aberration.
2. The *passeurs* and their disposition to hear the unheard of [*inouï*], which depends on their capacity to detach themselves from anxiety and from the privileged answer, the fantasy.
3. The cartel, cannot forget its fundamental ignorance when it receives the *passeur* and its embarrassment (excess, faults, forgettings, etc) due to the discomfort of its position.

⁷² Lacan, J. (1977). Sur l'expérience de la passe. *Ornicar?* 12/13, p. 121.

⁷³ Lacan J., (1971-72). *Le séminaire, Le savoir du psychanalyste*, unpublished. “As I have often marked, this experience of the pass is simply what I propose to those who are dedicated enough to expose themselves to the only purposes of information on a very delicate point ..it is what is absolutely a-normal [ab-normal] –object a normal – that anyone who has had a psychoanalysis wishes to be a psychoanalyst. A certain sort of aberration is necessary that would be worthwhile to offer to every testimony we could receive.

⁷⁴ Lacan J., (1976-77). *Le séminaire, livre XXIV : L'insu que sait de l'une-bévue s'aile a mourre, inédit.*

When someone enters the procedure, each one is responsible for the hole and the possible turns that can be taken around it ...the disposition for saying and hearing, the disposition “to recognize oneself [*se reconnaître*] between knowledge [*entre savoir*]” as Lacan said in his Seminar XXIV; the disposition required for the letter to reach its destination.

The contents of this letter have no importance, this is why the way in which Beatriz Maya articulates the letter with the empty set – one with zero elements and which can be named One (in Frege’s logic) – is very important. What matters is its effect, its impact, the sequences, its affect, and this is perhaps the reason why Lacan says, in Seminar XXIV, that in the pass, that it is in the dark that the one can distinguish the Borromean knot: it is a question of impact, of tact, of apprehension that allows “being recognized between knowledge”. The letter cannot be transmitted as it is, it must be made into a poem, “artificer” to be able to pass through the hole in the Other.

The procedure is a topological space, with holes, edges, contours, neighbourhoods, and functions as a sound box for the effect, affect, impact of the letter, and not without the drive.

Beatriz Maya announces the topological dimension the pass in her title: “A knot of desires”. She reminds us that the articulation between desire and psychoanalysis, desire and the analysand, and the desire of the analyst is fundamental. There is only the desire of the analyst that allows returning and supporting the new – it is always new – the desire for psychoanalysis, “the same one that had been my entry point was now at the exit”, says Beatriz Maya.

Rosane Melo also insists on the articulation between the analysand’s *hystorisation* of his subjectivity and the *hystorisation* of the analysis when the *passant* is made the analyst of his own analysis.

It is fundamental not to idealize the pass as something transcendent in relation to analysis for it is something that traverses the linkings and unlinkings that the desire for psychoanalysis unfolds.

In Seminar XXIV, Lacan refers to “the call that made him answer with the pass”. Can we say that there is a desire for the pass? Or while there is, it is a saying that has to be decanted and demonstrated in an analysis as impossible to say, that precipitates the urgency of showing these effect that turn out to pertain to the unconscious-*lalangue*.

The aptitude for the procedure is not only a logical consequence: it is ethical, it is a decision that allows grappling with and consenting to that something that is outside the game, that goes beyond the analysis and the transference and cannot be included in them. It is something of the order of the exception in relation to analysis and to the Other, which pushes the desire to speak in the testimony: there is a desire that refers to the impossible to say. Rosane Melo, in her text “Scenarios and *lalangue* in the meeting with the *passeurs*”, shows how the equivoques of *lalangue* can transport the effects of the saying in the procedure. She describes very well how the pass goes beyond [*dépasse*] the limits of language. The pass favours subversions, diversions and any inclination that there may be for self auto-ritualizing since it stages the unforeseen, the risk, the unexpected, surprise, discontinuity, misunderstanding, contingency: conditions for something of the real to emerge, “the pass as awakening of the real”. Rosane Melo also emphasises the paradox of the pass as proof of the transmission of something that is inarticulable, unsayable and at the same time the motor of the statement. The procedure, she says resolves the paradox since it offers a set for the staging of “something that could only be figurative, for it is not apprehensible”.

The two presentations describe with the words of their experiences what Lacan referred to the pass as rendering possible or not the apprehension of the Borromean knot in the dark. In this showing, the drives have a function: a function of going beyond the measure of the foreseen and the foreseeable of the fantasmatic model, the drives (echo in the body of the saying) can give news about the unique saying.

Brief report on the Study Day *The School a viva voce*, Gabriel Lombardi, Ricardo Rojas and Sonia Alberti

The Study Day *The School a viva voce* was organised by the members of the ICG on western side of the Atlantic and was held in Buenos Aires on August 28. In addition to the local public, numerous colleagues came from Brazil, Colombia, the United States, Puerto Rico and Venezuela.

Pedro Pablo Arévalo, recently nominated AS on our School, gave a sensitive and convincing presentation and at least eleven others participants in the functioning of the pass (not only as *passseurs*) presented their points of view on the effects of the experience of the procedure of the pass in their personal analyses and in the access to or renewing of the desire of the analyst in their practice, in their relation to the School and with the “desire for psychoanalysis” which we will continue to debate in Medellín. There was an interesting absence of any discourse of protest or of the putting the functioning of the pass into question; on the contrary, there was a prevailing spirit of valorization of the experience in its multiple “edges” and from different perspectives.

It was clear that we can make different uses of the Freudian procedure of analysis, like the Lacanian procedure of the pass, from which various results can be obtained, and that the clinical and ethical teachings are not necessarily limited to cases in which the cartel has concluded with the nomination of AS.

The atmosphere was both enthusiastic and relaxed, with strong participation by the public.

From a conceptual point of view it seemed pertinent to us to put to the test the tripod of the *desire for psychoanalysis, the desire of the analysand and the desire of the analyst*, as a conceptual knot inscribing what Lacan once called “*the desire for analysis*”.

The work during the two following days, in the first Interamerican Symposium of the IF on *The voice and the gaze in the clinic and in art*, reflected the same spirit, and the discussions left a clear impression that the development of the different Forums of the Lacanian Field in America have borne fruit resulting, in the large majority, in a theoretical and clinical consistency that is interesting and unusual.

II. EUROPEAN STUDY DAY IN TOULOUSE

September 26, 2015

Echoes of the School

Prelude

The purpose of this European Study Day, that gathered together about 280 people, including 50 colleagues from Spain and about 30 from Italy, was to promote the rich exchanges between colleagues of various languages, locations, and length of their training and who, for the most part, are getting to know each other. The formula chosen by the organizers was, therefore, original: the presenters had been invited to retain two points from the topic to be addressed by their table, and, based on those points, to prepare a short essay of 4000 signs which was to be sent to the organizers and to the members of the ICG in charge of chairing the tables prior to the event. From here on, there is nothing really new, except for a key point of variation from the norm: each of the participants was invited to speak about the two points, without resorting to their text. Subsequently, we moved to the reading of the written texts prior to returning to the general debate.

According to the participants, the wager had been won and it was evident that the change from reading the texts invigorated the discussion. Obviously *Wunsch* cannot bring to life the flexibility of the oral exchanges. The participants were invited to review their texts so that they could include points they took from the debate. The ICG members at each table also wrote brief comments afterwards. These traces are presented here, in *Wunsch*.

Translation, Barbara Shuman

“A psychoanalysis, Psychoanalysts, Psychoanalysis”

Short presentations from those in charge of the Study Day: Anne-Marie Combres, Nadine Cordova-Naïtali and Marie-José Latour (ICG 2014/2016)

“The School of Psychoanalysis [...] is for all its members, even non-practitioners if there are any, and for those who work in institutions and for analysands who come to psychoanalysis without having any idea about where it might lead them. The School concerns them all, for the work the School must undertake is that of psychoanalysis itself in all its aspects, with the aim of causing ... the desire for psychoanalysis.”

Colette Soler, Buenos Aires, April 2015

During the IXth Rendezvous of the International Forum of the Lacanian Field in Medellin (Columbia) in July 2016, the Vth Meeting of the School on the theme of “The desire for psychoanalysis” will take place. The European members of the International College of the Guarantee proposed a preparatory Study Day where, based on the singular experience of each person, we would be keen to collect the echoes and the resonances of this “desire for psychoanalysis” in different forums.

What brings someone to analysis? What allows an analyst to sustain the offer? What are the effects of the psychoanalytic procedure on the social link? How can we understand “psychoanalysis” in today’s world? What is a desire for the pass? Those questions were the starting point for what we wished would be a moment of exchange and a lively back and forth between intension and extension.

Opening comments from Nadine Cordova-Naïtali, AS (Paris) and Camila Vidal AS (Vigo, Spain)

Nadine Cordova Naïtali

Camila Vidal, this is the first speech you will make as an AS, Analyst of the School of the Forums of the Lacanian Field... and you are delivering it, here today, in Toulouse.

For those who do not know what an AS is, I will explain. Our School operates with a procedure, the pass, which questions the desire of the analyst. An analyst may want this guarantee from the School in regard to this desire by giving a testimony of his analytical experience. Thus, the school can nominate anyone, pertaining to his training, with the title of AS, or Analyst of the School.

To open this Study Day with what a cartel of the pass has produced, what the School has produced, is a way of saying something about the outcome of an analysis for an analyst.

To open with what can be summarized with these two letters, AS. I have already spoken about how these two letters had resonated for me, long before psychoanalysis, when this sound, “ah/euh”, emerged after the birth of my first child, this ah/euh that met the birth of language. A simple joy passed through me. It was a new affect. It was the same joy that re-introduced itself after making a decision, taking the risk of the experience of the pass. For me, this joy could be the name of my enthusiasm, one of the affects that contributed to my commitment to the School.

Psychoanalysis produces effects in the subject, each one could testify to this, but it can also produce something else that propels the transference *to psychoanalysis*. How can we understand this? What can we say?

That is why we are meeting for this Study Day of the School, in preparation for the Vth International Meeting of the School. It will take place in Medellín, Columbia. Olga Medina will tell us a few things later on. A preparatory Study Day, “The School *a viva voce*”, has already taken place on the other side of the Atlantic, less than a month ago, in Buenos Aires, Argentina.

We are happy about our European Study Day, “A psychoanalysis, Psychoanalysts, Psychoanalysis”, for the theme of the International meeting – “The desire for psychoanalysis” – finds a strong echo in our community, which is evidence of the interest in the School, a place of elaboration of psychoanalysis in intension and extension... Indeed, many of you came from the four corners of France, Spain, Italy, and Belgium in response to the proposal of the European members of the International College of the Guarantee. We would like to thank you. We did not expect to receive so many offers of papers and we are sorry that we had to refuse a few. We also thank those members of Pole 6 who ensured the smooth functioning of this Study Day.

Let’s stay a bit longer in this small aperture, because the speech that in this space, this hole, can produce the unexpected that takes us... to psychoanalysis, and to sustaining it in the world. Today, some will take the risk of speaking from what they elaborated in order to begin the debate. The interventions will be short, so that their liveliness will be maintained in the heart of the subject. The day will unfold in four sections. Three round tables and “*In brief*” presentations in between breaks. Indeed, in this Study Day, we cannot not mention Sigmund Freud and Jacques Lacan.

From the desire that drives each of us, we hope that this Study Day will open new perspectives, will produce fertile ground for thinking about “the desire for psychoanalysis”. We are already on course for Medellín.

Camila Vidal

First of all, I would like to thank Nadine Cordova-Naïtali, Anne-Marie Combres and Marie-José Latour for inviting me to participate in this opening of the Study Day, even though I have had to do it really quickly since I was running out of time.

I will be brief and I will try to express, for my first intervention as AS, the questions I intend to work on at the moment, and that I hope to have the opportunity to articulate on other occasions.

The first one is in reference to feminine jouissance in relation to the signifier “*niebla*”, “fog” that appeared at the end of my analysis as an attempt to name the real that only takes on a consistency through the recognition of the non-existence of the Other and of the jouissance that definitively falls on the side of the One.

“Jouissance wrapped in its own contiguity” which, taken in the over-determination of the symptom, removes the aspect of delocalisation, of the undefined and outside the limit which objects to phallic jouissance, and makes it difficult to bring desire into play, which allows us to understand the Freudian affirmation that states that women are not usually drawn to cultural pursuits. Isn't it paradoxical that what is not favourable to the culture is efficacious in the deepening of psychoanalysis?

The end of analysis allows consenting to the symbolic without becoming immersed in the logic of the all, in preserving the not-all without objecting to it and which allows a less defensive position towards the real.

The second is in relation to the desire of the analyst, an unprecedented desire, Lacan tells us, as it is not to be found in the history of the subject, and, despite being circumscribed by certain marks, does not bear any personal mark. It is a desire that emerges in the analysis itself, when the subject stops looking for his reason in the Other, owns his jouissance, as well as that which is lacking, and which allows him not to situate the analysand as object in the search for this jouissance which lacks, but to leave that space empty.

It is the presence of this fog that allows the exit from the undefined. It is, then, a matter of preserving it. A fog that was, at the beginning of the analysis like a symptom of weakness, and at the end, like the presence of the real itself.

Thus, the pass appears as an attempt to preserve something from this real that is constantly going against the insistence of meaning that always returns, the attempt at a new knotting in order that something so precious would not get lost.

The unpayable debt to psychoanalysis itself.

A dream: I have a job, prepared for a presentation, I am happy because I think it is good. There is a console with a microphone hidden by a curtain. I begin to read but only unlinked sounds come out, like stammering. I try to start again, but it is useless, the sounds have no connections. I read, but something unrecognizable emerges. I wake up without anguish, but rather with perplexity.

To speak, we need cuts, a reduction. To articulate phonemes means to cut, delimit, stop.

“Write!!!” my analyst told me, but to write what we write, and as well as we do it, this non-sense of lalala does not disappear. Not only does it remain, but every time we write it is made evident, it takes consistency in the form of difficulty: there is something that always stays outside without being able to articulate itself.

Only the attempt to write allows what cannot be read to appear, evoking the fundamental place of non-existence in all human achievement. Only if we consent.

Translation, Barbara Shuman

Reading extracts from Freud and Lacan

Sigmund Freud, 1909, “Further remarks on a case of Obsessional Neurosis: The Rat Man

“A youngish man of university education introduced himself to me with the statement that he had suffered from obsessions ever since his childhood, but with particular intensity for the last four years. The chief features of his disorder were fears that something might happen to two people of whom he was very fond – his father and a lady whom he admired. Besides this he was aware of compulsive impulses – such as an impulse, for instance, to cut his throat with a razor; and further he produced prohibitions, sometimes in connection with quite unimportant things. He had wasted years, he told me, in fighting against these ideas of his, and in this way had lost much ground in the course of his life. He had tried various treatments, but none had been of any use to him except a course of hydrotherapy at a sanatorium near —; and this, he thought, had probably only been because he had made an acquaintance there which had led to regular sexual intercourse. Here he had no opportunities of the sort, and he seldom had intercourse and only at irregular intervals.” (SE X, p. 158)

Jacques Lacan in Milan, February 3rd, 1973, “Psychoanalysis in its reference to the sexual relation”

“You are digesting your breakfast and you are sitting down, and it is for this reason that you are slowly letting yourself go to the rocking of my words. So I never said that the imaginary is very bad [...], rather I posed the question about what is not going well in digestion, [...] also including other related functions that belong on the same plate. It is clear that things are not going well, and that, [...], psychoanalysts, possessed by a sort of madness that originates from their own experience, what I mean is that from the time when they were going through their own analyses, they were able to perceive that there is something that can be moved in the troubles that arise from the analysand’s need to subsist. [...], it is clear that in happy cases, let’s say, he benefits from the analysis in that the troubles on his plate, [...], well, there is something that is regulated, that is fixed, at last... He comes out of it more or less loosened. How can that be? [...], how come an analysis, meaning a technique that only relies on language, with minimal pedagogic intervention...[...]. An analyst does not assassinate his analysand with moral principles, but lets him speak, and there is from this, around this only, that something happens... This deserves some reflecting upon.”

Translation, Barbara Shuman

Table 1. What brings someone to analysis?

What brings someone to meet an analyst? Maria Dolores Camos, Barcelona

In his text, “La troisième”,⁷⁵ Lacan mentions the future of psychoanalysis. I wish to emphasize a sentence that, in my personal and professional experience appears to be a milestone in his teaching: “Truth can be forgotten. So everything depends on whether the real insists.”

⁷⁵ Lacan, J., “La troisième” *Lettres de l’École freudienne de Paris* 16, 1975, 178-203

I will begin with the definition of the real as the foreclosure of the sexual relation, which is the sum of the paradoxes that Freud placed on sexuality. And that does not change with time.

The Lacanian field, essentially, the field of the *jouissance*, is of burning relevance. There is no possible union of *parlêtres* at the level of *jouissance*. There is an encounter with the Other, but it is always insufficient because *jouissance* cannot be shared. No signifier can weld this relationship, which leaves the subject responsible for *jouissance*. For the subject, there is the body, the enjoying substance that is the ground for the symptom.

Based on this, I will ask two questions: 1) Is it more difficult today than in the past for subjects to address themselves to psychoanalysis? This seems to be the case, at least in Spain. 2) Then why are subjects addressing themselves to psychoanalysis even so?

We are in complete paradox in terms of what is called modernity. The generalized push towards encounters with bodies (in couples, threesomes, or in groups) reveals the precariousness of both the social link and the link of love. I remember a quotation from Stendhal (1783-1842): “The more physical pleasure there is in love, which previously determined intimacy, the more this love is exposed to inconstancy and above all, to infidelity.”⁷⁶

Is it harder for the analyst to counter it when the real of *jouissance* is unbridled? According to my experience, we can see that the market’s current offers that make the body a field for various operations – diet, gym, hormones, surgery, drugs – constitute a “Moebien” prosthetic of pleasure and suffering that not only makes the encounter with the analyst more difficult, but the treatment also in some cases. To confront it, there is the response of the analyst. The analyst relies on the real, Lacan tells us, which can be understood as a response that takes effect through his act, through his saying as act, limited, like every act, and always put to the test. But its end is clear, to confront the analysand with the real that operates in him without him knowing. The wager is played in the making of a link, that is, in the treatment.

Man cannot stand being alone, he dreams about love. And yet, “Every order, every discourse that relates to capitalism leaves aside what we would call the matters of love”.⁷⁷ Even if it pretends to the contrary, we could say. The repetition of the missed encounter, as a manifestation of the real of the non-relation, seems to be one of the main reasons to go to see a psychoanalyst. For this, the subject has to take responsibility for the *insistence* of his ill-being, which means that he interrogates it in the middle of the sirens’ songs that we provide for him. As the Korean philosopher, Byung-Chul Han, says: “we flick between vital options because we are no longer able to find a possibility; we confuse speed with the lack of durable experience.”

The psychoanalytic discourse goes against capitalism; it can offer the subject the possibility of decanting the *jouissance* of the body into desire, with the aim of establishing a new link: love-desire-*jouissance*.

I pose a question that was sent to me by the participants (I don’t know if it is pertinent, but it put me to work) in relation to certain *jouissances*: can we speak of banalization in the current era of our civilization?

Translation, Barbara Shuman

⁷⁶ Stendhal, *De l’amour*.

⁷⁷ Lacan, J. The Knowledge of the Psychoanalyst, lesson of January 6, 1972. Unpublished.

Speech *not-without* writing, Patricia Robert (Montauban)

What brings someone to [the] psychoanalysis?⁷⁸ This is the question that I am attempting to speak about.

First of all, I asked myself about the definite article “the”, associated with psychoanalysis, and this brought more questions. From a psychoanalysis to [the] psychoanalysis, what happens?

Is it the same for everyone? What is [the] psychoanalysis? Why is it that for some there is a psychoanalysis, even their analysis, and for others, [the] psychoanalysis?

It is on the basis of this question that I tried to speak about the choice of analysis, about my treatment and about some encounters.

I undertook the path from [the] psychoanalysis to a psychoanalysis, and from a psychoanalysis to [the] psychoanalysis, the path of my treatment that I wish to place in resonance with my writing, that is, of a writing to “thewriting” [*l'écriture*] in one word, and the encounters linked to my professional activity.

In the course of my treatment, there was a string of encounters in places where psychoanalysis is thought about, like this Study Day of 26/09/2015. This day of exchanges, of transmission, caused a desire to arise, the desire to move away from chatter and narration in order to think.

Echoes of the School this 26th of September is inscribed in this movement. And apart from our exchanges, there were some surprises.

– A place was left for the unexpected.

– I said very little about thewriting [*l'écriture*] yet even so some heard it. What happened in what I did not speak about?

– Others have heard something that echoed for them, something that passed by, which they told me about.

I began my remarks by defining the article “the” associated with psychoanalysis, in order to touch on the “the” in the speech and in the desire. *Après coup* [afterwards], this word “psychoanalysis”, which all day long was associated as much with the definite article as with the indefinite article, became not only a concept of which the signification is thought about and discussed, but a singular noun, a particular sustained by the desire of the one who states it. There is something that has gone beyond the enclosure of words, beyond the words that speech, passing into writing, has made emerge.

So what happens from writing to speech?

Writings that were prepared beforehand were maybe exiles of living speech, not without ground, which, animated by the desire of each one, left some traces.

From a writing to “thewriting”, as from a psychoanalysis to [the] psychoanalysis, is the path of an unknown knowledge anchored to desire.

What was said on this 26th of September was deployed by speech but *not-without* [*passants*] writing [*écrit*], passing on [*passant*] the writing.

Translation, Barbara Shuman

⁷⁸ Editor’s note: The definite article is used to designate the entity, “*la psychanalyse*” but would only be rendered as “psychoanalysis” in English. However, to make the thread of the argument clear, we have indicated the French *la psychanalyse* as [the] psychoanalysis.

What brings someone to psychoanalysis? Victoria Torres, Blanca Sánchez, Natalia Pérez (Asturias – FFCL-F9 Spain)

It is suffering that brings someone to a psychoanalyst, but this demand does not necessarily lead to analysis. What are the conditions that make this passage possible? From the subject, the potential analysand, there must be a determination to inquire about his *jouissance* and his subjective involvement following the paths of free association.

We know that only some of those who come will undertake this adventure. The subject must consent to his division, and for some, it is not that easy to give up the narcissistic *jouissance* of the ideal and its identifications. It appears that those who connect more easily with their unconscious, who retain in their lives, without an excessive repression, a memory of infantile curiosity bound to the effects of *jouissance*, sexuality and death, are more susceptible to catching onto an analysis.

On the part of the analyst, if there is one, there is the famous desire of the analyst, behind which we all run, but... there is no universal of the analyst, each takes the responsibility of deciding the moment to authorize himself, of being named a practicing analyst, and for what he relies upon to sustain his act. The conscious desire to receive, without reservation, the intimacy of the subject is not enough, although this predisposition certainly facilitates the preliminary sessions and the establishment of the transference. As we know, this arises in the analysand who meets, by chance, a trait in the analyst that resonates with his own unconscious.

Lacan gives us two references about what leads someone to analysis. In the interview he granted to *Panorama*, he says that it is fear, fear of facing what is happening to him and what he does not understand. In *Television*, he notes that in order to reach the couch, first we have to have been knocked out, like a boxer in the ring, thus metaphorizing the encounter with the traumatic. The two references refer to the encounter with the real, where the fantasy fails and there is a tipping over that marks a life with a before and an after, a fall that connects *jouissance* to meaning, giving rise to anxiety or symptom formation. This is why we call on a “shrink” [*psy*]. But in order to become an analysand, the symptom must transform itself into an enigma to be interrogated. There will be an enigma only if the analyst provokes it, thanks to the equivocal and to misunderstanding, in order not to kill the curiosity.

For this moment of surprise – in which, through the saying, something which is consciously impossible breaks through, which can make someone blush, produce laughter, move or become profoundly anxious – to be effective without making the subject flee in the face of what he discovers, it has for its premise the belief of the patient in the fact that this production comes from his unconscious knowledge and that he is interested in it.

How to transmit the attractive side of this adventure into the world?

The same way that Freud and Lacan were able to say something about the real of their times, we think that psychoanalysts must be present in the way that Lacan talks about the father who names, that is, someone who says “I am here” to take into consideration, collectively, what currently worries people: the personal effects of the systemic crisis and the future of the next generation. The analyst must be at the hour of the truth of his time, not only by being alert to the surge of the real produced by techno-science, but also by producing a collective transmission of his knowledge, thus limiting *jouissance* that is already unchained. Some who hear us, will call a psychoanalyst to treat their intimate malaise, others will not reject psychoanalysis when they think of what needs to be done to preserve human life in the present circumstances; they will consider us to be valid interlocutors, capable of starting the round of discourses, weaving a new symbolic network to contain the real.

We psychoanalysts could perhaps think together about the real that is at stake today: the limits of nature that make constant growth impossible – something that nobody wants to know about – until there is an explosion...

Translation, Barbara Shuman

From the unbearable to the desire for psychoanalysis: the hinge of the cartel. Carmen Eusebio (Italy)

In what way does the cartel, which targets the limit, the hole of knowledge, re-actualize and limit it at the same time, in relation to analysis itself? And what does this have to do with “the desire for psychoanalysis”, in its unexpected emergence?

How does this opening, promoted by the elaboration of the cartel itself, produce a rectification, an *inter-e(s)t*, an *inter-being (inter-esse)*⁷⁹ for the real? Interest and not horror? How can the cartel – in what it reveals of the *inter-essent* of the real – open up the desire for psychoanalysis, and in which way?

The work of the “cartelisan”⁸⁰ could then unveil the function of the hole for the subject, in revealing – in its dimension, its *dit-mension* [its “said-mension”] – of experience, the practice of work and of linking, a “fabric open to analytic work itself”.⁸¹ The cartel is an instrument that aims at “writing” as a conclusion that involves the logico-mathematical inclusion of the lack.

During the round table discussion in which I had the pleasure to participate in Toulouse, the pivotal question of the debate was “*What ‘leads’ (conduit) someone to psychoanalysis?*”, I re-interrogated my initial question about the cartel, with the concern that I could find myself decentred as a result. But on the contrary, I had a nice surprise in seeing how the opportunity to participate in the “Table”, a specific form of exchange through circulation, led me again to the link between what makes one desire a psychoanalysis and the ex-sistence of a School. The term “hinge”, the *cardo* that Lacan speaks about in reference to the cartel, and in relation to the entry into the School,⁸² became clearer for me during the discussion when I referred to the material that was circulated during the preparation for the Study Day, and especially to what Colette Soler formulated in Buenos Aires about *the desire for psychoanalysis*. Someone who has not yet engaged in a psychoanalysis can participate in a cartel, however, for someone who finds himself in a “not ordinary” group work, inscribed as an aim of the School, this experience can open up a demand for psychoanalysis, in the name of the “fabric” which characterises the cartel as work practice *in act* around a hole.

The question of the act and of ethics, two elements which emerged from the heart of the debate, sent me back to my original question, that is, how can the double nature of the founding/founded [*fondant-fondé*] link that the cartel constitutes, of the “multiplicity of the ones” – the expression of a work transference *in act* – open up an interest, as in *inter-being (inter-être)*, which makes a hole in knowledge and from there, causes and even sustains a “desire for psychoanalysis”? The cartel *is itself* the journey [*parcours*] of an ethics of the subject that, starting from an “interest in psychoanalysis”,⁸³ can unexpectedly make emerge a desire for psychoanalysis as a contingency in a subject without guarantee. The horror of an unbearable knowledge, and a knowledge which is not bearable by one all alone, can become knotted into a link with others, a link in which an encounter is made possible,⁸⁴ on condition, though, that there be a School, and particularly the possibility of a cartel-link which, by definition, is “of the School”⁸⁵ and, at the same time, contributes *to making* a School. I arrived at that conclusion in

⁷⁹ According to its Latin etymology

⁸⁰ M.T. Maiocchi, “Ipotesi sul cartel” [“Hypothesis on the cartel”], in *Per Lettera 1, Materiali di Lavoro FPL*, April 2006, p. 73-85.

⁸¹ Ibid

⁸² “*The responsibility will be held at the beginning by a simple welcome committee, called Cardo, i.e hinge in Latin, which indicates its spirit*”, J. Lacan, Acte de Fondation, Note Adjointe, 2) De la candidature à l’Ecole, *Autres Ecrits*, Paris, Seuil, 2001, p. 254.

⁸³ In reference to Freud’s text, “The Claims of Psycho-Analysis, 1913j, SE vol. XIII.

⁸⁴ M.T. Maiocchi, Affects de saints hommes, in *Le Symptôme, les Affects et l’Inconscient, Revue du Champ Lacanien*, no. 14, November, 2013.

⁸⁵ C. Soler, ‘Cartel d’Ecole’, *Le Mensuel*, no. 25

my preparatory notes for the Study Day in Toulouse. However, the encounter with the Table, around a table which was not there, which made a hole, allowed me to experience *après-coup*, the real impact of my elaboration being an example of that *experience of the School* which can make one desire as *inter-being (inter-esse)*, an interest which is not only that of the one all alone, that is “to desire psychoanalysis”, but which is also an attempt to elaborate the conditions for psychoanalysis, against which Lacan never ceased to measure himself by constantly making his pass, as Colette Soler reminded us in Milan in May 2015.

Translation, Chantal Degril

A curiosity? Philippe Madet, (Bordeaux)

I am often surprised when someone is led to psychoanalysis, in so far as this movement can appear as a source of enthusiasm and curiosity both for the analysand and the analyst. I have thus tried to hollow out the signifier “curiosity” by first focusing my reflection on the beginning of the work with an analyst and secondly, by raising some questions about the consequences of what we can say about it. That is, do the responses to this question lead to a certain offer of psychoanalysis and particularly, to the entry into psychoanalysis and its direction [*conduite*]?

When the subject addresses an analyst, he has an idea about what makes him suffer. He even experiences serious hitches otherwise why embark on such an adventure?

Suffering can thus lead to analysis however there are many alternative offers that can take the subject in a completely different direction. In addition, analysis is no longer in fashion and there is even an injunction not to let oneself be led to it. So, suffering is not sufficient.

To be led to a discourse that is offbeat and outside the mainstream compared to the other three discourses, is *a priori* an enigma. And out of the four discourses, only the analytic one has the originality of not being already there, therefore it is the only one to which one has to be led. Is it a matter of courage? It's not easy to be an analysand, everyone knows that, however is it the courageous one who goes to analysis?

Is it then a matter of curiosity? The term is not used here in the common sense for this kind of curiosity can find a satisfaction very quickly, because the cultural offer and the offer of knowledge are multiple. It probably has to do with a singular curiosity that requires defining and which has to do with a desire. Is it a desire for the unprecedented though? In any case, this question has nothing to do with virtue and it probably needs to be examined in relation to *jouissance*.

Lacan put forward two other ideas that go against the common discourse. What makes someone go to analysis is fear.⁸⁶ Without fear, why address a subject supposed to know? But fear of what? This remains to be discussed. However, this constitutes perhaps a pointer for an entry into psychoanalysis: is the subject sufficiently afraid?

Whilst we often speak about the demand for analysis, Lacan proposes that the subject comes to analysis not so much to demand an analysis, but to demand what he demands.⁸⁷ This is perhaps another necessary pointer for the entry into psychoanalysis: does the subject know what he is asking for? If yes, isn't it too early to enter psychoanalysis?

What leads to psychoanalysis are, amongst other things, some common errors (*contresens*): no good intentions involved, fear, not knowing what one is asking for. Curious?

⁸⁶ Interview given in 1974 by Emilio Granzetto for the Italian magazine *Panorama* and published in the *Magazine Littéraire* n. 428, February 2004.

⁸⁷ Lacan, J. *The Seminar Book XIV, The Logic of Fantasy*, lesson of 15.02.67: ‘The subject comes to analysis, not to demand anything whatsoever in terms of a current requirement, but in order to know what he is demanding. Which leads him, very precisely, to this path of demanding *that the Other should demand something of him*’. (Translation by Cormac Gallagher). Unpublished.

Beyond the possible consequences for practice, the question that is raised here is of interest to psychoanalysts (to conduct means “to lead with”) in relation to their desire, but also to the wider community [*cit *] and the School.

If it is not a question of virtue on the analysand’s part, there is no question of good intentions either on the analyst’s. What is his own desire for the unprecedented, to be surprised? To be led to it supposes that one has heard about it and this is a question addressed to psychoanalysts: how does one make an offer, other than via the telephone book? It seems that the name of our school itself is an answer to that question: “Forum” and “Lacanian Field” point to the debate and the question of opening psychoanalysis beyond the consulting rooms.

Today, the offer functions internally [*en interne*]. We could not speak about it if some people had not taken the initiative to make us an offer. However, in the wider community, how to make the analytic discourse alive? This concerns each one’s style but not without others.

Translation, Chantal Degril

What leads to analysis, Claire Parada, (Paris)

Following the question that was raised in this preparatory Study Day, “What leads someone to analysis?”, my argument was based on the path that goes from the current symptom, which is source to the complaint that pushes someone to call an Other, to the entry into psychoanalysis and the turning that this path supposes.

Indeed, one can say that what leads someone to a psychoanalyst is the fact that for them, “something is not right”, or, “something is not right anymore”. This manifests itself either through symptoms that can be identified or, through something more diffuse, or again, something that is on the side of “trauma”. In short, there is something that impedes the subject, something that makes him suffer. We could call this level that of the complaint.

However this is not sufficient, as we have heard all through this Study Day, sometimes via very personal testimonies. It is necessary that this “I don’t know what’s happening here” addressed to an Other who may know, who is supposed to know, be joined to this complaint. In order for a demand for analysis to be addressed, the question of knowledge must be posited from the start.

This question is about the passage from the complaint to the demand and, says Lacan, we find at the beginning of any analysis a demand that is directed to the question “Who am I?” It is a demand that interrogates the subject, the status of the “I” in the structure, his relation to the Other and the question of desire. This question is at stake at the start of any treatment: does the patient want to know more about what agitates him, what makes him suffer and concerns him as a subject, beyond his complaint about what’s not working for him? Does he want to know how he is determined by the Other’s signifiers, how he deals with the Other’s desire and jouissance, how he gets trapped in it and how he enjoys it? Indeed, entering the analytic work is about passing from the symptom that one complains about, to a constituted symptom from which the subject gets the idea that there is a cause to be looked for outside his usual behaviour, a symptom that introduces a rupture. In other words, it is about “another scene”, to use Freud’s terms, a scene in which the cause ought to be searched for. This is what divides the subject and makes him start the process of deciphering the signifiers that come from the unconscious, in order to try and grasp something of his own truth.

The analyst’s absence of response to his initial demand will allow the subject to modulate his demands to a point of exhaustion, “down to the bottom of the bowl” says Lacan, and therefore it will allow for the desire for knowledge to take place. By not responding, the analyst orients the subject towards something else other than the object of demand, towards the true aim of what

the subject demands; that is, towards desire. In that way he makes himself the cause of desire of the analysand subject, and in particular of the desire for knowledge. As Victoria Torres tells us, an opening onto knowledge occurs through the presence of object *a*, incarnated by the analyst who makes himself its semblance. The absence of the analyst's response to the demand "Who am I?" will allow the response of the structure to be heard, that is, S(A barred), the inconsistency of the Other, the lack in the Other. Here, one could create a parallel between the treatment and the cartel, as Carmen Eusebio talked about, in which the lack is in play, the lack in knowledge, the hole in knowledge that causes a desire for psychoanalysis. In either case, the question is not about filling a lack with a constituted knowledge, but to produce an effect that causes desire.

Therefore one could say that in the treatment, the question of knowledge is to pass from an "I don't know" to a desire addressed to a subject supposed to know, which opens up a hole in knowledge and also about some knowledge without a subject.

Translation, Chantal Degril

The aftermath of Table 1

Knot-encounters, Anne-Marie Combres, (ICG-France)

In 1973, Lacan rejoiced in the fact that "in the groups, everybody speaks and brings their own experience", adding, "It is in that that the knotting points, the precipitating points can produce the fruit of analytic discourse".

It seems to me that the round table that opened the Study Day, and which consisted in a "not-ordinary" group having the task of making different approaches and languages resonate against the question of "what leads someone to psychoanalysis", has operated in that direction. There were different points of departure in the debate: fear, demand, symptom, writing, the cartel as hinge, *jouissance*, failure of love... but all of them made reference to the necessity of a School, for a work with others in order to facilitate the passage from demand to desire, from a psychoanalysis to psychoanalysis.

The presenters participated in a personal and original fashion, accepting the surprise of moving from a written elaboration to speech, thereby giving the presentations a different reading. The spontaneity and the serious lightness that presided over the exchanges were particularly perceptible and they triggered questions and remarks with enlivening effects.

In this unprecedented meeting, the way in which every presenter, in their singular style, articulated their comments with others', helped put the emphasis on what could make a knotting and to stage the psychoanalytic discourse in act.

Translation, Chantal Degril

Responsibility and act, Didier Grais, (CIG-France)

For me, in the aftermath of the various interventions and exchanges on the sequence: "What leads someone to psychoanalysis?", the signifiers *responsibility* and *act* seem to have emerged at this round table.

We know from Lacan's teaching that his position is that the subject is always responsible. Indeed, psychoanalysis does not prescribe any "correction" in the name of the Other, instead it opens up to the responsibility of the subject with regard to his *jouissance* and to his act. For the analyst, this responsibility starts, with the act of speech. To say that the subject is responsible for his position is different from saying that he is always responsible for what happens to him or for the traumatic events (or not) that have marked his existence.

The adjective “responsible” originally described the person who was made accountable for their own acts and that of the people under them. This appeared first in a juridical context and later, with regard to the commonly accepted moral rules. The person responsible is from the start the one who answers for another (*qui répond d’un autre*). The question of responsibility for acts thus poses the question of ethics.

Psychoanalysis, insofar as it is oriented by Lacan’s teaching, proposes an ethics that has nothing to do with a morality that would define the good and the bad. It proposes instead, an ethics of the subject that starts when the latter asks himself about his own good and how it is articulated with his desire. It is an ethics that consists, for the subject, in judging his actions in relation to the desire that inhabits him, to the point of the consequences of his act.

The ethics of psychoanalysis allows us to put to work the question of responsibility but also that of the choice of the subject insofar as it touches on existence, that is, on the unthinkable in which an orientation is being decided. Those presenters who have taken their part of “responsibility” for the success of this Study Day, with their very different experiences and personal styles, have not bypassed this point.

Translation, Chantal Degril

On the Study Day of 26 September 2015, Ana Martinez (ICG Barcelona)

My participation was in the role of convener of Table 1, “What leads someone to an analysis?”, in this particular and unprecedented Study Day, at least in my own experience as I had never before participated in such a model of collective work.

At the beginning I experienced a vertigo, a sense of destitution without the possibility of recourse to any kind of hiding or dissimulation... eight participants— some being presenters, others conveners – seated in semi-circles. There was nothing in front of us to put our papers on and only a few microphones at our feet ready to be used. We took turns at debating on the same theme. This was done from very different angles and perspectives, with different accents and languages. However the debate converged on certain common points which reflected the solidity of a shared formation, that of Freud and Lacan, whose voices resonated as a backdrop throughout the various presentations which were very short but well chosen, and served as scansions to the Study Day as a whole.

Our work was based on short interventions that had been prepared beforehand. They were read in a continuum, however they were punctuated, inserted, and mixed without any pre-established order, but not without an aim. They formed a succession guided by the spontaneity and the inspiration of the moment, in a fashion that evokes free association and also the work of the cartel. What were the results?

In my opinion, the effect obtained was the following: on the side of those who presented on stage, there was in general a greater freedom of speech and participation and, on the side, that of the audience, an effect of awakening, of novelty – not always well received – the experience of another way of doing things, of a modality perhaps more in accordance with the style of modern subjectivity, reflected in the short messages and in the form of discussions.

My conclusion is that it would be very desirable and opportune to introduce this new modality of work into the Lacanian Field, where traits of transversality, agility and freedom of speech are to be emphasized, compared to the more classical modalities that we have been using for many years. The latter ought to be conserved when it comes to presenting papers that require ample development and individual interventions. I therefore place my wager on the possibility of a diversification in our ways of working and in a transmission that aims at a renewal and a synchrony with the spirit of our time, if we want to establish contact with today’s society and give ourselves a chance to cause the desire for psychoanalysis in the uninformed.

Translation, Chantal Degril

Reading of extracts from Freud and Lacan

Sigmund Freud, 1925, “An Autobiographical Study”

“In France the interest in psychoanalysis began among men of letters. To understand this, it must be borne in mind that from time of the writing of *The Interpretation of Dreams* psychoanalysis ceased to be a purely medical subject. Between its appearance in Germany and France lies the history of its numerous applications to departments of literature and of aesthetics, to the history of religions and to prehistory, to mythology, to folklore, to education and so on. None of these things have much to do with medicine: in fact it is only through psycho-analysis that they are connected with it.” (SE vol. XX, p. 62)

Jacques Lacan, 1958, “The Direction of the Treatment and the Principles of its Power”

“Since the point is to take desire, and since it can only be taken literally [*à la lettre*], since it is the letter’s snare that determines, nay overdetermines, its place as heavenly bird, how can we fail to require the bird catcher to first be a man of letters?”

[...] Let us question how things should stand with the analyst (with the analyst’s being) as far as his own desire is concerned.” (*Écrits*, trans. Bruce Fink, p. 536)

Table 2: What allows a psychoanalyst to sustain the offer of a psychoanalysis?

From a saying as act to the saying of desire, Maricela Sulbaran (Paris)

The new modality of work, proposed by the organizers of the September 26th Toulouse conference, provided a scansion of this.

Speech circulated and permitted another saying without being stuck to the reading of the text. In my case, I didn’t say everything that I had written. The dynamic of the round table itself refined the text.

I begin my text again after it was presented and discussed.

In the beginning, there was a saying of the analyst with the effect of an act that marked my entrance into analysis. The act of the analyst that could be isolated at the entrance has to do with a before and an after. So this is the order of the event.

The analyst did not yield to a demand I made to him. This intervention produced very important effects and affects in me. After this session, the third of the preliminary interviews, a division was produced in me, manifested in an act in which I felt myself implicated while not recognizing this at all. Anxiety completely overtook me. Two days of waiting to tell the analyst what happened to me seemed interminable. What was touched that echoed from the analyst’s saying?

This act of the subject, one could have put it on the side of an acting out. But I don’t think it was because, in acting out, the truth which speaks, which is articulated and which shows itself, is not subjectivized. In this case, I was divided by the fact that I did not recognize myself in my act, while nevertheless knowing that it’s really me. I had already had a ten-year slice of analysis. The analyst cannot calculate the effect of his act. The act of this second analyst, which had the effect of confronting me with my division where the “I am” had been one of misrecognition and disappearance, nothing sayable. In the session that followed, I could say something. From then on, the analysis was underway. The analyst’s act had unchained the productions of the unconscious.

The passage to analysand is attested to when this response of the unconscious, with division and felt anxiety, is knotted to the analyst's interpretation. Analytic speech is established there, where the saying of the demand and the saying of the interpretation cross paths.

Where must the analyst position himself in order to respond appropriately to the analysand? Lacan believed that the transference relationship could only begin on the basis of a misunderstanding. And he added that there is no coincidence between what the analyst is for the analysand at the beginning of the analysis, and what the analysis of the transference permits us to reveal regarding what is implied, not immediately, but truly implied, by the fact that a subject engages himself in this adventure of analysis.⁸⁸

The analyst generates the transference even if, in principle, he does not believe in the subject supposed of knowledge, but he has recognized the unconscious and he knows that there is knowledge without a subject. Knowledge of the unconscious appears as jouissance of the subject.

This work of analysis, which lasted several years, allowed me to know several things about my own division.

In analysis, a saying that touches the dimension of existence can find a place and knot differently the symbolic, imaginary, and real. In analysis, this saying, which is existential and contingent, has effects at the level of desire and jouissance.⁸⁹

A saying of desire

Can an analyst deduce from an analysand's saying that a new desire is possible?

According to Colette Soler, nothing allows us to think that an analyst acquires enough information, enough knowledge, about his or her analysand to be able to assess the possibility of this act. And she reminds us that, even if desire is signified in terms of meaning in the text of analysand, it is inarticulable.⁹⁰

The device of the pass does allow us to distinguish subjects in whom conditions for the possibility of the analytic act are met. It is possible, in spite of the inarticulable of desire, to hear, in the words of the *passant*, in his or her attempt to formulate and name something of his jouissance knotted to the symptom, a "saying of desire."

The act of the analyst inscribed in the analytic discourse, supported by his desire, will allow him to become the cause of work in his analysands. And, apart from treatment, he can hold onto his analyzing position by making the effect of this discourse resonate.

In 1961 Lacan insisted that the possibility, the richness, the entire future development of psychoanalysis belongs on the side of the analyst. It is up to the analyst to produce the echoes that can allow for the continuity of psychoanalysis.

Translation, Devra Simiu

To be an analyst: a task of the analysand. Ana Alonso, Antonia M^a Cabrera, Carmen Delgado, Trinidad Sánchez-Biezma (Cartel de Madrid)

Psychoanalysis, we know, is not a matter of apprenticeship nor of schooling; even if it is risky to say it, we must accept that it is not based on academic knowledge, because jouissance resists.

⁸⁸ Lacan, J. *The Seminar of Jacques Lacan, Book VIII, Transference*. trans. Bruce Fink (Cambridge, UK: Polity Press, 2015), p. 329.

⁸⁹ Soler, C. *Lacan lecteur de Joyce*. PUF, 2015. p. 50-51.

⁹⁰ Soler, C. *La politique de l'acte. Cours de 1999-2000*. p. 152. Idem, p. 153

It is neither a necessity, nor is it something that should be mandatory to teach at any cost. Let us remember that psychoanalysis has a dignity to preserve, requiring us to prevent its watering down into something else.

Thus, it is not the academy but experience. It is the analysand's analysis that will produce a teaching for the analyst and for psychoanalytic theory. This is why Lacan invented the pass, a device aimed, not toward fixing knowledge into a doctrine, but toward allowing for the unfolding of the inventions of the unconscious: to permit each one to testify to his own lying truth, leaving to the cartels the task of "recognizing the conditions for the possibility of the analytic act that the one passing is not able to enunciate in terms of truth."⁹¹

If there is a School, it is not something written in advance. It is the result obtained from the questioning that can authenticate evidence of crucial problems of psychoanalysis. One must thus consider there has been a production of analytic discourse, and it is this that makes School; this is its substance. To make School is not a matter of proselytizing. The call to the other does not seek to convince or to affiliate him to a cause, but to call forth his singularity and thus to be able to extract from the real a bit of supplementary knowledge.

"The pass consists in this, the point at which someone considers himself prepared enough to dare to be analyst, he can tell someone about his own formation, an internship....what has given him the nerve to receive people in the name of analysis"⁹²

The desire of the analyst must not be confused with a new nomination to the School; just imagine someone presenting himself to the pass for the purpose of being represented by the initials AS [Analyst of the School]. It would be as if, from the nomination, he were attempting to catch hold of the being of the analyst, a way of responding to neurotic uncertainty with the semblant of AS. On the other hand, in his testimony, the one passing could bring to light a trajectory that demonstrated a passage from a desire sustained under transference to the analyst to a desire for knowledge on his own account. In this case, the nomination will rather be an authentication.

That semblants get shaken up at the end is testimony to their essential function in neurosis, for they allow, in a manner specific to each subject, a making up for the non-relation. At the end of analysis, the fall of the phallic semblant permits us to verify – and this is intention of the experience of the pass – that at the point where horror of knowledge is situated a brand new desire, proper to the subject, can emerge.

At the end of analysis, a new state of the subject is produced, a metamorphosis. In 1965, in the lesson of January 27th, Crucial Problems of Psychoanalysis,⁹³ Lacan notes that "his School, if it merits being called this, in the sense in which the term has been employed since Antiquity, is something which must form a lifestyle."

In *L'Étourdit*, he proposes that, at the end of the experience, having produced the impossible of meaning, of signification and of sex, "the subject will know how to conduct himself."⁹⁴ This does not preclude there being other ways. Rather, it proves that there is no model behavior; that "he will know how" assumes that he will let go of it, that he will abandon prior knowledge and attempt to elaborate psychoanalysis a bit beyond where Lacan brought it.

Could we speak then of a new semblant that stirs up the desire for psychoanalysis?

If training analysis and the teaching of psychoanalysis have the same status,⁹⁵ then the condition for it to be a teaching is that it produce an effect of knowledge that touches a singular truth and generates a wish to know more about it. This would be a teaching that is not about

⁹¹ Soler, C. *Wunsch* n° 8 (2009) : Les conditions de l'acte. Comment les reconnaître ?

⁹² Lacan, J. Conférence à la Yale University. Nov 1975. Parue dans *Scilicet* n°6/7, 1975, pp. 7-31, sous le titre : «Yale University, Kanzer Seminar ».

⁹³ Lacan, J. Le Séminaire. Problèmes cruciaux de la psychanalyse (1964-1965). Leçon du 27 janvier 1965.

⁹⁴ Lacan, J. *L'étourdit. Autres Écrits*, ed. du Seuil, Paris, 2001. p. 487.

⁹⁵ Lacan, J. "On the subject who is finally in question." In *Écrits*, trans. Bruce Fink, p. 196.

erudition, but would be animated from a position of analysand, which would imply not letting oneself slip into a sufficiency of knowledge or continuing to elaborate an “I don’t want to know anything about it.”⁹⁶

A great responsibility for analysts: the progress of the School. But where does this responsibility begin?

Today, speed, efficiency and results are required. We want knowledge without going through the experience. We know psychoanalysis requires time, a necessary time, the time of transference, the time to get used to being, a being stripped of illusions and, because of this, a little more free.

With his response, the analyst has the possibility to become the cause of division, and with his saying, to pose the question: what place do you give the subject of the unconscious?

Translation from Spanish to French, Vicky Estevez

Translation from French to English, Devra Simiu

“Facing up to it”, François Terral (Toulouse)

My point of departure was a saying of Lacan’s about psychoanalysts: “The act, I give them a chance to face up to it.”⁹⁷ It seems to me that a first answer to the question posed for us in this sequence (“What allows a psychoanalyst to sustain the offer of a psychoanalysis?”) could be: to face up to the act. I have chosen to approach this response from the dimension of the group and the individual. The exchanges at the round table have made the tight articulation of these two levels clearer to me, for they are but one.

Thus, if the analyst is alone with his act, then the responsibility that falls upon him to face up to it, is what opens out to the collective, in a logic of transmission, or even in the transmission that is trapped in its logic, that of the real of the unconscious. When he founded the ECF, what oriented Lacan was the creation of the conditions for an experience of school – because everything suggests there were none – allowing for testimony and transmission based on the act. It seems to me that going this route was a matter of taking into account a point of structure; not simply a contingency of the experience of the EFP.

It is therefore necessary to situate the analytic act of the one in its articulations to the collective. At stake is the very existence of psychoanalysis. Without a device of its own to think and collectively account for its specificity, we could not be share it among ourselves or allow it to live on. This specificity has to do with desire, before knowledge. Where knowledge is involved, it belongs to the order of a saying, in other words, the inverse of the knowledge of the master. “Put up a barrier to knowledge,”⁹⁸ as Lacan said regarding the aim of his teaching. This is what the reality of the unconscious imposes on a School.

The analytic act is tied to that of self-authorization. To authorize oneself as an analyst comes down to sustaining for others the consequences of one’s own passage to analyst. The passage encountered in the treatment is not all knowable. The term “incalculable,”⁹⁹ which Lacan uses to designate the effects of interpretation, allows us to say it better. There is something incalculable in the analytic act, for it operates beyond the knowledge deciphered

⁹⁶ Lacan, J. *The Seminar of Jacques Lacan Book XX, Encore*, trans. Bruce Fink (New York: W.W. Norton & Company, 1998).

⁹⁷ Lacan J., « Après la dissolution de l’École freudienne de Paris », 1980, source *Pas tout Lacan*.

⁹⁸ Lacan J., « Allocution sur l’enseignement », *Autres écrits*, Paris, Seuil, 2001, p. 298.

⁹⁹ Lacan J., « Introduction à l’édition allemande des Écrits », *Autres écrits*, op. cit. p. 558. Cf. notably « Après la dissolution de l’École freudienne de Paris », *Autres Écrits* op. cit., « Discours à l’école freudienne de Paris », *Autres écrits*, op. cit. p. 280 et *Le séminaire livre XX, Encore*, Paris, Seuil, 1975, p. 103.

from the signification of castration. A consequence that I would like to underline: for the analyst to sustain his act, and thus to face up to the act, comes down to renewing, in act, this inaugural authorization, and in this way, facing the incalculable of its effects, effects that are measurable, only in part, in the *après coup* of the act. Thus from one end to the other of analytic practice, the act figures, as aim and condition for the analyst, and also for the analysis, to keep in mind the work of the patient, as well as that of the School.

I wanted to end on the following question: is it to have a taste for the act that – in the end – allows the analyst to sustain the offer of psychoanalysis? This proposal seems contrary to Lacan's affirmation that analysts have a "horror of their act." But let's recall that this statement was circumstantial, and that the dissolution of the EFP called for a response. Indeed, to have a taste for the act is without doubt a way of referring to the joy we find in what constitutes our work.¹⁰⁰ And in today's conference, we also find a certain shared joy.

Translation, Devra Simiu

Dream or Awakening? A Dream of Awakening, Paola Malquori, (Rome, Italy)

In the session of December 10, 1974 of the Seminar RSI, Lacan speaks of the Lacanian phenomenon, a unique phenomenon that, paradoxically, is divided into two: the psychoanalysis that produces effects by the analyst and the psychoanalysis that theorizes them, again by the analyst. Reference to the particular and the universal is unavoidable.

In his lecture on "Aristotle's Dream," Lacan tells us that the analysand is a student of Aristotle, because he believes he can move, via language, from the particular of his own symptom to the universal, and that he is also a dreamer because, insofar as he speaks about it, he dreams that language tells the truth about his singularity.

Between dream and waking the analyst intervenes. But how?¹⁰¹ Between dream and waking, between the particular and the universal, what is the task, the analyst's intervention and that of psychoanalysis?

Could it be that the device of the pass is the awakening that must guide the School in the knotting of theory and practice? The pass as step (*pas*), that is to say, a passage via language, from the subject/*passant*, who speaks about the specificity of his own analysis, to the subject/*porteur*, who in turn conveys this to the Ones of the cartel to decide for or against the universal of nomination.

The Lacanian phenomenon: dream or awakening?

In "La Troisième," the lecture he delivered in Rome to the VIIth Congress of the *École freudienne de Paris*, Lacan defines the real as what doesn't work, as what blocks the advance of the discourse of the master,¹⁰² the discourse of all is well. The real is what always returns to the same place, namely to the place of semblance which causes the discourse or which it affects.¹⁰³ Like the waking that gets in the way of the desire to sleep or dream; specific, like the real that is proper to each in constructing the symptom via the effect of language which precedes it and which affects the subject.¹⁰⁴

¹⁰⁰ Lacan J., « Allocution sur les psychoses de l'enfant », *Autres écrits*, op. cit. p. 369.

¹⁰¹ Lacan J., Aristotle's Dream. Unesco Conference. Colloquium to commemorate the 23rd Centenary of Aristotle's death. Published by Unesco Sycomore, 1978, pp. 23-24, (online).

¹⁰² «Well, it's not at all the same thing as the real, because the real, precisely, is what doesn't work, what messes up the process of getting things from one point to another, what doesn't stop repeating in order to obstruct the way...» J. Lacan, *La troisième*, online at the website of Patrick Valas, p. 55.

¹⁰³ Soler C., *La troisième de Jacques Lacan*, Séminaire de lecture de texte, année 2005-2006.

¹⁰⁴ «This is one of my dreams. After all, I have the right, just like Freud, to let you in on my dreams; contrary to those of Freud, they are not inspired by the desire to sleep, rather it is the desire for waking that stirs me. Well, this is something particular.», *La troisième*, p. 73.

If the symptom comes from the real and psychoanalysis treats symptoms, then there is a link of dependency between psychoanalysis and the real, but what is the real that psychoanalysis must counter?¹⁰⁵

I believe it is the universal real, or rather the universalization of the real, what the discourse of science aims at ever since Aristotle, who believed he knew the world through representation and that this was the reason he dreamt.

Freud, too, in constructing his theory based on the clinic, speaks of the representation of the thing and of the word; whereas one must construct a theory based on presence and presentation of the object that causes the analysand's desire and the desire of the analyst.

Presence and presentation of the real by the object cause revealed in analytic practice, such that – if psychoanalysis is the discourse that does not join the analysand to the person of the analyst, but rather makes an analyst-analysand couple,¹⁰⁶ –then one may ask if, rather than being a symptom, a social symptom revealed by the symptoms of those who come to ask for analysis, is psychoanalysis not a *sinthome*, in its function of knotting and in its function as a discourse that makes a link.

One may also wonder if the desire of psychoanalysis is not also a desire of the real beyond the absolute awakening that would correspond to death.¹⁰⁷

Given that language is coupled to the body, the purpose of the analytic discourse would then be to assure the knot between the symbolic, real and imaginary in the singularity proper to each, revealed in practice and in the attempts to theorize it.

Thus, the Lacanian phenomenon: a dream of waking, rather than a dream or an awakening that is absolute.

Translation, Devra Simiu

The aftermath of Table 2

Logic of disorder, Marie-José Latour, (ICG Tarbes-France)

Logic of disorder: a possible punctuation to this meeting “Echoes of the School,” in which we have bet on an unusual shape in order to respond to the specific topology of the analytic relation, including transmission.

To the question of our round table, there is a very square response of Lacan. What permits a psychoanalyst to sustain the insane offer of a psychoanalysis: it is the desire of the analyst.

¹⁰⁵ « What would be best, what we must strive for, is that the real of the symptom is burst open, and that's the question: how to do it? (...) The meaning of the symptom depends on the future of the real, as I said at the press conference, hence on the success of psychoanalysis. We ask it to rid us of both the real and the symptom (...) But if psychoanalysis succeeds in this, it will die out as a forgotten symptom. This would not come as a shock to it; this is the fate of truth as formulated (by psychoanalysis) from the beginning. Truth is forgotten. Thus everything depends on whether the real insists. If only for that, it is necessary that psychoanalysis fail. (...) What is irritating in all of this would be, that in the coming years, it is the analyst who depends on the real and not the opposite. It is not at all on the analyst that the advent of the real depends. The analyst's mission is to bet against it (...) », Ibidem.

¹⁰⁶ Ibidem, p. 62.

¹⁰⁷ « The desire to sleep corresponds to a physiological action of inhibition. The dream is an active inhibition. This is the point where one can conceive of the symbolic being attached to the body. It is onto the body that language connects, by virtue of the biological paradox ordering that the interruption of sleep be prevented. Deep sleep allows the body to endure. », Beyond waking, Lacan's answer to a question from Catherine Millot : « is the desire for death located on the side of the desire to sleep or on the side of the desire for waking ? » Online.

But the originality of this desire hardly gives us any conceptual comfort, since it must be produced in each treatment.

The dynamic of this round table shows to what extent psychoanalysis is responsible for a discourse that joins the analysand, not to the analyst, but the analysand-analyst couple.¹⁰⁸ Suffice it to say, this is not a matter of, on one side a clinical experience of treatment and on the other side transmission, theory, School. If a psychoanalysis is the treatment expected from a psychoanalyst, the psychoanalyst is the product of a psychoanalysis. It is the gap between the first "psychoanalyst" and the second that permitted the growth of this obvious tautology.

Each one can testify to the messiness of the trajectory where, even if one knows it's about oneself, one doesn't recognize it; the incalculable effects of misunderstanding, the incorrectness of knowledge acquired to support the place of knowledge without a subject and to respond, each in his fashion, to the disorder of this uninhabitable place between dream and waking.

Translation, Devra Simiu

"If there is a School", Cathy Barnier, (ICG-Paris)

One of the participants of this round table was saying..., as we say, after and with Lacan: "if there is a psychoanalyst".... Because the two are intimately linked, indissociable, like the two ends of a longbow that suspend the string.

"What one asks (of psychoanalysis) is to rid us of both the real and the symptom...but if psychoanalysis succeeds in this, it will die out as a forgotten symptom," writes Lacan in *La troisième*. Hence it is the responsibility of the psychoanalyst, facing up to his act," to not answer the demand, but to stretch himself, beyond the particular, toward the real of the symptom, that is to say, to be a match for the undulations of each subjects' speech, case by case. And it is the School's responsibility, as Colette Soler reminds us in the discussion, to create conditions of guarantee, such that the hole in knowledge, which founds the singular, be preserved. This is the offer that can give psychoanalysis a chance to endure.

"To face up to the act" is, each time, to authorize oneself anew, as François Terrel reminds us; and this cannot happen without work in the School, a linkage that results in a rather symptomatic "lifestyle".... in today's discourse.

Translation, Devra Simiu

For Wunsch, Sol Aparicio, (ICG-Paris)

It is in speech, within a specific language, that the experience of the unconscious takes place. It goes through speech. You remember: "...what is said in what is heard." This has naturally been the principle of our Toulouse meeting, September 26, 2015. To facilitate our exchanges, each participant was invited to privilege speech. And do this each in his or her own language.

The languages of French, Spanish, and Italian – once upon a time but one idiom – joyfully heard their own sonorities and contemporary ways of speaking. But what was spoken, in singular accents, was, of course the language proper to the psychoanalytic discourse that we share and which supports the School as International.

In turn, each participant gave his or her encouragement. Maricela Sulbaran evoked "a saying of desire," François Terral surprised us with his "taste for the act," Paola Malquori commented on: "Between dream and waking the analyst intervenes, but how?" and our colleagues from Madrid--Toni Cabrera, Carmen Delgado and Trinidad Sanchez-Biesma - asked

¹⁰⁸ J. Lacan, "La troisième" in *Lettres de l'EFPP* n°16, 1975

us: “what place do you give the subject of the unconscious?” and expressed their wish for “a new semblant which rekindles the desire of psychoanalysis”!

Translation, Devra Simiu

Reading of extracts from Freud and Lacan

Sigmund Freud, 1905, Fragment of an analysis of a case of hysteria (Dora) ¹⁰⁹

“A few weeks after the first dream the second occurred, and when it had been dealt with the analysis was broken off. It cannot be made as simply intelligible as the first, but it afforded a desirable confirmation of an assumption which had become necessary about the patient’s mental state, it filled up a gap in her memory and it made it possible to obtain a deep insight into the origin of another of her symptoms.

Dora described the dream as follows: “I was walking about in a town which I did not know. I saw two streets and squares which were strange to me...”

Jacques Lacan, 1977, a text given to Jean Michel Vappereau in 1978

“Since I was “born” poem and not poet, I will say, the briefer being the better. He says to himself: “*Etre où?*” [Where to be/whereto/and the hole (*trou*)]. This is written in more than one way, upon occasion as: *étrou* [whereto/ and the hole]. Refuse it so the *étrou* be worthwhile...even if hanging, it hangs on. ” This is a poem signed *Là-quand* [Where-When/Lacan]...because this appears to answer it, *naturel ment* [naturally/natural-lying]. I might have furthered this, if I had taken the risk of doing the pass. But I’m too old an analyst for this to be of use. Just adding “any old somebody” would be incorrect. In this trade, I learned the urgency of not being used by others, but to serve the others others. This is the stupidest thing I know of. It is stupid basically that I have an audience, because it is to this poem that they lull themselves to sleep, *vraisemblablement* [very likely so/true-seeming lie]. This makes me anxious. Like everyone, when the real lies enough to get one all *senti mental* [emotional]. In this case, we know it is a phobia: I am “allergic” to my audience”.

Translation, Devra Simiu

Round-table 3: From a psychoanalysis to psychoanalysis, what happens?

Being, Letter, *Parlêtre*, Echo and Resonance of the School, Eva Orlando, Antonella Gallo (Naples, Italy)

Like an echo that reverberates from practice to theory, we will, from the point of view of the work in the cartel, try to answer the question – from a psychoanalysis to psychoanalysis, what happens? – by bringing to the fore the three knots from which, it seems to us, a psychoanalysis is woven. First knot: the time of *being*, which is logical not chronological time. This is the time of the signifier marked by an echo, a time of being reduced to semblance. Second knot: the instance of the *letter*. Interpretation operates along the grain of the signifier, but it consists in an interpretation that plays with signifying equivocation, with not reducing the saying to what is said. The *letter* is a breach that will become an inscription, and then a writing: a writing before which the analyst, who incarnates the Other, points out to the subject the unknown [*l’insu*] at work in his actions in front of the real. Third knot: the *parlêtre*. The *parlêtre* is a lightning bolt, a flash of the real. The letter does not exist without *lalangue* and *lalangue* only exists when

¹⁰⁹Freud S. (1901-1905). SE vol. VII, p. 94. London: Hogarth Press, 1953.

there is *jouissance*. With the Lacanian *parlêtre* psychoanalysis indicates a different way: *lalangue*, considered in its corporeity, is the imprint of the letter in the outside of meaning.

Insofar as the unconscious intervenes, there are two slopes of language: the first is the slope of sense, of non-sense, of common sense; this is the slope of psychotherapy that results in nothing, even if it has a positive effect and feels good. This is also the slope of psychiatry, which always follows the direction set by the compass of sense, through the non-sense of the nosography that determines its diagnostic. The second slope of language is that of “*jouissance*,” of the real that actually permits what the symptom consists of to be named. And here lies the challenge Lacan throws out to any future psychoanalysis. A challenge that the psychoanalyst can pick up and face up to on condition that he is a subject who has passed from clinical doctrine to the clinic of the analytic act; that is to say, a subject who practises psychoanalysis from within a field marked out by the School.

Psychoanalysis is very different from psychotherapy, from diagnostics or from a technique of healing. It is a practice that is only valid on the condition of fighting “against the deflection of the institution and the analytic discourse,”¹¹⁰ and of aligning “the psychoanalytic institution on psychoanalysis and not the converse.” This is one of the necessities Lacan felt would enable psychoanalysis to continue its work. In fact, in the *D’Écolage*, Lacan insists that “the Freudian cause is not a School but a Field where every one will have the task of demonstrating what he does with the knowledge laid down by the experience.”¹¹¹

The analyst does not have a preformed knowledge; the knowledge he has is knowledge without the subject, closer to “knowing how to be” [*savoir y être*]. The place of the analyst consists in a “knowing how to position himself” [*savoir se mettre*] where nobody knows how to be, thus giving the analysand the possibility of a “knowing how to do” [*savoir y faire*] a little better with his disbeing, that’s to say, to see himself where he did not think to be. The proof is that the desire for psychoanalysis is not the analyst’s desire.

In the experience of the pass, as much on the side of the *passant* as that of the *passeur*, the three knots of being, the letter and the *parlêtre* become blended and confused:

- the pass as “the search for a time of being,” *historisation* rather than *historiole*;
- the pass-impasse, for the network of signifiers in which the *parlêtre* is immersed;
- the pass as opening to the real of testimony.

According to Lacan, this is the fundamental of what an experience, as impossible and sometimes as contradictory as the pass is, can transmit. “That each psychoanalyst reinvents, according to what he has succeeded in extracting from having been an analysand for a time, the way in which psychoanalysis may endure.”¹¹²

For those who have been through the experience of *passeur*, the time of the pass becomes the time of memory and nostalgia – in the etymological sense of return. It is nostalgia for one’s own analysis, the time in which language and *lalangue* are in counterpoint, and when revelations are less important than impossibilities. It’s also a time for reflecting on the ethical value of one’s own testimony, in a society that is evolving in the opposite direction. A singular testimony, not because it is capriciously arbitrary, but because it has been permitted by the analysis and supported by the *imprimatur* of the analyst, given by the nomination; this authorisation that no moderately neurotic *parlêtre* could give himself.

¹¹⁰ Soler, C. et al. (2000) *La psychanalyse, pas la pensée unique, Histoire d’une crise singulière*. Scansion Collection, Editions of the Lacanian Field.

¹¹¹ Lacan, J. (1980) *D’Écolage*, in *Letter of Dissolution*. unpublished.

¹¹² Lacan, J. (1978) *L’expérience de la passe*, Deauville Collection, in *Letters of the School*, N°23, p.180.

Lacan raises a question that resonates with the power of an echo, as a warning. Is psychoanalysis a symptom?¹¹³ For him it is a revealing symptom of the discontent of the civilization in which we live, and our clinic shows us that the symptom comes from the real: “the future of psychoanalysis is something which depends on what happens to this real,”¹¹⁴ a future that is thus linked to the success of psychoanalysis itself. In this context, let us recall Lacan’s words in *La Troisième* (1974): “The barb in all this is that it is the real on which the analyst depends in the years to come and not the contrary. It’s not at all the analyst on whom the advent of the real depends. The analyst’s mission is to counter it.”

Translation, Esther Faye

Effects of an end of analysis, Irène Tu Ton (Paris)

I will focus my words about the end of analysis and its effects with a question: is our relation to desire altered?

To attempt an answer I will refer to the end of analysis as a singular experience even though the treatment as a whole had its own tone. But the manner in which it came to its end may explain a trait up to now unknown by the analysand and which, if he distinguishes it from the others, he distinguishes it as radically from what he’d believed he knew about himself.

This calls into question the status of knowledge in the treatment. This fault in knowledge that constitutes this part of the unknown is, however, not fundamentally disconnected from the history of the analysand, but it remains enigmatic. It bears on its position in the fantasy as the mask of a real. To have experienced this enigmatic knowledge is not without effect on the transference. The knowledge about his unconscious that the analysand supposed to the analyst returns to him in hollows, outside of meaning. He therefore calculates that knowledge is only supposed.

Because of this, the end of the analysis can appear as a break from what preceded it in the treatment; reduced to a trait, a hollow in knowledge. It exudes a singularity in the sense of the Freudian *Unheimlich*. There is something strange (the stranger) in oneself that one does not understand, but which is observed and causes horror. To make this observation and to admit it can be a signal of the end of the analysis.

Trait of singularity then, presenting itself as an enigmatic remainder, accepted as such. To have had this experience which has authorized an act, that of the end of analysis, does it have an impact on what follows? For at bottom our unconscious has not changed, our symptoms still have this tone that’s not quite right, *jouissance* remaining insistent. So how do you know-how-to-do-with?

The answers are obviously specific to each one of us. No recipe, no guarantee to be expected. The perspective is perhaps situated in this absence of guarantee. It seems to me that the enigmatic remainder linked to knowledge on which an analysis can conclude, gives us the idea: it [*ça*] escapes. An idea we rediscover in Lacan’s thesis on desire, according to which no object can satisfy it; it is lack in essence.

There is however this singular trait which assures us of our own analytic experience and of its conclusion. It helps animate our desires differently, in my view. These are relatively less subjected to the demands of our ideals, and can be open to a previously unthinkable risk taking.

In our psychoanalytic field, Lacan proposed the pass to those who wanted to take the risk. This is a contentious proposal. Questions are raised about the stakes involved. We may wonder if these are not about knowledge in its dimension of horror that can be glimpsed during a treatment. This unbearable which brings things to a stop and about which we can know

¹¹³ Lacan, J. (1974) *La Troisième*, in *Letters of the Freudian School*, n°16, p.177-203.

¹¹⁴ *Ibid.*

nothing outside of an analysis, and about the absence of guarantee inferred from this which is difficult to accept.

To agree to testify to something in the framework of the *dispositif* of the pass surely carries a risk, otherwise some people would not be so cautious in engaging with it. Is it out of the fear of repeating the experience with this Other that we have experienced as fallible, this fault returning as our own? The only assurance the *passant* would have would be that of his act, of which the *dispositif* of the pass, whether there is a nomination or not, would be the guarantee. Clearly this doesn't happen by itself and remains a sensitive point, despite the treatment. However, to keep working in a School, with the pass, is to try to support a strong desire in its heart.

Translation, Esther Faye

A “more worthy” solitude, Carmine Marrazzo (Milan, Italy)

1. What progress?

The principle formulated by Lacan in *Television* (1973) – “The more saints, the merrier”¹¹⁵ – has been my point of departure for questioning the cipher of “progress”¹¹⁶ at play for psychoanalysis and in a psychoanalysis.

To question “progress” for psychoanalysis bears on the state of the social links in the era of the “generalized proletariat.” In this reflection it appeared useful to me to use Pasolini’s thesis in connection with Lacan’s elaborations on the capitalist discourse: the “secularism of consumption,” Pasolini writes in his *Lutheran Letters* (1975),¹¹⁷ produced a “development without progress” that destroys any particularity by producing a dehumanizing homogeneity. Lacan, at the same time, questioned the future of psychoanalysis: it “depends on what comes from this real, that is to say, if the gadgets, for example, have the winning hand, if we ourselves become truly animated by gadgets.”¹¹⁸ He added: “that seems unlikely to me.”¹¹⁹

The hypothesis that I have tried to enunciate is this: if the real “is not universal,”¹²⁰ if it “does not stop repeating itself to impede this step,”¹²¹ then this real is our resource, for the singular symptoms of jouissance impede the development of the capitalist discourse, and they perform on the stage of “civilization’s discontent” where, however, the new failures of the “civilization of discontent” are brought into the limelight.

The reflection shared in Toulouse emphasized the necessity of distinguishing the real that is at play. First of all we need to differentiate the real produced by science and its technical applications from the real that is specific to psychoanalysis. The first: the analyst has “the mission to counter it.”¹²² But how [*mais comment*] *mécomment*?¹²³ By the resource that is specific to the discourse of the analyst, the real that is the particular singularity of every *parlêtre*, taken literally, one by one.

¹¹⁵ Lacan, J. (2001[1973]) *Télévision*, in *Autres écrits*. Paris, Seuil, p. 520. See *Television: A Challenge to the Psychoanalytic Establishment*. Trans. D. Hollier, R. Krauss, A. Michelson. New York and London, W.W. Norton & Company, p. 16.

¹¹⁶ *Ibid.*

¹¹⁷ Pasolini, P.P. (1987) *Lutheran Letters*. New York, Carcanet Press.

¹¹⁸ Lacan, J. (1975) *La troisième*, in *Lettres de l'École Freudienne de Paris*, n°16.

¹¹⁹ *Ibid.*

¹²⁰ *Ibid.*, p. 18

¹²¹ *Ibid.*, p. 17

¹²² *Ibid.*, p. 21

¹²³ Cf. Soler, S. «Le désir attrapé par...» *Prélude 17, VIII Rendezvous of the IF-SPFLF - The Paradoxes of Desire*

II. Towards a “more worthy” solitude

Solitude, in as much as it is a question inherent to “the one who speaks as such,” seems to me to be a possible pivot of the extension-intension articulation of the problematic: on one side, it is an almost universal symptom of modernity; on the other side, it is a singular experience of the psychoanalysand.

The way in which psychoanalysis treats this real of solitude cannot be placed on the same axis with other therapeutic practices. I have thus tried to isolate one path: psychoanalysis takes into account the *solitude of alienation* of the “generalized proletariat.”¹²⁴ The step of entry, as “rectification of the relations of the subject with the real,” marks a *solitude of separation*. And in this same movement the assumption of the responsibility of the subject consists of a conquest in the name of liberty and desire, or rather, of the liberty of desire.

The desire of psychoanalysis insists in that case *qua* option: in the step that, from the moment of entry, anticipates the end. The names designated by Lacan for the end of the analysis – and indicated by Colette Soler as a progressive series: *subjective destitution, gay sçavoir, enthusiasm, satisfaction of the end*¹²⁵ – appeared to me to point to the ways by which the psychoanalysand could really experience a solitude that was no longer that of alienation, and not only of separation. But a solitude I would call “more worthy” which is such in answering “the negativities of the structure in an unprecedented and singular way, until the production of an ... “un-believer.”¹²⁶

The duty of a verification of this singular “progress” for the “progress” of both psychoanalysis and civilization comes back to the *dispositif* of the pass.

Translation, Esther Faye

The analyst passand analysand, Di tu fecoua? Sophie Pinot (Tarbes)

Time one. To offer an intervention at the Study Day of the Echoes of the School. To write.

Time of them/two [*d'eux*]. To support its proposal. Not to read. To say it [*dire*].

Which are the two points that could animate my presentation during this Study Day at Toulouse?

For a start, the title under which I inscribed my words: “the analyst passand analysand.” The title that was set for me and which left space for equivocation, for misunderstanding. From what presents itself without being able to anticipate it, how to respond? The process of an analysis lets us understand the futility of struggling against, rather than agreeing with, what resonates in oneself. To take seriously this Other who presents itself ... and even to trust it. The analyst, not without the analysand, is the analyst who cannot exist without the analysand. The analysand whose saying the analyst can just follow. The analyst is always second, the second of the analysand. But the analyst passand analysand is also the knotting of the analysand, the *passant* and the psychoanalyst. The passand allows a gap to exist between the analysand and the analyst, in being made the site of a small buckle, a hole where their knotting may take shape. Knotting of the exit to the unknown (*l'insu*) giving back to the position of analysand its first place, without being quite the same. The second point that could animate my presentation comes to me after the fact. Taking equivocation and free association seriously my presentation is also the way in which I made myself present at this study day “The Echoes of the School” ... My way of being, such as I am, such as I speak. A question of style and the way each one inhabits language.

So, from an analysis to psychoanalysis, what happens?

¹²⁴ Soler C., *Les affects lacaniens*, Paris, Puf, 2011, p. 34

¹²⁵ *Ibid.*, p. 149ff

¹²⁶ *Ibid.*, p. 112ff

I realize that I had not thought of my intervention from the point of this precise question, asked at the round table where I had been invited to speak. Of the knowledge that comes from an analysis, what passes to psychoanalysis? What can be transmitted of that knowledge? A psychoanalysis leads us to take stock of the way in which one's birth came from a saying, that of the Other knotted to the way in which it was heard by the subject. Isn't the finished analysis about finding the way out from one's saying. The new way out in an unprecedented saying. To find how to speak differently without being the dupe of the lies of this Other which one supports. Isn't the desire of nomination needed there? The desire to nominate. The desire to enter into language without any idea where it may lead or what it may produce ... like the small child who ventures to enter language and speak for the first time? A primordial act never to be lost. But to discover how to articulate what comes from the real is not the preserve of analysts. Numerous are the artists who also make the real, *lalangue*, the saying, the voice, the gaze ... the object of their work. So, what makes an analysis produce the desire for psychoanalysis as its outcome? Perhaps this desire that others may experience the concrete effect produced by the encounter with psychoanalysis.

The time that remains ...

To make psychoanalysis live in the social field through the production, not just of a subject who supports himself differently in existence (even if this is essential), nor that of a psychoanalyst (even if this counts), nor that of a knowledge [*savoir*] (even if it exceeds knowledge [*connaissance*]) ... So, production of *coua*? Not a ready-made expression. A bum note [*couac*] perhaps? The sign of a failure. The expression of a desire not inferred from a saying. To stay listening to this saying taken seriously, isn't this the position of the analysand? In the production of a desire for knowledge born from what is non-transmissible. And to support this impossible.

Where I am, where I am up to, October 2015

Translation, Esther Faye

The aftermath of Table 3

Nadine Cordova Naïtali, (ICG-Paris, AS)

“From one psychoanalysis to psychoanalysis as such, what happens?” [*D'une psychanalyse à la psychanalyse, qu'est-ce qui passé?*] A simple exchange around a table, we have a meal. The whole morning resounds... and the question of the act is right there.

It is our turn to chair the last round table talk. There is freedom in speaking and a lot of intensity. Each participant tries to speak of what has worked for him. The debate goes on, and it prepares us for the Meeting of the School in Medellín. There are questions, testimonies, and at times, lively exchanges concerning the guarantee... the pass. The future of psychoanalysis is spoken and woven there, modestly, through the experience of each one, and the colours of each language. What is touching is the diversity of content, and this is something that insists. There are acts that work; each one transmit an echo of this...

The analysand-analyst couple, knots of the cure, a more dignified solitude, the act of the end; those are a few of the words that mark. I ask myself whether the fruit of analysis would not lead to the “no big thing” guarantee of living your life, of engaging in a more dignified way because an act has simply hit home.

Who had this crazy idea one day of founding the School... to invent the pass...?

Fragile offers, but strong: the desire of psychoanalysis.

Translation, Sara Rodowicz-Ślusarczyk

Maria Luisa de la Oliva, (ICG-Madrid)

It is the third table; the Third [*La Troisième*] recurs. Quoted in each of the round table talks and discussions of this Study Day at Toulouse, and at the same moment of the text. We could ask ourselves “why this coincidence?” “The meaning of the symptom depends on the future of the real, (...) on the success of psychoanalysis. What is asked of it, is to free us of both the real, and of the symptom. If it succeeds, if it is successful in this demand, one can expect (...) anything, namely a return of the true religion, for example, (...) But if psychoanalysis therefore succeeds, it will die out, being only a forgotten symptom. (...) Thus all depends on whether the real insists. For that, it is necessary that psychoanalysis fails.”¹²⁷ Thus, the invention of psychoanalysis by Freud, further developed in the teaching of Lacan, does not have its future guaranteed. It depends, among other factors, on what we psychoanalysts make of it, and with it. It is therefore essential that we question ourselves about the articulations between theory and our clinical practice, about the way in which we can respond to it, as well as the institutions to which we give ourselves and of which we are a part. It is the point of the Study Day in Toulouse that resonates with the theme that will unite us in Medellín for the Meeting of the School.

The questions which encouraged us in the development of a knowledge with holes [*savoir troué*] were numerous. Concerning transmission: in what way does a transmission allow for something to pass, or for something not to pass, and how does the future of psychoanalysis depend on it? How does one grasp what it is to counter the real? What are the criteria for unanimity in the cartel of the pass? What would be an atheism produced by analysis? Why are there analyses that end in a position against psychoanalysis?

Even if there is no guarantee of the future of psychoanalysis, the School can in itself guarantee something, for example, that there isn't any guarantee. An analysis can come up to this point, and some have decided to demonstrate it, which has not only subjective effects for those who risk it, but also effects for the whole of the School.

Translation from Spanish to French Marie-José Latour,

Translation from French to English, Sara Rodowicz-Ślusarczyk

Colette Soler, (ICG-Paris)

What I particularly liked about this last table is that the voice of each one could be heard. It is not always the case at congresses, because Lacan's formulas are so well known, they have circulated so much for years that they are exchanged like what he called, nicely, in the beginning, “used currency”, and less nicely in the end, “pretty fossils”. I referred to it in the previous discussion; it is the same case for the passage to the “desire of the psychoanalyst”. It makes for unanimity, and seems to go without saying as soon as we speak of a psychoanalyst, while its obviousness is rather to be avoided, and Lacan never ceased to question it and to point to its incompatibility with the I of the first person.

Contrary to this, at this table there was nothing incantatory, and the theme “From a psychoanalysis to psychoanalysis as such, what happens?”, that specifically solicited personal experience, which is without doubt not for nothing, each person came forward with a remark “of his own invention” [*de son cru*], something therefore unprecedented, such as the “more dignified solitude” evoked by Marazzo, the strange “hollow in knowledge” spoken of by Irene Tu Ton, and this “analyst passand analysand” proposed by Sophie Pinot. I see in it a sign of

¹²⁷ Lacan J., « La troisième », lecture published in *Lettres de l'Ecole Freudienne de Paris*, n°16, 1975, pg. 177-203

authenticity, and this is what Lacan looked for as the first guarantee with his pass.¹²⁸ I do not evoke the contribution of Eva Orlando because she spoke for a cartel, which, at the level of saying [*énonciation*] is a wholly different exercise.

Translation, Sara Rodowicz-Ślusarczyk

Reading of extracts from Freud and Lacan

Sigmund Freud, 1909, Analysis of a phobia in a five-year-old boy.

“That afternoon the father and son visited me during my consulting hours. I already knew the funny little fellow, and with all his self-assurance he was yet so amiable that I had always been glad to see him. I do not know if he remembered me, but he behaved irreproachably and like a perfectly reasonable member of society. The consultation was a short one.” (SE X, p. 41)

Jacques Lacan, 1953, “The Function and Field of Speech and Language”

“I would not say so much about it if I had not been convinced—in experimenting with what have been called my “short sessions”, at a stage in my career that is now over—but I was able to bring to light in a certain male subject fantasies of anal pregnancy, as well as a dream of its resolution by Caesarian section, in a time frame in which I would normally still have been listening to his speculations on Dostoyevsky’s artistry.

In any case, I am not here to defend this procedure, but to show that it has a precise dialectical meaning in analytic technique. [...] For it shatters discourse only in order to bring forth speech.

Here we are, then, up against a wall—up against the wall of language. We are in our place here, that is, on the same side of the wall as the patient, and it is off this wall—which is the same for him as for us—that we shall try to respond to the echo of his speech.” (*Écrits*, trans, Bruce Fink, pp. 259-260)

In brief

From the *agalma* to the litter and the impossible, Cecilia Randich, Maria Claudia Dominguez, Alessio Pellegrini (Trieste, Italy)

In the “Proposition of ’67”, Lacan established that the School must concern itself with the beginning and the end of analysis. Between those two linking-up points [*raccord*], there is the path of “dense shadows” out of which may come the passage from analysand to analyst¹²⁹.

Concerning these “shadows” through which we stumble in discourse, the shadows which are different for each one as a subject, but which are also shared on the institutional and epistemic path, a question that presents itself is the following: what keeps us united, together, in

¹²⁸ Lacan J., Conférence de Genève, 1975, Le bloc note de la psychanalyse N° 5, pg. 9. See Geneva lecture on the Symptom, *Analysis* 1, 1989.

¹²⁹ Lacan J., Proposition du 9 octobre 1967 sur le psychanalyste de l’Ecole, *Autres écrits*, Paris, Seuil, 2001, pg.246: “Nos points de raccord, où ont à fonctionner nos organes de garantie, sont connus : c’est le début et la fin de la psychanalyse, comme aux échecs.” See “Proposition of 9 October 1967 on the Psychoanalyst of the School, trans. R. Grigg, *Analysis* 6, 1995 : “Our points of linking-up, in which our organs of the guarantee are to function, are known: it is the beginning and the end of psychoanalysis, as in chess.”

spite of everything, as members of the School? Is it really enough to say that one must really tolerate the narcissism of differences, or even a lack of rigour, in favour of the “politically correct”? What is the politics of the School for drawing desire to psychoanalysis?

The analyst who arrives at the end of analysis is the one who finds, in the litter, the desire of the analyst. Among those who come to it, only some desire to bear testimony to it.

Concerning the pass, during the Rendezvous in Paris in 2014, Ana Martinez reminded us of the three conditions necessary for nomination¹³⁰. The probability that all three are verified is weak. A question imposes itself: is this due to the structure of the device, or is it rather that there is a problem of politics within the School? How do the members of the cartel reach an agreement: by way of unanimity, by way of majority, or by way of absence of at least one who objects?

Colette Soler,¹³¹ while commenting upon the said “dishonor” of the *passeurs*¹³² in the *Italian Note*, says that, after all, the *passeur* does not ask anything, he is designated, and he can even be badly designated, and thus the dishonor could be imputed to the AMS. Concerning the latter, Lacan says, in his *Lecture in Geneva* in 1975, that these expert analysts already know so much about it, that they could even be forgetting the reason for which they have engaged in the matter. In this lecture Lacan says, “It has even happened to me”.¹³³ So, what happens? Where does it go, where does it fall, this desire of psychoanalysis? It is right for questions concerning the pass to be put at the heart of the debate, on condition that the School can make use of it?

In the *Proposition* Lacan points out three vanishing points or “heterotopic”¹³⁴ driftings; in other words, the deviations through which the desire of the psychoanalyst could end up in a different place. We advance that these deviations correspond to the immobility within a discourse other than the analytic discourse, of which hierarchies are a consequence. The device of the pass compensates for the absence of a guarantee, since it is a given that there is no Other of the Other. For this reason, one turns towards the necessity of finding a democratic logic that can sustain it.¹³⁵ Concerning the School in Italy, we ask: 14 years after the birth of the ICLES, can we account for the relapse of the School? It has turned out that the desire for psychoanalysis could have easily been confused with the demand for a diploma and the application of various “psycho” techniques (philosophy, institution, etc.). In pandering to legal exigency, do we not risk losing sight of desire?

Therefore, what does it signify today to make oneself responsible for the analytical discourse? To be in the discourse of the analyst implies having circumscribed the real, for each one their own. Would the impossible have to be a compass for the School, a *mission impossible*? [in English in the original]

Lacan says that in the face of impossibility we are all brothers.¹³⁶ One notes the necessity of uniting our powers in front of the difficulties that penetrate our times: social

¹³⁰ Wunsch 2014, pg. 13 <http://www.champlacanian.net/public/docu/3/wunsch14.pdf>

¹³¹ Soler C., *Commentaire de la Note italienne*, Quaderno di Praxis d Psicoanalisi n. 9, 2014

¹³² Lacan J., Note Italienne (1973), *Autres écrits*, cit, pg.309: “C'est ce que ma « passe », de fraîche date, illustre souvent : assez pour que les passeurs s'y déshonorent à laisser la chose incertaine, faute de quoi le cas tombe sous le coup d'une déclinaison polie de sa candidature,” “This is what my newly minted passe often illustrates: enough for the passeurs to disgrace themselves by leaving things undecided, for want of which the case falls foul of a polite refusal of his candidature.”, trans. By Cormac Gallagher

¹³³ Lacan J., *Conférence de Genève sur le symptôme*, “Bloc notes de la psychanalyse”, n° 5, p.15. See Geneva lecture on the Symptom, *Analysis* 1, 1989

¹³⁴ Lacan J., Proposition, op cit. pg. 254 to 256. See Proposition of 9 October 1967 on the Psychoanalyst of the School, trans. R. Grigg, *Analysis* 6, 1995

¹³⁵ Wunsch 2014, pg. 15 <http://www.champlacanian.net/public/docu/3/wunsch14.pdf>

¹³⁶ Lacan J., *Le Séminaire livre XVII, L'envers de la psychanalyse (1967-68)*, Paris, Seuil, p. 204. See *The Seminar of Jacques Lacan, Book XVII, The Other Side of Psychoanalysis*. Trans. R. Grigg. New York and London, W.W. Norton & Company, p. 175

difficulties and obstacles against psychoanalysis. Fraternity, to be understood as that of speaking beings “subjected to analytical discourse”¹³⁷, in so far as it exists in relation to other discourses. There is no solution [*sortie*] for each and every one if there is no solution [*sortie*] for everybody, each taken one by one.

Translation: Sara Rodowicz-Ślusarczyk

The subject who wanders around the world, José Monseny, (Barcelona, Spain)

I would like to account for a difficulty that I come up against in my practice, a difficulty which has been repeating itself for some time, in such a recurring fashion that this repetition seemed to be proof of a difficulty of the analyst due to some twists and turns that occurred in his life. Nevertheless, the question of the analyst’s responsibility does not exclude the possibility of sharing this problem with colleagues, in what is one of the fundamental purposes [*finalités*] of the School: constituting a community of experience.

For some years, we have seen more and more that there are difficulties in entering analysis for many subjects, difficulties that are due to the mobility that the modern subject seems obliged to assume, as one of the characteristic traits of his life and his professional career. Among many young people, and even among older ones who come to analysis, at the moment of them asking for analysis, a journey abroad of lesser or greater length appears on the closer or more distant horizon.

This is something which occurs without them realizing that it is a contradictory thing to come and start a process of change, and to simultaneously plan long and lasting travels. Thus we have in the beginning the immediate need to reverse, against the clock, this tendency that constitutes a primal difficulty of entering analysis. I insist on emphasizing the contemporary difficulty of this new modality. Even if it is evident that any entry into analysis is founded on an ambivalent basis, this difficulty is doubled by the cultural traits and the ideals of our times.

I present to you three axes for reflecting on these difficulties.

Firstly there is the impact of the general tendency of postmodernity to consider love as something outdated, lacking the double condition – requiring an effort on the part of the subject, and considered as something that is meant to last. Neither are values for contemporary society.

On the other hand, there is an illusion of worldwide synchronicity, as the Internet provides an illusion of non-separation, which masks the real of separation. Some of these subjects propose in a wholly natural way to continue analysis by Skype. I do not deny that during a brief separation a session can fulfill the function of relay, but a long-term analytical process turns out to be impossible. Like Freud said, it is not possible to make an analysis “*in absentia* or *in effigie*”, which is something that also clearly shows that, even if analysis is the experience of speech, it is not any less an experience of the body.

These potential analysands do not misrecognize the opposition between distance and love, including transference love. A recent film, *10,000 Km*, clearly depicts the experience of many modern subjects whose geographical wanderings counter love.

Finally, we must make the hypothesis that a change in the relation of the modern subject to knowledge has modified the topology of this relation. Lacan said that Freud displaced the signifying constellation of “the universe” of stars onto the interior of the subject, of whom we expect information through his dreams, his slips of the tongue, his puns... and through the effects induced by free association. The said constellations, are they not currently in the process of being displaced onto “the exterior” in our contemporary society? The topological structure of the cross-cap of this a-universe [*a-univers*] allows us to know just how much the notion of this inside-outside is reversible. People are returning to “ancient wisdoms” or project onto a

¹³⁷ Lacan J., Introduction à l'édition allemande d'un premier volume des “*Ecrits*” (1973), *Autres écrits*, op. cit., p. 547-548.

geographic-linguistic cartography the signifying trails that trace out their destiny. It is a kind of new nomadism. Students who go to Harvard, to MIT, professionals who move about within a traced network determined by supposed economic prosperity, and I am not speaking only of the classic migrations of the underprivileged, I am speaking of the fluidity of displacement of subjects who are in a good situation. Subjects whose affective love bonds to a place count for little when compared to the professional trajectory, subjects who are not preoccupied with the meaning of life [*sens*], which ought to be, after all, important for someone who commences an analysis.

Lacan has taught us that when a new truth emerges (*a posteriori* I would read: a cause) not only is it necessary to make room for it, but the subject must all the more make his place in it. It would seem that numerous young people have a decided refusal for taking up a place in the analytical cause – could this be an effect of a more general phenomenon, as indicated for example by the diminished tendency for militancy. But the world [*le monde*], when the subject does not ensure that it is his kernel [*a-monde*], runs the risk of becoming repugnant [*im-monde*] for him. From there, only a single step separates it from weariness and exhaustion.

Translation from Spanish to French, Patricia Zarowsky

Translation from French to English, Sara Rodowicz-Ślusarczyk

Ab-sensing a desire for psychoanalysis, Ivan Viganò, (Milan-Italy)

What brings one to an analysis if it is not a desire?

What brings one to it? Always something that is not working; would this not be the little accent that displaces itself from the little i to a little a.

In the middle one feels one is collapsing [*on se sent s'effondrer*] into the ocean, the Atlantic in this case. When one is on this bank, one misses the other, and being on the other, one misses the first. The insurmountable division of the Other. In the middle, the dream of an island that doesn't exist, where one is able to remain a child without facing the sexual relation in so far as it does not write itself. Psychoanalysis speaks of this firstly beyond the refusals and stated objections. What then passes into the School? What brings an analysis towards psychoanalysis as such [*la psychanalyse*]?

In the most singular terms, what was there in it of my own accent? I can say that it no longer concerns solely my birth name, the one wanted by the Other. From that moment to this day, an analysis took place, but does it suffice as an experience of treatment?

Let us hear [*Que l'on entende*] “ab-sensing a desire of psychoanalysis”. Supporting, stressing, highlighting, accepting a desire for psychoanalysis, the accent being precisely what of the symptomatic brought me to analysis. Thanks to the richness of translations and the play of *lalangue*, the accent can become *l'abc*, *l' (a-cent)* [a-hundred], *l' a-sens* [a-sense], a feeling related to desire and its cause, which is finally to ab-sense saying yes.

Saying yes ex-sists with respect to discourse, being an entry into it. One can avoid this point of departure or indeed assume the risk. In other words: there is a leap to be made, a leap which can be an *évite-ment* [an evading, evade-lie] of a risk, and one which in turn is *franchisse-ment* [a crossing, a sincere-lie. In what way do we say yes to the School? Starting from making a fiasco of the accent, *ab-sent* [ab-sent] here. Fiasco. In Italian the word would not come, leaving the place through the means of my maternal *lalangue*, Spanish, and its “fracaso”, which in the Italian is well grasped in its noise of clangour and din. But what makes the clangour? Failure in any case, which brings to light the impossible points of discourse.

And thus I arrive at a recent cartel entitled “The School between discourses”. As a field, does the School spread itself [*s'étend-elle*], or does it get along [*s'entend-elle*] within a discourse? And what characteristics would this hypothetical discourse have? Because, as Lacan

says, it can only be “hypothetical¹³⁸ and in the negative, a discourse that would not be a semblance, cannot certainly be, because there is no discourse that is not of a semblance”.

At present, what differentiates an analysand who hystorizes the current discourse from an analysand of the School?

In the analytical discourse, there is the S1 as the remainder and product, the marks of jouissance that can, finally, give satisfaction, but on *the condition of the pass*.¹³⁹ The analysand-of-the-School – and only he – takes speech with its marks, with its remainders that make felt their presence of knowledge but as the *gai sçavoir*. If the fall of the subject supposed to know took place, it is from there that the “true journey” begins, as a trace of writing – a signed poem? – that writes itself despite having the appearance of being subject”.¹⁴⁰

The poem is a rhythm that listens to itself. In rhythm, one can anticipate something that gives rise to waiting for an emphasis: it’s the syncope. It does not quite change the rhythm, but it does change the weight and the place of the fall of the accent that it displaces: *it is without a guarantee*. The “reader”, if he listens, puts his own into it, indeed; a writing is read by each reader with his own accent: he can do so, and he must do so.

Finally, the syncope as a little leap: a displacement of the fall of the rhythmical accent of the measure. A leap, which is not counted as a point of departure for the turns that one can make in a ring, which delimits the field; the minus-one function of zero degree. A non-necessary point is required which makes a fall, without being counted: this time the accent reduced to the bone, to only a yes, a consent which comes in its place, without any more displacement.

In Spanish, as in different forms derived from Latin, the place is “*l’asiento*” and the etymology of “*assenso*” and of “*asiento*” can be found in the “*sedeo*” of a fixed point (which is also that of the session), which also finds itself in the lapsus.

Is this an echo of the School? If it is so, what becomes interesting is not so much what is heard, but hearing those who one by one read this echo with their *ab-cento* : they are the ones who accompany the journey. And it is thus that in a cartel, a-traverse [*a-travers*] the cartel, it is better to be alone and well mismatched.

Translation from Italian to French, Mélanie Jorba

Translation from French to English, Sara Rodowicz-Ślusarczyk

Lucile Cognard (Brussels, Belgium)

I wished to present so that the voice of an analysand who does not practice is heard in the School, a voice to be situated between the first and the last words of the title of this Study Day: “a psychoanalysis ... psychoanalysis”, as the voice of someone oscillating between both the transference to her analyst and the transference to their School.

Firstly I wanted to point out that it is tempting to carry over to the School the transference to the analyst when the jouissance of meaning decreases from session to session. This is how I explain it: where the research into the meaning of the symptoms is no longer successful, the analysand looks for the jouissance of meaning in the discourse of psychoanalysis. But that changes nothing in the structure of the subject: his ideal, inhibitions, symptoms and anxieties still have the same functions. On the horizon, the act remains in suspense and the School is not enlivened.

¹³⁸ Lacan J., *Il Seminario, Libro XVIII, Di un discorso che non sarebbe del sembiante (1971)*, Torino, Einaudi, 2010, p.13.

¹³⁹ Soler C., *Les affects Lacaniens*, Paris, PUF, 2011.

¹⁴⁰ Lacan J., *Prefazione all’edizione inglese del Seminario XI (1976)*, in *Altri scritti*, Torino, Einaudi, 2013, p. 564.

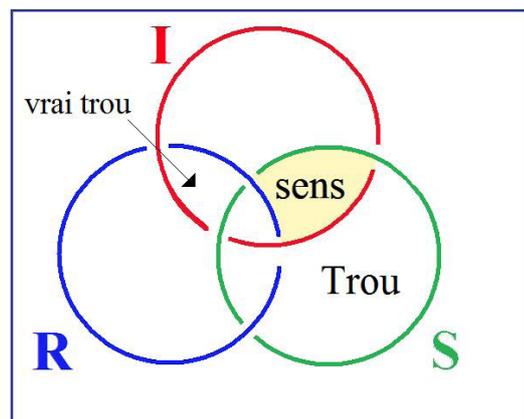
I was wondering if it is possible for an analysand to have a grasp of the authentic speech that helps thinking about psychoanalysis and I hoped that the hole hollowed by the saying of Lacan could give this speech a chance thanks to participatory identification.

It seems to me that this identification is at the base of certain links with the School, an identification that is also called hysterical or the third type.¹⁴¹ On May 6, 2015, Colette Soler explained how this type of link structures new militant groups: in order that participatory identification brings people together, a medium is necessary. The medium is a barred Other marked by a desire; in the case of the boarding-house girls Freud refers to, it is the man; in the case of reparative associations: the bio-power of the impotent state. Identification is with the lack of desire in this Other; everyone does their best at that point where the Other is barred, in order to maintain their own desire and that of this Other.

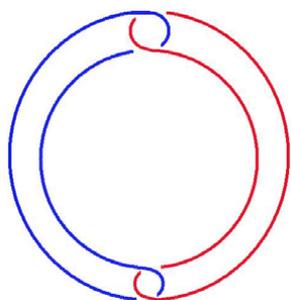
With regard to the links to the School, what is the medium? What is the lack that makes identification possible? This led me to explore the notions of the true hole and the false hole.

In the lesson of April 13 1976, we read that the true hole can be located thanks to the Borromean chain. It is placed between the Real and the Imaginary, and is distinct from the Symbolic: that is, where this no Other of the Other (the schema shows that the real is outside meaning).

Lacan comments: “It can be what I have reduced it to in the form of a question, namely to only being an answer to the lucubration of Freud”. Lacan suggests that such an invention makes the *sinthome*. His interest resides in “the forcing of a new writing [...] and also the forcing of a new type of idea”.¹⁴²

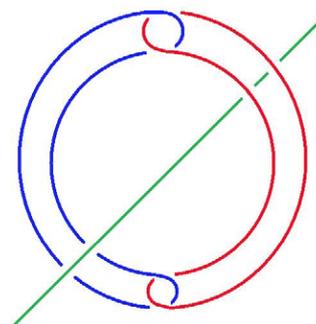


In the first lesson of *Le sinthome*, Lacan introduces the notion of the true hole in opposition to the false hole:



The false hole makes the subject. Lacan represents it by attaching the consistency of the unconscious S to the symptom. It must be noted that this attachment is in the form of a belt buckle that can be undone and it is for this reason that it is a false whole

The true hole is when something passes into this hole. Lacan represents it with an infinite line: the belt can no longer be undone. The fact of moving to the concept of three consistencies thus allows the true hole to be pinpointed; this Borromean knot allows us to question what makes a *sinthome*.



Today, following the echoes of this Study Day, my question remains open. The fact is that an analysand does not always do without his analyst, who can be conceived here, it seems to me, as *sinthome*.¹⁴³

Translation, Susan Schwartz

¹⁴¹ Translator’s note: this is a reference to the third type of identification defined by Freud in *Group Psychology and the Analysis of the Ego*.

¹⁴² Lacan, J., *The Seminar, Book XXIII, Le Sinthome*, Paris, Seuil, 2005, pp. 131-134.

¹⁴³ *Ibid*, p. 135.

“The work of language [*langue*]” Marie-Laure Choquet, (Rennes)

If psychoanalysis is alive, it invents and creates itself through the clinic. How can the subjects that we meet, and who invite it along uncharted paths, make psychoanalysis live? Isn't it our responsibility to teach ourselves?

Persecutions, torture and war act as points of rupture in the subject's adhesion to the *Weltvertrauen*, the “trust in the world” that Imre Kertész speaks about. Faced with an inassimilable real, the subject vacillates in his language and in his being. Far from the fundamental trauma that constitutes the subject as *parlêtre*, the register of the traumatic irruption, that of the *tuché*, falls upon him. This point of fading of the subject echoes the fundamental trauma, as if that is in some way reactivated. Not only is the idiomatic dimension of language reached, but the subject can no longer find a way to represent himself in the chain. Can we speak of the eviction of the subject within his language, an “outside-I” that leaves the subject outside semblance? The attainment of language is what constitutes him and it shatters. By speaking, how is he going to re-knot himself with his condition as subject?

Psychoanalysis aims at a beyond of meaning in making the misunderstanding resound in the multiple facets of the signifier and in the relation of the signifier to the body. What are the co-ordinates of a procedure where the sayings of the subject only come to us via an other, an interpreter, the passer of words from one language into another. The attention given to the work of language in such circumstances shows that the subject positioned between the speakable and the unspeakable creates a space to invent his freedom.

I see M.D. with an interpreter. His words come to me without meaning, but not without intention, nor without address. In the traumatic unlinking, the subject seems detached, almost as if he has been dropped. Violently assaulted, he testifies to his engulfing: “I am no longer anything. I am buried in the sand. I am lost”, and he passes through moments of great distress, of *Hilflösigkeit*, of falling off the world. In a session, the interpreter starts to laugh: she apologises profusely, cannot control herself and laughs again. Something circulates that does not go through meaning: the tone that M.D. uses. This laugh has surprising effects; they seem to secure the subject again, to catch hold of him. Afterwards, he regains control, on the one hand building around the mystery of his existence bit by bit, and on the other, the unnameable with regard to death and sex on the other. He finds his voice again, as consistence, insisting occasionally “I am attached to my voice!” Having a voice, detached from any support from meaning, pinpoints the existence of the subject. What is not translated reveals the subject: in the tone, and carried by the voice. The voice is here, as an object of the drive, which bears the subject, the support of his lack in being and which, nevertheless, situates him as existing uniquely, of being in language.

Translation, Susan Schwartz

Return to my presentation, Olivier Larraide, (Oloron Sainte-Marie)

In the aftermath of the Study Day, and after some reflection and pinpointing various signifiers and discussions, I will refer to five points:

1. To speak about the effect that the writing of this paper itself has had on me, and revisiting not only my treatment, but the course I have taken in psychoanalysis and the School. To see the distance covered, the effects in my life. I do not know how to express so exhilarating an effect.

2. To the subject of my question: why don't I experience anxiety, and Kierkegaard's response: only idiots are spared. There was laughter in the room! Certainly they have reason to laugh, I laugh about it myself now. But I would like to specify that it is not about vanity, a pedantic citation, a bit snobbish [*brin snob*], as keukeugâd [*sic*] said At the moment that does not

make me laugh at all, it was more like a wound and at a critical moment in my analysis, at its beginnings, with an acting out that almost cost me dearly. Certainly, I am perhaps an idiot as well, but at least I am forewarned ...

3. Amongst the signifiers that I have been able to pinpoint in relation to the end of the treatment – which is one of my questions – that of “fog” calls out to me. Not really about what emerges from the blur That reminds me of the way physics describes minute particles, which is no more than a foggy statistic. Something that refers to the impossible, as Lacan uses the term, or *The Cloud of Unknowing* of the Middle Ages. Here I will render homage to a master, the unsurpassable (for me) Spinoza, who has enabled me to understand consistencies, he who fought against Cartesian dualism for a unifying vision of reality. But here words fail to designate this Janus, two faces of the same thing, which seems to me to prefigure Lacan’s hypothesis. That’s said!

4. What has brought my journey in psychoanalysis and my activity as a doctor together? Both not much and much at the same time, an ear that is a little more informed and the fact of knowing how to speak to patients who seem to have the potential to benefit from psychoanalytic listening even if not an analysis. Medical practice is very different from analytic practice where listening is situated at a different level (the Other scene), words are heard in a different way, the end pursued, and above all, the demand are all different. It is not a question of finding a position “between two”.

5. As for my unambiguous declaration of not having the desire TO BE a psychoanalyst, that surprised more than one person, which became evident during the break. Marc Strauss in particular, perhaps speaking from the position of a doctor, told me with genuine kindness that I was managing Lacanian concepts well. I have several reasons to refuse this, some of which, I have been told are not good and which I acknowledge more or less. I am 65 years old, and it seems to me that it would be a bit late to envisage a career, even in a few years, and I am not ready for that at the moment. On the other hand, there is a dire lack of doctor acupuncturists, in fact they are a species in danger of disappearing, medium term, and as I belong to this protected species ... It seems to me that I give estimable service in my function, more than I do as psychoanalyst, this profession not being threatened by failure. Bad reasons? Perhaps, and perhaps not. Then again, the desire OF the analyst calls to me, and it is much more complicated ... Is it decided? Isn’t the end of the treatment – if one goes to the end of the “course” – conditioned by the birth of this desire? Wait and see ... [in English in the original]

Translation, Susan Schwartz

After “In brief”

“In brief” from the School, Martine Menès, (ICG-Paris)

“In brief” is a style of journalism that aims to transmit a short text, even a very short one of a few sentences, concise information, without a title but nevertheless essential, touching on what is immediately current. The “**In brief**” from the School has reached this objective at a convergent point traversing these presentations, no matter how very different their forms. Oral accounts, in which each person was present in their speech. This point, the importance of an engaged link with our School, discreet but responsible, shows both in the singular journeys of each one in relation to psychoanalysis and in the care shared to maintain the possibility of a discourse of the analyst in, and based on, this epistemic and clinical place that is the SPFLF.

Thus “In brief” from the School proposed, not without a certain humour masking the seriousness, testimonies of these journeys that, in being solitary, can lead nevertheless to unity.

To extend the field of analysis beyond the limits of its application, where, even so, the psychoanalytic orientation guides clinicians.

There are also echoes of questions of the School where curiosity brings in an atmosphere of honest openness that gives a rare and precise image of our community as it is currently.

In order that the School build, question, and guarantee psychoanalysis, and be at the same time, a place where we can be alone and accompanied not only in the face of the subjectivity of our times, but also in the face of our own particular subjectivities.

Today, it is this that has stayed with me from the “In brief” in Toulouse.

Translation, Susan Schwartz

The brevity of psychoanalysis? Maria Teresa Maiocchi (ICG Milan)

I like this idea of “In brief”, which aims at saying the essential, aiming thus, that the saying [*le dire*] that is heard remains a little less forgotten ... The five minutes in which life does not cease being rushed are very Lacanian ... “Five minutes more” says the child attached to his toys, and concentrating on this little bit of time so close to the end that fills up the space of his lost satisfaction.

The precipitation of the unconscious, the prisoners’ exit, the *après coup* that makes of the real trauma the *a* in the function of haste, the instant of decision, the wounding cut, the urgency of entry by the symptom, and the exit by satisfaction, the subject who is always happy ... the whole phantasmagoria of time with Lacan, ethical time, which comes from the cutting the session short, the time that is necessary [*qu’il faut*], that makes a lack [*dé-faut*]. He tells us that it is necessary to make a case, a special case, of the fact that the time that one has is just what one doesn’t have, that time is always “brief” ... Always broken, as he wishes his etymology to be. Between the tortoise and Achilles ... “*festina lente*” [hurry slowly] – classical wisdom gives us a sign, where the two sides of the oxymoron do not have the same weight. For it is haste which has already spoken, which will have said the last word to the slowness of waiting, to the “*da*” suspended in the movement of his “*fort*”, which strikes with the contingent trajectory of throwing towards outside.

And so – by way of an ethical brevity, how to move from this haste to the act [*hâte à l’acte*], to enter into the “place where one is outside without thinking, about it but where do we find ourselves, that’s in getting out of it for good, namely taking this exit only as entry, yet isn’t it just any one, since this is the path of the psychoanalysand”.¹⁴⁴

This is why in order for it to be about the desire “for psychoanalysis” [*de psychanalyse*], in order to be taken by it, in other words, to desire it or to make it desire, the tools that one puts in place – to evaluate after the event without any prejudice – we are all valuable, as all the contributions to this section show, each in its way, that is in the contingency specific to each invention, from the syncope of a name (in the emphasis of Ivan Viganò) to the other language [*langue*], other place (Marie Laure and José), to the topology of speaking (Lucile), to the unexpected or missed encounter with analytic discourse (Celia, Claudia, Alessio, Olivier ...). It is a matter for each of us, analysands of the School, to make ourselves responsible for the pregnancy of a failure – which is specific to psychoanalysis – for a future “which”, Lacan told us “is in the hands of those that I have trained”.¹⁴⁵

How to *act*, again, passed the time for argument, the time of reason, of conquering [*vaincre*] and of convincing [*con-vaincre*] (which is not suitable for psychoanalysis even so)? It is there that the relation between *brevity* and *act* shows its whole force, for the e-subject of the

¹⁴⁴ Lacan, J., Discours à l’EFP, 1967, *Autres Écrits*, Paris, Seuil, p. 266

¹⁴⁵ Lacan, J., La méprise du sujet suppose savoir (1967). *Autres Écrits*, Paris, Seuil, p. 339.

Internet, googling and without time to remember, remains even so the *a*-subject(ed) [*a*-sujetti] of fantasy and LOM [*l'homme*] of *lalangue*. Although the lathouse invades us it is for us to find the arrow that aims at the heart of the living.

Translation, Susan Schwartz

Report after the Study Day, by those in charge of the day: Anne-Marie Combres, Nadine Cordova-Naïtali, Marie José Latour.

Echoes of the School from Toulouse, continued.

The seriousness and the lightness that presided at the Study Day of September 26, 2015, in Toulouse (France) still resound for a number of those who were there.

Following the example of our colleagues in the Americas (The School *à vive voix*, August 28, 2015 in Buenos Aires), the European members of the International College of the Guarantee proposed a preparatory Study Day for the Meeting of the School that will take place in Medellín, July 14 2016, on *The desire for psychoanalysis*.

The title of the Meeting, “A psychoanalysis, Psychoanalysts, Psychoanalysis” and its form, privileging speech and exchanges, gave rise to numerous proposals coming from several forums (France, Spain, Italy, Belgium). Their great number prevented us from accepting all, we regret to say.

Nevertheless, we were able to hear more than thirty of our colleagues’ testimonies about the heart of their experience of analysis. As everyone knows, living involves a certain disorder. Thus Camila Vidal (recently named Analyst of the School) pointed to it in her opening comments for anyone who wishes to support the hypothesis of the unconscious, of the stammering there is to answer for.

The particular topology of the analytic relation led us to make return trips, even 10,000 kilometres, between desire that pushes to *a* psychoanalysis, and that which passes on to psychoanalysis itself. Singular formulas supported, and even brightened up, the way in which each person, analysand and analyst, responded to what he makes of the knowledge coming from the experience of the treatment and which sustains the presence of psychoanalysis in the world. We will have a chance to find them again or to discover them in publication and the works that will not fail to follow.

Finding in our School what delights us about psychoanalysis can certainly be of use to it. Thank you to everyone for having contributed to the success of this Study Day and see you soon in Medellín.

Translation, Susan Schwartz

VTH INTERNATIONAL MEETING OF THE SCHOOL

It will take place on July 14, 2016, in Medellín, Colombia, before the International Rendezvous of the IF in July 15 and 16.

The COAS and the CIG 2014/2016 will be responsible for the arranging of the program.

The day before, July 13, from 16h to 20h, the third Symposium of the Pass will bring together the last three CIGs and their Secretariats of the corresponding passes, and the *passeurs* who were heard by the cartels of the ICG, with the aim of reflecting on the functioning of the procedure.

“THE DESIRE FOR PSYCHOANALYSIS”

Presentation of the theme.

Where does the desire for psychoanalysis come from?

With this title, my aim was to reflect on the place of the pass in the School and on the effects of this place. Indeed, pass and School are united but distinct.

Lacan made the pass the end point, and we take it up from him; it is where the desire of the analyst is questioned and, in Lacan’s terms, its aim is to guarantee that there is an analyst. The pass puts in the hot seat colleagues who have the necessarily long experience of analysis, whether as *passants* or *passseurs*. There is no obligation to do this and, as Lacan reiterates, it is not for everyone.

The School is different; it is for all its members, even non-practitioners if there are any, and for those who work in institutions and for analysands who come to psychoanalysis without having any idea about where it might lead them. The School concerns them all, for the work the School must undertake is that of psychoanalysis itself in all its aspects, with the aim of causing the desire for psychoanalysis. Certainly, the pass can have effects for all, but on the condition that the discourse about the procedure is not exclusively focussed on the procedure, on what happens or doesn’t happen etc., for then we forget to speak to all the members of the School.

The expression “the desire for psychoanalysis” has produced some surprise and this surprise has surprised me in turn. I am going to argue for it. I understand where the surprise comes from, indeed it was more than surprise, it was a bungled [*bévue*] reading, due to the fact that in our vocabulary the term we expect is “desire of the analyst”, and as Gabriel Lombardi remarked, the misreading of the title as “the desire of the analyst” occurred repeatedly!

However, the desire for psychoanalysis is not so mysterious; the desire for psychoanalysis designates nothing more than the transference to psychoanalysis, that is fundamental, and aside from affects, a relation to the subject-supposed-to-know of psychoanalysis. Since the latter exists, this transference very generally precedes speaking to an analyst. Not always, it is true; we still sometimes encounter subjects for whom this isn’t the case, notably in institutions, but this is not so common.

Moreover, what do analysts complain of today if not the absence of this preliminary transference, and they deplore the fact that the supposition of knowledge is displaced onto neurobiology and its ideological outcomes above all. And what are we talking about when we say, for example, that Anglo Saxon culture is resistant to analysis, if not just that the transference to analysis is weaker there than in countries where Romance languages are spoken.

Besides, the expression “desire of the analyst” is itself equivocal: in the subjective sense of the “of”, it is the desire that animates the psychoanalyst, the desire that propels someone to assume the function of analyst. In the objective sense, however, it is the desire that there be an analyst. The latter is on the side of the analysand, and we can see it in the form of this particular expectation: the demand for interpretation.

I note again that when Lacan – if we wish to refer to him – introduced the expression “the desire of the analyst” for the first time, he did not make it subjective, he did not designate the desire that animated the analyst. The first time, he used the expression to designate a structural necessity for the transference relation, the necessity of causing, as desire of the Other, the analysand’s desire that his demand for love covers.

Thus there is a question: where does this desire for psychoanalysis come from?

Let's look at the history. I would say that Freud generated it *ex nihilo*. We can draw out the historical conditions, cultural as much as subjective for they depend on the appearance of Freud, and we can also open the chapter on what Lacan formulated about these conditions. But whatever they might be, it is Freud's saying [*dire*] that is the cause of the transference to psychoanalysis. It is the "Freud event" that made a desire for psychoanalysis exist. To say "event" is to designate an emergence and a contingency.

Certainly, Lacan succeeded in launching a new transference to psychoanalysis that is clearly evident in the new or revived presence of psychoanalysis wherever in the world his teaching has reached. For him however it was not *ex nihilo*. And from the start there was a going beyond the point of arrest in Freudian practice in the so-called "resistance" of the patient and in the final impasse of the refusal of castration.

These two examples suffice to affirm that the desire for psychoanalysis essentially depends on analysts.

Moreover, according to Lacan, transference love is new only because there is "a partner who has the chance to respond".¹⁴⁶ If this partner fails, the transference ends and goes somewhere else. Freud was presented as the partner who responded, while Lacan – and this has always struck me – is introduced as the one who announced he was going to respond anew, at the point where Freud gave up, as did the Post-Freudians too, and he announced it even before the fact. In doing so, he produced in those who listened to him the expectation of his response. In 1973 he says, "this chance" – so good fortune [*bon heur*] again – "this time it is up to me, this time I have to provide it".

So the question: how can analysts today continue to have the "the chance to respond?"

Colette Soler Buenos Aires, April 2015

Translation, Susan Schwartz

IXTH RENDEZVOUS OF THE IF-SPFLF 14-17 JULY 2016 MEDELLIN, COLOMBIA

LINKINGS AND UNLINKINGS ACCORDING TO THE PSYCHOANALYTIC CLINIC

Presentation of the theme

The question of social links is acutely posed in Jacques Lacan's designation, in 1970, of the "Lacanian field" as the field of *jouissance*. Today this question is everywhere, since this field is everywhere. The links which bind the couple, the family or the world of work have become so precarious that the question of what undoes them is on everyone's lips. The failure of capitalism, they say, or indeed of the science that conditions it.

Nevertheless, it was in psychoanalysis that it pressed forward when Freud, at the beginning of last century, questioning himself about "group psychology" as he listened to the thread of his

¹⁴⁶ Lacan, J. "Introduction à l'édition allemande des *Écrits*", *Autres écrits*, Paris, Seuil, p. 558.

analysands' speech, could do nothing less than re-animate that ancient couple of Eros, god of the link, and Thanatos, the "daemonic" power that separates. Thus he reconnected, through the clinic of intimacy, the questions which rage in capitalist society, thereby showing, as Lacan put it, that "the collective is nothing but the subject of the individual."¹⁴⁷ From then on, psychoanalysis has something to say about both, since for both the same question arises: what is it that invisibly brings bodies together, enough to make couples and societies, and what is the power that breaks them apart? This power that Freud recognized, Lacan called it *jouissance*. It constitutes the substance of the Lacanian field, which is not only the field of desire but also that of *jouissance*-events of the body, where they are produced. But *jouissance* does not link, it only ever belongs to an individual, be it in repetition, the symptom or even...the sexual act.

This theme of social links thus invites us to traverse the field of the social as well as that of the "one by one," and first of all by using instruments forged by psychoanalysis to think the subject of the unconscious.

I. Language, discourse, and the Borromean knot are the three major terms

With these Lacan attempted to rethink and reorder the whole Freudian clinic of what makes linking and unlinking.

1. Freud gave us the original master words: drive, libido, narcissism, repetition, death drive and, we must not forget, the corresponding identifications by which beings who speak are socialized. These Freudian roots are to be re-explored.

2. Lacan recast them first on the basis of the chain of language, what he called the "fleece-like aggregations of the Eros of the symbol" via demand and desire. Then, based on the structure of discourse, which ordains distinct places that assure social links in the absence of a sexual order that does not exist. Finally, he had recourse to the Borromean knot with its three registers proper to beings who speak, namely, the imaginary, the symbolic, and the real, the knotting of which does not happen without the occurrence of speaking, thus accounting simultaneously for what at times he called the "real subject" and for its possible social links. With each of these steps, it is the ensemble of the Freudian clinical corpus that is being reworked, testifying to the fact that here, as elsewhere, a theory is responsible for the facts it makes possible to establish, which facts in turn validate it. A demonstration that is always to begin again.

II. The social link in question

1. Its definition in psychoanalysis starts from Freud's group psychology and goes to the structure of discourse in Lacan. For Freud, it is always the libido--including love and desire--and the various identifications it determines--which assure the links. But there are various types of links, and the order they establish between individuals is always an order of *jouissances*, for "the only discourse there is...is the discourse of *jouissance*."¹⁴⁸ Whence the political incidence: without the regulation of the *jouissances* that the discourses assure, no society is possible. The whole question is to know how this regulation is installed in each individual. This is the point on which capitalism presents its challenge.

2. Without even mentioning the misery it produces, one no longer doubts that it degrades established social links, generating solitude and precariousness, already the individual is the last

¹⁴⁷ Lacan, J. "Logical Time and the Assertion of Anticipated Certainty." in *Écrits* (trans. Bruce Fink, W.W. Norton & Company, 2006), p.175.

¹⁴⁸ The Seminar of Jacques Lacan Book XVII: The Other Side of Psychoanalysis, trans. Russell Grigg, W.W. Norton & Company, 2007), p. 78.

residue of this degradation. We know this, but one ought to say how, by what trick, and what are the possible limits to its ravages? Could Eros be a recourse?

III. Clinic of the couple

The question concerns romantic couples inside and outside psychoanalysis.

1. One might wish that love would make one out of two, but human loves have a destiny that is fully mapped, as ancestral experience testifies: it goes from rapture to despair or disenchantment. Lacan marked out its boundaries in the gap between two formulas “You are my wife” (*tu es ma femme*) in 1953; and “kill my wife” (*tuer ma femme*) in 1973. It is a question of showing what is at work here, and in each particular case, to rupture the expected dialogue and the encounter of bodies. This is the problem of the real at stake in love and of knowing what it becomes after an analysis.

2. And then there is the analytic transference which introduces something new into love, a subversion¹⁴⁹ which certainly “makes a promise”¹⁵⁰ but of what? The vicissitudes of transference love discovered by Freud have lost none of their currency. They go from perpetuation to ruptures to reiteration. And what about their resolution? The formulas abound: liquidation, a perceived break, a fall, but are these the end of transference, even at the end of an analysis? Here again, it is only the particulars of each case that can instruct us.

Colette Soler, December 22, 2014

Translated by Devra Simiu

¹⁴⁹ “Introduction to the German edition of the *Écrits*”. *Autres écrits* (Seuil, Paris, 2001), p.557

¹⁵⁰ *Télévision* (Seuil, Paris, 1973), p. 49. See *Television: A Challenge to the Psychoanalytic Establishment*. Trans. D. Hollier, R. Krauss, A. Michelson. New York and London, W.W. Norton & Company, p. 28.

Practical information

International RV 2016

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Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
12 July	13 July	14 July	15 July	16 July	17 July

8h00-9h00					
9h -10h			Vth Meeting of the School	IXth Rendezvous IF Plenary Session	IXth Rendezvous IF Plenary Session
10h-11h					Assembly of the IF
11h -12h					
12h -13h			LUNCH	LUNCH	LUNCH
13h -2h					
14h-15h					Assembly of the SPFLF
15h-16h					
16h-18h		----- SYMPOSIUM	Vth Meeting of the School	IXth Rendezvous IF Multiple Sessions	IXth Rendezvous IF Plenary Session The Assembly must end at 17h00
18h-19h					
19h-20h					
20h -21h			Cocktail		Party