

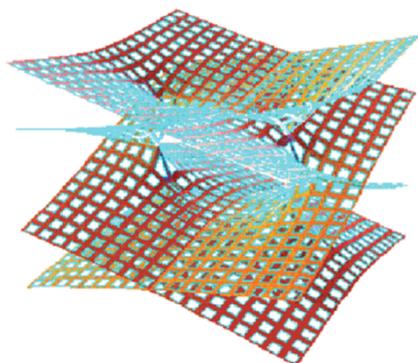
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LANGUAGE(S) AND THE PASS
IIND EUROPEAN STUDY DAY OF THE
SCHOOL

9 July 2021, Rome

**THE SCHOOL IN THE FACE OF
URGENCY. RESPONSES,
RESISTANCES?**

IVTH STUDY DAY OF THE SCHOOL,
INTER-AMERICAN SYMPOSIUM

19 November, 2021

INTERNATIONAL BULLETIN OF THE SCHOOL OF PSYCHOANALYSIS OF THE FORUMS OF THE LACANIAN FIELD

EDITORIAL

Dear Colleagues,

The ICG 2020-2022 presents you with Wunsch, number 22.

In this issue of Wunsch 22, readers will find the texts of the Study Day of the School "Language(s) and the Pass", which took place on July 9, 2021, as part of the 2nd European Convention, as well as the texts of the Inter-American Study Day of the School, "The School in the Face of Urgency: Responses, Resistances?", which took place on November 19, 2021, during the 4th Inter-American Symposium.

At the end of this publication you will find the announcement of the XI International Meeting of the IF-SPFLF "Treatments of the body in our times and in psychoanalysis" that will be held in Buenos Aires, between June 29 and July 3, 2022.

Our VII International Meeting of the School, whose theme is "The pass to the analyst", will take place for the whole day on June 30.

Finally, we will have the pleasure of meeting and debating in person with colleagues from the different zones of the International of Forums.

We look forward to seeing you there and wish you happy reading!

ICG, 2020-2022

II EUROPEAN STUDY DAY OF THE SCHOOL

LANGUAGE(S) AND THE PASS

OPENING

Elisabete Thamer
Paris, France

Dear Colleagues,

Today, some of us have the pleasure and the good fortune to meet, to be present here in Rome. It is indeed good fortune that after these long months of uncertainty we can once again be together to give papers, listen to colleagues and discuss with them in person.

“Language(s) and the Pass” [*Langue(s) et passe*] is the theme that brings us together today for this Second European Study Day of the School. This theme was chosen by the outgoing ICG (International College of the Guarantee) and it is situated at the crossroads where fundamental questions for psychoanalysis *in itself* meet the Pass.

It is also a happy coincidence that we actually meet in Rome in 2021, the year in which we celebrate 120 years since Lacan’s birth and 40 years since his death. Why do I consider this a happy coincidence? Because it is in Rome that Lacan delivered some of his major texts, texts which converge on the theme that has brought us together today: “Function and field of speech and language”, also known as the “Rome discourse”, in 1953; “*Raison d’un échec*” [“Reason for a failure”] in 1967 and “*La Troisième*” [“The Third”] in 1974. To this series of texts I would happily add the “Italian Note” of 1973. These are all the “lighthouse” texts, the texts which have hollowed out the furrow of the Lacanian orientation, the aim of which could perhaps be summarised in what Lacan affirms in “*Reason for a Failure*”: “to question the practice and to renew the status of the unconscious”.¹

We could affirm without difficulty, I think, that this summarises the whole Lacanian project. From “Function and Field” to “The Third”, Lacan never ceased questioning analytic practice and the status of the unconscious. From the unconscious structured like a language to the

¹ J. Lacan, « De Rome 1953 à Rome 1967: La psychanalyse. Raison d’un échec », *Scilicet 1*, Paris, Seuil, 1968, p. 42 : « Fonction et champ de la parole et du langage, tels furent les termes : fonction de la parole, – champ du langage –, c’était interroger la pratique et renouveler le statut de l’inconscient. »

know-how with *lalangue*; from the “Rome discourse” [*Discours de Rome*] to the purring “*dique’ourdrome*” of “The Third”, Lacan never stopped questioning himself and questioning us on these two points: analytic practice and the status of the unconscious, the first necessarily dependent on the second.

This is why the theme “Language(s) and the Pass” raises, firstly, the question of language(s) [*langue(s)*]² in analysis. With Lacan’s successive elaborations on the unconscious, how to think about the relation of the analysand to his language in the analysis, the only instrument of which is speech? But how to think also of his relation to *lalangue*, which is made in his unconscious?³ *Lalangue* can only be “his”, and that is in spite of a language shared, as it happens, with his analyst. Always radically singular, *lalangue* cannot be reduced to a given language, it “has nothing to do with the dictionary, whatever one it may be”,⁴ Lacan said in his seminar “The Knowledge of the Psychoanalyst”. We can share a language more or less, but not a *lalangue*. Moreover, wouldn't it require a whole analysis for an analysand to perceive the idiosyncrasies of his *lalangue*, of what unsticks it from the sense of deciphering? *Idios*, in Greek, signifies what belongs specifically to someone or something.

The question of language(s) in the Pass is thus intimately tied to how we conceive the status of the unconscious and what is in play in the *dénouement* of analyses. In other words, what can be translated in the testimony of the passand himself depends on this. It is less a matter of a problem of the cohabitation of different languages in our dispositive of the Pass than of the structural aporia in the account of the analysis.

This is why our Study Day today will attempt to treat these two sides, these two languages, the one in the analysis and the one in the Pass. We will devote two sequences to it: one will examine the question of “Language(s) and analysis” and the other, “Language(s) in the Pass”. But this Study Day of work is not only concerned with these two sequences.

We are very happy to begin our Study Day with the presentation by Anastasia Tzavidopoulou, Analyst of the School, named in March this year.

The final part of this Study Day will consist in a round table on “The presence of Lacan”, which aims not only to commemorate Lacan’s double anniversary, but to put into relief what of his teaching continues to be at the cutting edge for our School and for each of us, analysts who claim his orientation. If there were homage to be made to him, for me it would be that of not having skimmed on his efforts “to undo the arrest of psychoanalytic thought.”⁵

In the name of my colleagues in the outgoing ICG, I welcome you and wish you an excellent day of work.

Translated by Susan Schwartz

² All references to “language” will be to “*langue*”, that is, spoken language, tongue, unless otherwise indicated. [T]

³ Cf. J. Lacan, *Le Séminaire, livre XX, Encore*, Paris, Seuil, 1975, p. 126. 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. 138.

⁴ J. Lacan, *Je parle aux murs* [Le savoir du psychanalyste], Paris, Seuil, « Paradoxes de Lacan », 2011, p.18 (leçon du 4 novembre 1971). Lacan, J. (2017) *Talking to Brick Walls*. Cambridge, UK and Medford, MA, USA, Polity Press, p. 12

⁵ J. Lacan, « De Rome 1953 à Rome 1967 : La psychanalyse. Raison d’un échec », *Scilicet 1, op. cit.*, p. 50.

CAPTIVITIES

Anastasia Tzavidopoulou
Paris, France

I would like to pay homage to the analyst, the one who lobs back the ball,⁶ as Lacan said. In order that an analysis reach its end, an end of knowledge, the analyst is necessary. It is without a doubt banal to say this, but a banality does not exclude a truth. To pay homage to the analyst who, to continue the metaphor, after having caught the ball, often in mid-air, sends it back as a drop shot or on the line. And a ball bounces; sometimes there can be a bad bounce. Like a word and its equivoque, the analyst must follow the movement.

To follow the movement makes a word metamorphose. A word by itself, without the ear of the Other, does not exist. A word exists only in language [*langue*] and language is always the language of the Other. But words only belong to the one who emits them, who formulates them. Obscene words, hard words, sweet words, unintelligible words, comic words, enigmatic words, dramatic words; words without wrinkles (this is a reference to André Breton) and it is without doubt the latter that one encounters in analysis for they are resistant to time; but also words beneath words (as Saussure would say), word games, witticisms. Words metamorphose, one follows the thread without knowing exactly where they are going to lead us.

Such a word, a memory from childhood, a Greek word, looking for its translation into English but in an English dictionary and doing this after having replaced Greek letters by Latin ones. Not seeking to understand. Mental confusion, confusion of language, impossible linguistic research, impossible separation from the language of the Other, of which a synonym of the word that was sought, inevitably without success, in this language that is not the mother tongue, was heard in the lullaby that accompanied my whole infancy and even beyond it. The experience of the power of alienation.

Language plays with us, it captures us, renders us captive, captivates us, it plays tricks [*tours*] on us and takes us off track [*détours*]. Such was the case during my analysis, a case of deceptions and detours.

Under the effect of demand, we pay the analyst at the price of our words [*mots*], of our ills [*maux*],⁷ and in the end, no surprise, one comes out poorer without doubt and in my case, more alone.

“That which speaks deals only with solitude”. Short session, short statement “I...”, the analyst’s cut, surprise, a drop shot. “[T]he *I* is not a being, it is supposed to the one who speaks. That which speaks deals only with solitude”.⁸ This quotation is from Lacan.

⁶ J. Lacan, *Le Séminaire, Livre V, Les formations de l'inconscient*, Paris, Seuil, 1998, p. 25. *The Seminar of Jacques Lacan, Book V, Formations of the Unconscious*, ed. J-A Miller, trans. R. Grigg, Cambridge UK, Malden USA: Polity Press, 2017, p.18.

⁷ “*Mots*” and “*maux*” are homophonic in French. [T]

⁸ J. Lacan, *Le Séminaire, Livre XX, Encore*, Paris, Seuil, 1975, p. 109. 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. 120.

It is possible, and not rare, that an analysis begins in solitude or because of solitude; this was not my case. It was still necessary to see what solitude meant, I take it here in its common sense, an affect that prevents, which could prevent, the creation of links. There are without doubt “some solitudes”.

I encountered my solitude in analysis when the mirage of the little story I told began to dissipate. It wasn't a social solitude but rather a solitude felt when the footlights of this narration that involved the analyst began to lower, when the words began to lessen, and when the unsayable was acknowledged as the inevitable consequence of what can be said.

The analysis did not begin when it commenced. It began with the meeting with this solitude when faced with what I call the “shrinking of words”, proof without doubt of a possible separation from the Other and its signifiers, of a possible separation from the maternal speech that had become a command. This command would erect some barriers to the “I” of enunciation, barriers which would delimit a space, a fantasmatic space in which I would find myself captive and captivated.

The encounter with solitude was the effect of an unsticking and a journey [*déplacement*].⁹

First, the unsticking. Unsticking implies a moment in time, a precise and specific moment. The “I ...”, the only utterance in the session, stayed suspended, nothing following, and became an “I-cut”. It provoked an unsticking from the Other, not without a certain emotional violence. The impossible search for a word in the dictionary, a word that became foreign but without belonging to a language because it was too close to the Other, brought back an experience of language where something (I am citing Lacan) “remains indeterminate between the phoneme, the word, the sentence, and even the whole of thought”,¹⁰ and pushes in the aftermath [*après coup*] towards another language, a foreign language also, that of the unconscious and of its logic encountered *in* the analysis. The search for a word in the dictionary could be read and understood in another way than that of an impossible linguistic research.

Unsticking also from the transference relation and the unconditional faith in the knowledge of the psychoanalyst, which allows the responsibility for the words to be taken by the one who utters them and not by the one who hears them. Knowledge had gone over to the other side, and as a consequence, there was a liberation from self-censure. The expectation of disapproval and of praise on the part of the analyst, an expectation that was without doubt imaginary, had been fissured forever.

But unsticking also from the “I” of the utterance. I hear it in Rimbaud's sense, *JE est un autre*’ [I is an other]. I cite it: “It is false to say: I think. One should say: I think myself. Pardon the play on words. I [*JE*] is an other. Too bad for the wood which is the violin, and Defiance to

⁹ There are two threads of word play in this text around the metaphor of analysis as a journey. The first plays on the relation of ‘*tour*’ and ‘*détour*’, and the second plays on ‘*déplacement*’. In French, ‘*tour*’ has a number of meanings. Relevant here are the significations ‘trick’ – as in the deceptions of the unconscious, a turn, and a short journey on foot or by car. This first play works in relation to ‘*détour*’. The second play is around the word ‘*déplacement*’. This word has a number of significations around the concepts of moving, shifting. The word is used commonly in relation to travelling, ‘journey’. *Déplacement* has the literal sense of moving from one place – or position – to another, a displacement that also occurs in analysis. [T]

¹⁰ *Ibid.* p. 131 (French), p. 143 (English).

the unconscious, which quibble about what they absolutely ignore”.¹¹ Thus, to paraphrase Rimbaud, it is false to say, “I [JE] speak”, for one confronts the difficulty of designating oneself.

This encounter with solitude was also the effect of a trip [*déplacement*]. The trip involved a number of movements, of return journeys, of going and coming, of little steps/no [*pas*]. “*Pas*” in the sense of negation, of lack, of the “no dialogue”, and it is in this that one comes out poorer. And also “*pas*”, small steps, in the sense of a walk towards a knowledge and, for me, as I was going to discover later, towards a place.

This journey [*déplacement*] that I am speaking about, a subjective journey, became possible following a number of return trips within a very precise space. First it was about the place [*lieu*] of a memory from infancy, but already the place of solitude, a real place, existing. This memory and its place were always there in the form of a blurred image, veiled, never spoken about, a picture where the image is stronger than the words because, at the same time, the image is extremely banal, without any special signification: a memory on a summer night on the balcony of the family home. Without any special signification except for its insistence. Why? Why the constancy of this almost evaporated memory? It has taken several years to speak about it, to describe it at least, almost timidly, without doubt surprised at its stubbornness. It was necessary to come out of the picture to be able to summon it, to draw it again. And the memory of this place, of this *topos*, word after word, speech after speech, took the form of *what it was*: a scene, a fantasmatic scene, delimited by the maternal command that had put, in the aftermath [*après-coup*] of this spoken history, the net of captivity in place. The maternal command came to give to this memory, at once banal and singular, the contours of a space in which I found myself captive and captivated. Captive, in the sense of enclosed, in this well circumscribed space and captivated, being seized by a sort of bewitchment, a magnetic attraction towards this place that was a scene.

As the consequence of several tours and detours in this space, session after session, the little journeys started to be made in the solitude of speech where the Other, the analyst, is there not as an incarnated presence but as a detached ear for receiving words, as if the need for a deposit, a word deposit, [*dépôt mot-eur*],¹² if you will allow me this play on words, was necessary and indispensable. This affaire that Lacan calls “*autisme à deux*”, is found in its dimension of solitude.

This fantasmatic scene unfolded in a space that had become, following a logic, a grammatical space, a space in which the different tenses and grammar of the verb “to have” were being repeated on a loop, without a full stop. “What I had, what I was having, what I would have, what I have”: all these conjugations responding to what had become, in maternal speech, a command.

For Roland Barthes, the tense of fascination is the imperfect as it is “the lure of memory”. In the turbulence of the different tenses [*temps*, times] of the verb, the tense of fascination has been the conditional in so far as it guarantees an infinite promise that is never realisable. These different forms on the timeline followed each other endlessly, and always in the affirmative, in

¹¹ “*C’est faux de dire : Je pense. On devrait dire : On me pense. Pardon du jeu de mots. JE est un autre. Tant pis pour le bois qui se trouve violon, et Nargue aux inconscients, qui ergotent sur ce qu’ils ignorent tout à fait.*” Letter from Rimbaud to Georges Izambard, 13 May 1871.

¹² “*Mot-eur*” is a play on the word “*mot*” meaning “word” and “*moteur*”, meaning “motor”. *Dépôt* can mean both depot and deposit. [T]

a dazzling tornado. They were keeping me enclosed in this space, a paradoxical space where the “*too much*”, the condition of the imperfect and its incompleteness and the “*not enough*”, the condition of the conditional and its uncertain realisation, cohabit in a hypothetical conjunction and reinforce the fantasmatic barriers of an untenable place.

This place has been imposed by language [*langue*] and its grammar and this, up to the moment of exhausting the repetition of these different tenses of the verb, up to the moment of a turn where the *pas* of the negation, the *pas* [step] of an acquisition which would never have happened, and the *pas* of the advance of the little steps that encountered each other in a manifestation of the unconscious which put a full stop to this grammatical spiral. This provoked the effect of a conversion of the fantasmatic scene and the opening of a new horizon, but not without a de-idealisation that was necessary, for it protected against claiming a triumph at that new horizon. The fantasmatic scene, despite the reduction of its opacity, always maintains its stuff. To rebel is a pipe dream.

Poorer but with a new place, a place with less pull [*tirailée*] than that between the interminable forms of the verb, a place sheltered from grammatical wandering [*errance*]. But at the same time, a solitary place and, I have to get used to it, an uncomfortable place. The solution? To “agalmatise” [*agalmatiser*] is the dream of the end of analysis, of a transference to Freud and of a return that does not take me back to the point of departure. It is moreover, some years later, after the end of the analysis, and following the glimpse of this return that I took the decision to do the Pass. To make this new place for the psychoanalyst algamatic in order to bear its discomfort, to make this new place of the subject, of woman, algamatic to support her in her solitude. Because if the satisfaction of the knowledge acquired is certain, of this accomplishment that has lasted entire years, deep down, who cares?

“Language(s) and the Pass” is the theme of this Study Day of the School. I would add a third term, solitude, in the plural: “Language(s) and the Pass and Solitudes”. Lacan emphasised it as much in Freud as in himself. He will say apropos of Freud that he is “a solitary, incontestable, theoretician of the unconscious”.¹³ And apropos of himself: “As alone as I have always been in my relation to the analytic cause”.¹⁴ In the dispositive of the Pass, there is the encounter with a panel made up of different languages but also an encounter with the private language of each subject, his particular language with its equivoques and its manifestations of the unconscious; language that testifies to the attempts, always failed and renewed, of wishing to capture and tame words while it is their remainder that persists. Is it on this point of the solitude of language, of these different solitudes brought together, despite a common language, that the dispositive of the Pass can make the School?

Translated by Susan Schwartz

¹³ J. Lacan, « Préface à l'édition anglaise du *Séminaire XI* », *Autres écrits*, Paris, Seuil, 2001, p. 571. J. Lacan, (1981 [1976]), The Preface to the English-Language Edition. In *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, trans. A. Sheridan, London, W.W. Norton & Company, p. vii.

¹⁴ J. Lacan, « Acte de fondation », *Autres écrits*, *op. cit.* p. 229. “Founding Act”, in *Television: A Challenge to the Psychoanalytic Establishment*. Trans. D. Hollier, R. Krauss, A. Michelson. New York and London, W.W. Norton & Company.

LALANGUE IN THE BETWEEN-LANGUAGES [LENGUAS], AND THE EXPERIENCE OF THE PASS

*José Monseny
Barcelona, Spain*

Not only the work in the Cartel of the Pass of the School of the Forums, which by its international nature makes us face the Babel of languages, but also the very experience of my analysis and of my Pass were for me plurilingual. My condition as a "Catalan" placed me in my first two psychoanalytic journeys in relation to an Other who knew my mother tongue well, the third who spoke Castilian-Argentinian, which brought him closer to certain resonances of paternal speech, and the last one, with whom I lived the experience of the clinical pass, did so in French.

Both languages were far from what is my mother tongue, and were thus always marked by a double condition: firstly, the relationship with these languages was always marked by a profound ambivalence. On the one hand, they meant access to knowledge, to the search for the meaning of life, of evil, of sex, of love.... In fact, I have always read more Spanish and French than Catalan literature. On the other hand, there was always in me a certain rebelliousness against the fact that they were the languages, especially Spanish, of the "Empire", the domain of two nations that had been seeking for centuries the disappearance of Catalonia and of my mother tongue with it.

Secondly, both languages were marked by the fact that they were academic languages, where the code of the Other assumed its most regulated and severe form. Spelling in the language of the Other was always particularly difficult, far removed as it was from functioning as a chiasm of the effects of the equivoques of *lalangue*, which were more fertile in Catalan but – in a certain sense – more difficult to read.

However, as the American neurolinguist Patricia K. Kuhl says, all babies are born with equal aptitude for all phonemes; it is just that listening to the mother tongue makes them more prone to some than others for statistical reasons. We analysts know that it is not only a question of statistics, as neurologists explain the role of the language of the parents in making the influence of some phonemes and the forgetting of others prevail in a subject. The way in which these phonemes are invested in *lalangue* by the desire and the jouissance they convey also has a decisive influence. Hence, in my analysis as well as in my experience of the Pass, certain translinguistic equivoques were of decisive importance, both in favouring and hindering them, without forgetting that Catalan, French and Spanish are Romance languages, and therefore share a large part of their *langagière* [linguistic] subsoil, but we know that this also produces "false friends" as an effect of the games played with the crystal of language.

In my analysis, as I explained in my first testimony in La Coruña, the equivoque between the French *ça* and the Catalan *se*, facilitated by a punctuation mistake in the sentence, gave rise to an interpretation by my analyst that was fundamental in opening the development of the analysis towards its end: *un éléphant, ça trompe énormément*, re-translated automatically [into

Catalan] by me as *un elefant s'enganya enormement*.¹ The analyst pointed out that it is not himself he deceives – he deceives the other/Other.

In another testimony, this time in Paris, the fundamental equivoque that my psychoanalytic journey had "distilled" went unnoticed by the audience, as well as by myself, veiled by the shocking images of a dream that in the end proved conclusive. In that dream I appeared with my analyst in the middle of a landscape that was Paris, completely scorched [*abrasado*], under a dark sky. My analyst and I were side by side in a position that even within the dream I associated with the painting of Gabrielle d'Estrées and her sister; only that this time I was putting my arm [*brazo*] around the waist of my analyst, then embraced [*abraçada*] by me. The imaginary impact of the dream prevented me, as well as my audience, from grasping the equivoque that presided over the dream: between *abrasar* and *abraçar* in Spanish, induced by the homophony of *abrasar* and *abraçar* in Catalan, which sound practically the same, except for the difference between the voiced *s* [*ese sonora*] and the muffled *s* [*ese apagada*]. *Après coup*, this allowed me to grasp the chiasm between my symptom, my fantasy and a traumatic situation in which my mother burnt me [*me abrasó*] and on which my anxieties, my phobias and my difficulties in relating to the other sex had been fed and constituted the ultimate image of the horror that veiled the look at the real, glimpsed as darkness and silence.

My experience in the Cartels of the Pass, the first one in the World Association of Psychoanalysis, did not pose too many difficulties in this respect, as they were interlinguistic cartels only when the circumstance arose, when for some passands the mother tongue was Catalan, Galician or Basque, but all with a command of Spanish. But I must say that my participation in the Cartel of the Pass of our School of the Forums was interfered with by my insufficient knowledge of French spoken colloquially, as my French is purely academic – I would even say *lacademic* [*lacadémico*], that is to say, developed above all by reading certain books, such as *Climats*, which influenced my sentimental education, but above all by the texts of Lacan.

This duplicity doubled the experience of my youth: a language to live and a language to study. Listening to the testimonies made me fully concentrate my attention on grasping the meaning of what the passand was saying in his colloquial, emotional, experiential language, which at certain points closed my attention, so as to listen to idioms, nuances, polysemies, let alone if there was an equivoque. In other words, everything that constituted a "*pas de sens*" that crossed what Lacan called the groove on the *amuro* (*amour*).²

Only the subsequent elaboration of the cartel allowed me to grasp "second-hand", as they say, the extractable logic of the path exposed by the two passers; but in my listening this elaboration fell under the effect of being very much determined by the doxa. However, I must say that often something flashed beyond the "construction of the case", and there was a "double pass": what passed from the passand to the passers and from the passers to the Cartel. But in my case there was also a third effect of the Pass. I do not remember a single case in which my judgement did not coincide with the collective impression as to whether there was nomination or not, without this implying unanimity, or that the testimony of the passers had been problematic.

¹ *Un éléphant ça trompe énormément* ('An elephant can be extremely deceptive') is a 1976 French comedy film by Yves Robert. *Trompe* means both 'trunk' (of an elephant) and 'to cheat'. The Catalan expression (*un elefant s'enganya enormement*) means 'an elephant deceives itself enormously'. [T.]

² [Cf. Lacan, J. (2017) *Talking to Brick Walls*. Cambridge, UK and Medford, MA, USA, Polity Press, p. 98. [T.]

I believe that there is something that transcends the elaboration of the Cartel, if the job is well done, and that is that the Pass allows us to capture, beyond what is said, one-saying that is proper to the passand. My question currently revolves around the question of whether this one-saying is inherent to each subject and the result of a real that remains immutable from beginning to end, or whether it can be considered that this one-saying must be conquered by each subject, at least for the one who goes through the experience of analysis, because as Colette Soler says, "the good saying is the good saying of the analysand interpreted, and the ethics of the good saying is that of psychoanalysis as discourse"; and so for the analyst there is a duty to sustain a "good saying".

Could we therefore suppose that there is a saying of the analysand-analysed that can be taken as an index of a certain culmination of the psychoanalytic work, which gives an opportunity to bet that in this subject there can be (something of the) analyst? In the end, every supposition of the passage from analysand to analyst is nothing but a gamble, even if the Pass tries to base it on reason, knowing that there is a limit to it. At stake is precisely what Lacan evokes in Seminar 21: "The true saying is, if it fits the groove... it is what defines it, the groove through which passes that which... that which is necessary to make up for the absence, the impossibility of writing – of writing as such – the sexual relation". There is a particular nuance in the saying of the one who has gone through the experience of that place, where one cannot remain, but from where he/she modulates his/her saying?

Cadaqués, 24 June 2021

Translated by Leonardo Rodríguez

“...QUITE RIGHTLY! [A JUSTE TITRE!] ...”

*Mario Binasco
Milan, Rome, Italy*

I have never passed through the dispositive of the Pass. However, I am taking the opportunity to question what the passage to the analyst represents for me every time I decide to see a new person, because I know that only this passage will give anyone who comes to me the chance to eventually pass to analysis: as it happened to me.

In our present time marked by Alzheimer and *cancel culture* [in English in the text] isn't it perhaps the experience of taking up again, of repeating this passage that could give me the possibility of being certain, as much as possible, of the fact that my analysis allowed me to face everything analysts face when they authorize themselves as such?

On the theme of language [*lingua/langua*] and languages [*lingues/langues*], my testimony does not have anything to do with the end of analysis but rather its beginning, the way I was introduced to analysis in two moments. In the first of these two moments the sentence that forms the title [of this paper] came from Lacan. I offer this testimony – which I hope does not fall outside the theme – in a humble way, because I can't be witness and judge at the same time.

I was 25 years old and doing my military service in the air force after having spent a few years working as a psychologist. I was interested in Lacan as part of a small group formed around a friend who was an analyst and, moreover, one of Lacan's pupils. In the 'suspended time' of my military service, I was starting to ask myself in what way I would enter the analytic experience. My analyst friend invited me to consider the possibility of doing it in Paris, saying that even Lacan, as head of the School, wished to meet those who wanted to take this step. And just like that I went abroad for a few days, counter to military law, and I found Lacan. As soon as I arrived there to explore my future analytic options, I was rapidly transformed into a case of urgency. Lacan proceeded with me exactly in the way he describes in one of his American lectures, when he says:

"Potential analysands must testify to what they expect as a result of their demand. I try to make this demand emerge in a way that forces them to make an effort, an effort that will entirely be theirs. In this filtering out, there is a bet, an element of chance.

I put the emphasis on the demand. There must be in fact something in the form of a push. And this cannot be about 'knowing oneself better'; when someone asks me for that, I throw them out."

Lacan multiplied the appointments he gave me, and they were expensive as he applied a fee proportional to the kind of 'concern' he had about me: once, in a note to me addressed to my hotel, he wrote: "I'm really doing this for you".

And what about language [*lingua/langue*]? I was expected to speak French. In reality I had never studied French seriously and my knowledge of the language was lacking even if, strangely, I never saw that as a problem.

When I said to Lacan that I was in the air force, he asked me if I was a pilot. Hearing my negative response, he said: "So you are a 'crawler' [*rampan?*]". Shock on my part; I felt lost. I did not know the word '*ramper*' in French, 'to crawl', which applies to snakes and, in the military vernacular, to the soldiers in the land forces. Especially because in Italian the word '*rampan?*' [*climbing*] means something that goes up, that climbs, as the lions that raise themselves on their rear legs in order to climb trees. A total misunderstanding, a painful stammering on my part to try and get out of this, the impression of having lost any chance for an encounter and for an agreement.

This impression reached a peak when I heard Lacan pronounce this sentence, which remained fixated in my memory: "Given the importance I attribute – quite rightly! [*à juste titre*] – to the play of language in the unconscious ...".

The expression on his face displayed a discomfort, a struggle to hear what he was expecting to hear in relation to the term 'rightly' and, also, what he was displeased with in this discomfort. The rest of the sentence – which I don't remember – hinted that he doubted whether he would be able to ensure the direction of a potential analysis with me.

What was that sentence? A justification? An explanation? In reality, in whatever way we turn it, it did not explain anything and nothing could explain it. Was it perhaps about the '*rampan?*' and my appalling lack of proficiency in French? Or was it about my financial situation which was too precarious to afford the prohibitive fee he was asking for? Or that he had weighed me up and found me insufficient – as some of my colleagues/friends implied at a later stage?

This sentence could not have been questioned given its nature: it was an act. It stayed there, planted in the middle of our preliminary sessions, as an erratic mass across my demand which Lacan had turned into a ‘case of urgency’. This act had for me the effect, on the one hand, of separating out Lacan’s position as analyst from his person, that made me retreat into a kind of *disbeing* [*désêtre*] *ante litteram*, a dis-being prior to being; on the other hand, it had the effect of indicating ‘the play of language in the unconscious’ (that is the fundamental and necessary ground for *lalangue*) as a privileged locus of knowledge in the transference.

However, this sentence did not mark the end of the preliminary sessions. In fact, it was not that sort of ‘weighing’ that Lacan made of ‘the demand that one is not sure to satisfy if it has not been weighed’: Lacan’s decision to not direct my analysis did not signify at all a renunciation of weighing my demand, nor did it signify that he found it insufficient. What allows me to say that? The fact that Lacan did not accompany me to the door. On the contrary, he took me to the door, literally, by the hand. After having pushed me one last time to express in more personal terms what I expected of my involvement in an analysis, he authenticated it by telling me that I really made him hear something: he told me that he would entrust me to an analyst who was also his pupil. He ensured me of his trust in this analyst, defining him as ‘the faithful among all the faithful’. He made his secretary call him, he spoke to him, asked for an appointment on my behalf that same afternoon and, at the end, he took leave of me.

I was completely the ‘dupe’ [in French in the text] of his way of accompanying me; I followed him ‘as a fool’. I did not regret it because this allowed me, years later, when it appeared that my analyst’s and Lacan’s paths were parting, to persevere in my desire to bring my analysis to an end.

This has certainly marked the continuation of my relationship with Lacan’s language, with the Franco-Lacanian he was forging, and which is still carrying the traces of his clearings and openings of new pathways.

But the question of *lalangue* marked also the second moment of my introduction to analysis, with the analyst Lacan passed me on to.

I must say that, as a *speakingbeing*, I was already rather sensitive to word play, those games that we would later call ‘*lalangue*’.

As a child, I started speaking very early, and I could already perceive the impression my early use of speech made on the adults around me. And I was myself sensitive to the intensity with which certain words were pronounced by others, words that seemed to materialise the passion (later we would call that *jouissance*) around which their existences seemed to be condensed: in particular, swear words, blasphemies, imprecations, deprecations, curses, etc. I was that child who, at the age of three, greeted a lady visiting our home with the salutation: “Hello, Madam whore”... A child who had heard the words his mother used to curse the moment of his conception. Or who had heard his father hurl at his face, after he had particularly irritated him, the word: “Disinherited!” A child who, when a bit older, would inexplicably burst into irrepressible laughter when he heard his mother pronounce the French word ‘*claque*’ [*smack, slap*], (whose phonemes were found again later at many points in his life, including the name Jacques Lacan).

This guy, therefore, who in order to mess with languages and language, had a taste for a certain Joycean type that a colleague defined as almost schizophrenic, and that was symptomatic of him: wasn't this guy already practicing – more than being simply familiar with – the “play of language in the unconscious”?

But wasn't it precisely this “play of language in the unconscious” that Lacan had ‘rightly’ indicated to me as the field of knowledge to be supposed in the transference and, as such, what the analyst must be fundamentally aware of? No, because it was not I, the ‘unconscious’: I played with language, and these games were not *the play* in language with which the unconscious, rather than playing with me, at least played with my destiny.

In the very first few weeks of analysis, I don't quite know why, I found myself bringing to the sessions an Italian/French dictionary, not too big but pocket-sized. For whom did I bring it? Not really for myself, because I was following the analytic rule, lying on the couch. Was it then for the analyst? In a certain sense yes, but it was more a complement – or a supplement? – to the analytic dispositive: like a Rosetta stone, a monument to analysis as a work of translation, a monument to the translatable character of the play of language in the unconscious and to its emergence in the session.

The Rosetta stone did not last very long though.

Once I brought a dream in which, in a certain situation, at a certain time, I was making an *omelette*. In Italian, one would have said “I was making a *frittata*”. However, as I was speaking in French I said: “I was making an *omelette*”, a word which was the correct translation of the word ‘*frittata*’ I was talking about in my dream. But ‘*omelette*’ in my family's *lalangue* meant instead what in French we call a ‘*crêpe*’ [pancake]. As such the French expression ‘I was making an *omelette*’ resonated in the *lalangue* of the dream as if one had said ‘I was making a *crêpe*’. One must add that the sound of the word ‘*crêpe*’ resonates in my Italian *lalangue* with the series of words: die [*crepa*], to die [*crepare*] (but also fault, split, crack, etc.). So, saying in French “I was making an *omelette*” both evoked and removed at the same time the word ‘die’, which, like the French word ‘*crève*’ [*diè*], is the imperative form of the verb to die and in the substantive, means [in Italian]: fault, crack, crevice.

At this point the analyst said to me: “It's good that you brought me this dictionary, because I can see here that ‘to make an *omelette*’ means ‘to break something’, ‘to create a disaster’, ‘to get into trouble’. Up to then it was a matter of translation: the analyst had searched the word ‘*omelette*’ which translated into ‘*frittata*’. Then I searched ‘*frittata*’ and saw the locutions I have just cited. But the real interpretation was the one he gave me a bit later: “You might have already heard the saying “one cannot make an *omelette* without breaking eggs”...”

Breaking eggs – this is what matters in an analysis. This sentence connoted a dimension that no dictionary could contain. It introduced the dimension of an event, of an act, of something non-reversible, of a risk, of a decision. It was the mark beyond the field of translation where reversibility reigns, where it is always possible to pass from one language to another, and vice versa, although not without some remainders. At this point, I perceived that the aim of an analysis was not about making an inventory, nor about the *spelling* [in English in the text] of signifying epigraphs supposed to be written on the Rosetta stone, a monument dedicated to the dimension of an accord, of a bi-univocal agreement that I stopped bringing to my sessions.

From then on I could grasp that analysis had to do with what I symbolize with the expression 'breaking eggs.' Of course, there is breaking and breaking: there are the eggs broken in the Other's basket (according to the beautiful saying in Italian: 'to break eggs in the basket' or 'to break eggs in someone's basket',¹ the basket which is always, therefore, of the Other, whilst the eggs are of the subject. Or the repeated breaking of the past, with their subsequent waste. Or the breakage of the eggs for the analytic *omelette* – sorry...for the analytic operation, so that analysis does not remain the dream of an *omelette* made without breaking eggs.

In the work of the Cartels of the Pass in which I have participated I have focused my attention, I think, on precisely identifying the traces of those non-reversible breaks.

Translated by Chantal Degril

¹ The Italian expression '*rompere le uova nel paniere*' means to ruin the projects that someone has carefully planned for a long time. In English, it could be equivalent to the expression: 'Man breaks windows for a living'. [T]

THE PASS TO LALANGUE

Colette Soler
Paris, France

Under this heading we can ask what compelled Lacan's numerous references to *lalangue*, after 1970 and not prior, to situate the unconscious. A few words about this.

It was the change in his conception of the unconscious as adapted to the deficiency of the subject supposed to know: it is not discourse but knowledge, whose signifiers do not represent the subject but are rather coalescent with his *jouissance*, thus making not a chain but a series, the one by one, as well in the ephemeral formations of the unconscious – dream, lapsus – as in the fixations of the symptom. If these signifiers do not strictly speaking come from the discourse of the Other, they all the same come from what discourse is made of, any discourse that endures, namely the language [*la langue*] in which this discourse of the Other was conducted, and specifically that of the primordial Other.

It is I believe what founds the new and enhanced function that Lacan gives to *lalangue* after 1970 and which I designate as the “pass to *lalangue*.”

Now I am interested in the relation of languages [*des langues*] to *lalangue*. Indeed, there is a doubling: the singular *lalangue* of the Other is formulated in a particular idiom, French, English etc., since there are tongues with even different alphabets. Let us note that psychoanalysis was developed in homologous language [*langues*] types, and currently it looks for its marks in others, more heterogenous types such as Arabic, but especially today Chinese and Japanese. And we know that Lacan postulated that the unconscious function could vary according to language type [*langue*]. Hence a question that I will try to answer. What we name *lalangue* of the primordial Other is not to be confused with its spoken idiom, it's only a levy made on this idiom as a function of its libidinal cause. It only retains what is necessary from this idiom for its saying [*dire*], the saying that orders its own *jouissances*. But what it retains of the idiom is necessarily *a*-subjected [*assujetti*] to its capacities for equivoques and homophony which depend on the register of the heard. For a language [*langue*] to be contrary to psychoanalysis, which presupposes the interpretation of speech via equivoques, it would have to have none of these capacities but be completely univocal. I don't know if that exists, I doubt it, but obviously I can't seriously say anything about Semitic languages or Chinese.

So, having asked myself why Lacan applies his writing of *lalangue* – as one word – to the various languages [*langues*] as idioms, I find the answer there. I think it's to signify that a language, which is the basic instrument of everything that is formulated, is fundamentally composed of sound, therefore phonetic. All peoples without writing testify to this, with due respect to all the makers of dictionaries, I have *Litttré* in mind, and my thanks to Jakobson for his *Structural Phonology*. Lacan also strove to signify it through writing by neologising the heard, *discoudrome*, the *trumains*, etc. It's through sound that the first relation between the bodies of the mother and child is established, because the foetus in its amniotic bath already reacts to noises, to sounds. This is known. Chronologically, hearing is the first of the five senses, touch is second. Now, the machinery that an organism is makes a lot of noise, all kinds of gurgling, without us knowing what share the voice of the bearer, as we now say, the birth mother, has in this noise. In any case, this is what made Françoise Dolto believe that the mother's speech

entered the amniotic bath and fundamentally therefore the foetus already knew. With the more rationalist Lacan we can say rather that he has already received the sound vibrations emitted by the mother, which are certainly not yet speech, but which will remain in his speech after birth. Furthermore, it is striking to note that Freud in "The Ego and the Id" already underlined the primary function of the sound register, namely of the heard in the object relation.

To summarise, "The first said is oracular,"¹ yes, but it's formulated within a given language [*langue*], an idiom of which it is only a fragment. This fragment however accommodates the innumerable multitude of equivoques, homophonies and sonorous resonances which determine the impact, I should say the intrusion, of this Other that is the unconscious in the guarded speech of subjects and in their bodily jouissance. From then on, the mother tongue, in two words, is indeed the great reservoir of sonorous units from which both the singular *lalangue* of the original Others and the *lalangues* of the unconscious of descendants are made. This does not mean, however, that the unconscious are inherited, for the procurement of their own linguistic units happens through the contingent operation of their coalescence with jouissance.

Hence a question for us: does this new and late emphasis on *lalangue* mark the end of the unconscious structured like a language [*langage*]? Not at all in my opinion. The formula rather marks that the unconscious comes from *lalangue*, but that it is language. Cf. the 1973 Interview where this point is again strongly emphasised. In *L'étourdit* he reiterates that the languages [*langages*] of the unconscious emerge not from language [*langage*] but from *lalangue*, and moreover that these languages fall under the *not-all* [*pastout*], in other words no two are the same. Now, a language is a knot of signifiers and meaning [*sens*], which comprises the three dimensions. This is not the case with *lalangue* which consists of pure *moteriel* [*motériel*], where there are only numbers [*chiffres*], the ones of meaning, but without meaning. Besides, let's be consistent, the famous poem that I am which we rightly make much of, and even the knot of three dimensions, what is it if not language where the three *dit-mensions* are knotted?

Finally, since in fact psychoanalysis, by definition, uses the Freudian procedure, the unconscious has always been assumed to say something and only language can say something. *Lalangue* says nothing, we use it to say. It is sort of the instrument for saying. As for the analysand, it's clear that he comes to say something, even if he doesn't know what, he wants to be heard not only in the sense of ears but in the sense of understanding. The focus is on the saying with two questions: what is said but also especially why it says? This last question, whose key word at the beginning of an analysis is demand, introduces what Freud named as the dynamic and economic register, which we translate as desire and jouissance — drive or otherwise. The clinical focus is thus not on *lalangue*. Hence my question: in a psychoanalysis where it's a question of the analysand's saying that tells a story, therefore meaning, and in which we read the language of *his* demand in the singular, is there something like **a pass to *lalangue***? First question.

There is another more general question. Since psychoanalysis concerns itself with the productions and effects of the unconscious, it meets with the following problem: the *lalangues* of the unconscious do not all speak the same language. This is true for the two types of formations of the unconscious that are known to us. First, for the series dreams, lapsus, etc.,

¹ J. Lacan (2006) 'Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious', in *Écrits, The First Complete Edition in English*, Trans. B. Fink, W. W. Norton & Company, p. 684.

the ephemeral formations in which the unconscious worker, ciphering jouissance,² interferes with the intentions of the subject, but no less true for the stable formations which we call symptoms, whose constituent traits come no less from the idiom, from the common *lalangue*. The unconscious makes the ciphers pass, the outside jouissance Ones of *lalangue* – “dead wood” Lacan said – to the enjoyed, not dead Ones, these never in common. The question is to know if this is a problem for psychoanalysis.

I will develop a bit the first question: the question of the possibility of the pass to *lalangue* in the analyses themselves.

An analysis necessarily proceeds by meaning. The subject of consciousness is found in meaning, there he perceives parts of his truth. How then will the didacticism of the progress of an analysis which proceeds via meaning bring out the contingent words outside of meaning arising from the unconscious? It must of course be possible, the possible being the logical modality of “what stops being written”. The whole first part of the *Preface* replies to this question, positively indicating that the meaning cohering in language, or in other words, the race for truth can stop being written. There remains then the facticity of the elements that have surprisingly emerged, without the participation of the subject, in the lapse of a symptomatic formation of the unconscious. Lacan then says that when the search for meaning gives up, with the ones outside meaning that remain, we are in the unconscious, this unconscious which he first said, ‘without a subject,’ then real and made up of snippets of the *lalangue* specific to each. We must indeed conclude that for each speaker the specific words which he did not choose but which stand out in his various blunders are nevertheless his because they are coalesced with his jouissance. Unlike any other although for everyone... phallic since this is defined as the jouissance tied to words which “parasitises all the others,” according to Lacan's expression. Here there is indeed a possible pass to his *lalangue*, to the words of *his* unconscious since these are the words of his jouissance.

Lacan describes there a sort of epiphany of the outside of meaning of the unconscious, in which the one who is subject to it will only be able to believe in the end? But what end is it? If this is the end of the meaning of a lapsus, for example, the ends of this type are numerous in an analysis, they are reiterated to the very extent of the reiteration of these formations. This is furthermore what explains, I think, that sometimes at the end of an analysis we find the elements present at the very beginning. But an analysis is not judged from the ephemeral formations of the unconscious that never cease even after an analysis. It is judged from its effects on those other formations of jouissance that symptoms are, on what stops being written in the therapeutic effects in the banal sense of the term, and on the position of the subject with respect to what does not stop being written of the One of the fundamental *fixion* of jouissance, the One that makes up for the lacking relation. We can undoubtedly say about it, what Lacan says about the lapsus — when it no longer has any meaning, we are in the unconscious, we touch its real, on occasion referred to as its letter. The most opaque, the most immovable, the most indivisible, the most inalienable.

This brings me to the second question of the consequences for psychoanalysis of this recalcitrant to being grasped unconscious-*lalangue*. There are several aspects.

² J. Lacan (2018) ... or Worse, *The Seminar of Jacques Lacan Book XIX*, Trans. A. R. Price, Polity Press; and ‘Introduction to the German Edition of a First Volume of the *Écrits*,’ *Scilicet*, 1975, no. 5, pp. 11-17, trans. Jack W. Stone.

First, is this an objection to being able to be analysed in a language other than one's own and with an analyst who does not speak it? I have already noted that the difference is smaller than it seems with the usual analyses. Certainly, the analyst cannot grasp the equivoques from which the unconscious is constituted in another language, but the analyst who speaks the language [*la langue*] of the analysand does not in any case speak his private, intimate *lalangue*. He is unaware of what Lacan named the weight of his analysand's words, for the words of an unconscious are not necessarily rare words. He and his analysand are in this respect "disparate scattered people". In other words, they come under the 'there is something of One' [*y a de l'Un*], and therefore only the analysand can decipher his *lalangue* — even if the analyst and the analysand can pair up in the analysing elaboration, as Lacan points out at the end of the *Preface*.

Finally, is the impossibility of friendship with one's own unconscious an objection to the hystorization of analyses in the Pass? On the contrary, we can say that this is what necessitates hystorization. Hystorization is the detour through the story — and the story is always solidary with meaning — for lack of being able to testify to the unconscious outside of meaning. For this unconscious, there are no ex-combatants who can say "me — I was there, sir". We are therefore entrusted to the saying of the lying truth of letting what is not said be heard, or to induce what it is lying about.

Translated by Esther Faye

CONTINUOUS TRANSLATION

Elodie Valette
Montpellier, France

In my position of passer from 2018 to 2020, I listened to two Passes in a foreign language (English) and transmitted them in French (my mother tongue) to the Cartel of the Pass. It was a matter of transmitting, and translating, at the same time. It seemed to me then that – paradoxically – it was easier to transmit via translating than to transmit Passes that I had heard in French, as I had done before. Why so?

This contribution sets out from this experience and this question, shedding light on my/the function of passer.

Psychoanalysis invites a belief in the value of language [*langue*],¹ not as a means of communication, but precisely as a trace of the radical singularity of the Subject. It thus proposes, against all expectation, the setting-up of a dispositive of speech and listening between one who speaks a singular and unique language to another who does not understand it and does not respond to it either; it proposes such a speaking despite what Derrida called the "monolingualism of the other" (Derrida, 1996).

So what happens when, in the dispositive of the Pass, where it is a question of trying to transmit something of this singular language of the other, this language that is absolutely unfamiliar – in the sense of strange – what happens when, in addition, this language is expressed and heard in an idiom other than one's own?

As a passer in the dispositive of the Pass, it was evident very early on that the stakes of the transmission – the image I had of it – weighed heavily and made it difficult to listen (wanting to hear *everything*, for example), the reflective moment of preparing the testimony, and finally the subsequent testimony to the Cartel of the Pass, all threatened with being parasitized by the imaginary. These trials for the passer have been much commented upon and I will not revisit them here, except to underline the narrow path that nevertheless facilitates being a passer, and which consists, it seems to me, in accepting the reduction, the loss, the failure.

It is with this, I believe, that the gathering of testimony in a foreign language can assist. Far from impeding the dispositive, in the sense that the time-lag and the consecutive operation of translation might undercut the experience and drastically strip it of its truth, listening in a foreign language seems to me, on the contrary, to enable the passer to fulfill his function, perhaps to better fulfill it. How?

My experience seems to me founded on two liberating assumptions regarding this delicate function of the passer – firstly, the assumption of failure: translation impossible! Secondly, an adherence to the precise words reported by the passands, to the signifiers: translation nonetheless?

¹ "Language" translates "*langue*" throughout this text. [Ed.]

I want to develop these two points briefly by specifying what a foreign language does to listening.

To listen badly is to hear better. Because yes, in a foreign language, listening is not the same: in the comprehension of a language that is not one's mother tongue, there are necessarily words, allusions, that are going to escape, that do escape. There are cultural references that are going to escape. The listening is necessarily imperfect. It is naturally the case with any listening, inevitably partial, biased, but in the context of the foreign language, it leaps straight to the ears.

There is something else, which perhaps concerns me singularly. Despite having a very good command of English, one characteristic feature persists when I listen to someone addressing me: the effort required to listen with fluency involves turning off my inner dialogue. I don't think, I don't prepare a question, a response, I don't interpret; I just listen.

To accept this imperfect listening is in many ways to embrace one's position as passer, and to allow oneself to be traversed. It is also to renounce the transmission of the message as a whole, in order to assume the search for the transmission of a truth, perceived in addition.

Akin to the grapevine, the message, the letter, this object that circulates between several people, which will reach the addressee, will not be the same as the one that has been transmitted. On the other hand, it is to be hoped that a little of the truth in the message will arrive at its destination.

Within the framework of a listening that accepts not being able to embrace everything, what do we listen to? What do we keep?

I have made it a practice, during the various Passes I have heard, to take near exhaustive notes, many of them verbatim. In the case of English, these "verbatim" functioned as so many markers structuring the testimony, drawing out its logical thread. I took notes in a strange *mélange* of French and English, realizing afterwards that the notes in French concerned factual information that helped to set the scene (family information, etc.) whereas the notes in English consisted of strict quotations.

During the testimony to the Cartel of the Pass, given in French (itself translated into Spanish, or Brazilian for other members of the Cartel, and by others than myself), it was these "verbatim", these singular signifiers that structured my discourse. I cited them in English, and then proposed one or more translations that seemed pertinent to me. Sometimes, the members of the Cartel joined me in this search for the right word. What luxury! This is not exactly what one does when one reports a testimony heard in one's own language, the comprehension of the latter seeming to go without saying. These moments of translation were, I believe, moments of close attention to the singularity of the testimony of the Pass, to the precision of the words used. If the listening is partial, and assumed to be such, then putting the exact words and their careful translation into the heart of the testimony makes it possible to hear better, and to draw a truth from the logical thread. There is moreover an obvious subtraction, a withdrawal, a "minus-of-language" [*moins-de-langue*] that benefits the testimony of the passand and his or her singularity.

The experience goes beyond the strict problematic of the translation-transmission of the testimony into a language other than the one in which I had heard it. It makes me think more generally about the function of the passer. It makes me, in retrospect, go back to the

testimonies of the Passes that I have carried out in the French language, as much for the listening as for the transmission. What does being a passer involve? To transmit a testimony of a pass – isn't it, in every case, to hear a testimony in a foreign language, and to try and pass on something of its radical singularity? In every case, it is a matter of a foreign language, and of attempting a translation that "has the honesty to hold to an allusive imperfection" (Leyris, 1974).

To sum up, to hear and give an account of a pass heard in a foreign language is liberating. In order to underline the double distance introduced by the process of translation, I would say more precisely that two observations, however antinomic, come together in the experience. The first, "there is no risk that these words would be mine," frees one from the concern about inventing, interpreting, re-constructing rather than transmitting, about finding a thread that is not from the testimony but from what one wanted to find in it. The second, "no hope that these words would be theirs", frees one from the impossible quest for fidelity to the speech heard. This is not what it is about.

The allusive imperfection, which I have just evoked, is on the side of not knowing. As Trinidad Sanchez-Biezma de Lander wrote in *Wunsch* no. 4 in May 2006, the moment of the testimony is a moment in which one hopes that "a little truth will be grasped. A bit of truth impossible to render in its entirety". The radical foreignness of language seems to me to allow us to double the observation of the radical unfamiliarity of the language spoken by the other, and thus to work with this dimensional reduction.

As a good passer, I will conclude with the words of another. Emilia Malkorra wrote in *Wunsch* no. 4 in May 2006: "The only way for the passer not to be a contaminating element is precisely *not to be*. That is to say, to be able to put one's subjective destitution into play in the service of transmission. To be capable, during the time he exercises his function - and there is no guarantee, ever, that he will succeed in doing so – of not interfering with his imaginary, his fantasy. We expect that he can offer an empty place, where the testimony of the passand can be lodged and transmitted". We can indeed bring the position of the passer closer to one part of the analyst's position – excluding, of course, that of the subject supposed to know, which has nothing to do with the position of the passer: these two must be "sufficiently dead not to be caught up in the imaginary relation".² It is this position that the foreignness of language facilitates for us.

Translated by Deborah McIntyre

² Lacan J., *Séminaire III, Les psychoses*, 1955-1956, 1981, p. 256.

PASSING THE SAYING (*DECIR*) OF THE WORDS SAID (*DICHAS*), AND THEIR READING¹

Ramon Miralpeix i Jubany
Barcelona,
Granollers, Spain

Even if it is not the only thing that happens in analysis, fundamentally we speak. And in speaking there is the said (*dicho*) and the saying (*decir*), upon which the analyst may operate. If s/he can do so, it is because of the *con-fusion*² due to the convergence in *lalangue* of the productions through which the baby enjoyed its “lallation”, and what is attached to those productions: the productions – words – of the mother who in this way injects the Other of language, articulating it with those productions of the baby. It is from this moment and for this reason, that the word, any word, is contaminated from the point of coalescence between the One of that jouissance and the Other. To put it in another way, for the *parlêtre*, the word is embodied by definition.

Then, there is language. In fact, speech in its function and language in its field, require each other. The intertwining between speech and language is witness to the subordination of speech to discourse. We know that discourse can transform the sense of speech to the point of subversion: it is enough to listen to the way some politicians justify, in the name of freedom or democracy, the imprisonment of their opponents because of their words. Furthermore, we are only beings of language due to the fact that we speak, and in this speaking, speech is articulated in language. We have the material that constitutes it in the signifying chain, and as such, there is always a sign of jouissance that cannot be articulated.³

In the soup of spoken words, we have those extracted from “lallation” through the mooring of certain productions to the maternal Other, and we have the words that, coming from the Other because they, occupying the place of “what is said first” which is in fact what is heard first, have an oracular constituent function of the signifier S_1 , which from the genealogical determines the subject of the signifier.⁴

This first “said” of the Other, is apophantic,⁵ and must gear with the jouissance of the body, for which lallation is the paradigm of the fact, the real fact, of creating the bed along which the first words will flow. The apophantic ‘said’ heard from the Other and the apophantic saying, existential, are going to be deployed in the unconscious of language and of the real. And both foundations of the structure (the one that marks what is structured and what is excluded) will be the support of the two types of S_1 that the analysis will attempt to attain: those that give rise to the Ideals of the Other, which will be inscribed as Ego Ideals $[I(A)]$, and will braid the successive identifications on which the analysis must apply a layer of solvent; and the S_1 of the

¹ Panel discussion with Elodie Valette, Nadine Cordova-Nataili, president Marina Severini and Carmen Dueñas. Passing the saying of the words said [Words said (*Mots dits*), cursed words (*mandits*) are homophones in French].

² Miralpeix plays here with a double meaning, as in Spanish ‘con’ means ‘with’; thus ‘confusion’ and ‘with fusion’.
[T]

³ See Colette Soler. *Retorno a la función de la palabras*, Curso en el Colegio Clínico de París 2018-19. “Return to the ‘function of speech’, Course at the Clinical College of Paris 2018-19. EFHCL-IF EPFCL, p. 153.

⁴ Op. cit. pp. 156-57.

⁵ The apophantic refers to the existential, not the propositional.

One-all-alone,⁶ which accounts for the original, lost *jouissance*, the framing of which the analysis may attain.

It is about the Pass. On the first level of the procedure are the words actually said by the passand and those that were heard and how they were heard by the passers, but there is also the *parlêtre*, that is, its presence, with the modulations of the enunciation, with the image with which it is presented, and also with its body as a box that transmits and resonates, and thus, what was also transmitted through that image and that body. On a second level are the words of each passer, transmitted in a statement [*enunciado*] and an enunciation of their own, as well as the words that have actually been said. Also in this ‘transmission’ they are like *parlêtres*, with their image – this is a very wide space that goes from the supposed consequences by and for the passer (for example in terms of recognition), to the position in which s/he presents him/herself and from which s/he speaks: analyst, secretary, naïve And those passers, as *parlêtres*, also have their body as a box that transmits and resonates in their presentation of the passand to the Cartel of the Pass. From all this, from the ‘presentation’ of the passers as *parlêtres* and from the words that are said that will frame the unsaid – and there is both the superfluous and the impossible – the members of the Cartel must extract the saying⁷ of the passand and read⁸⁻⁹ in what is transmitted, from the formula of the fundamental fantasy to the devaluation of the identifications, to the de-supposition of a subject to knowledge, in order to attain the letter identical to the nucleus of *jouissance* of the symptom, and even the desire of the analyst ... or part of all of this.

If I say that the members of the Cartel must extract the saying of the passand, it may seem strange because the saying has an existential status, an assumption axiomatic to speech and language, and which, therefore, does not include any attribute upon which to make a judgement: there is or there is not. However, on the other hand this saying is continuously updated as the ‘go on saying’ [*ir diciendo*]. It is there, in that ‘go on saying’, where the elements that, without being included in what is said, cause and condition it, are being played, because the updating of the saying in the ‘go on saying’, would be closely related to the enunciation. But not only this, since the other side of the coin of the ‘go on saying’ is the ‘go on writing’ the poem of the *parlêtre* in the course of its life. Even beyond that, saying is the index that points to the original coalescence between *jouissance* and speech and language, between the One-all-alone and the Other. Then, to extract the saying of the passand would pass through the reading of the poem that has been written up until now, until the moment of the Pass, and that reading passes through the ‘medium’ of the procedure and what is expected of it without knowing what it is. In listening to the passers, something happens that is similar to what may happen during the reading of a good book, visiting an exhibition, listening to a concert, or at a dance show. It can be very beautiful, well constructed, or even boring, but in an instant –

6 “El Un-decir, por saberse el Uno-todo-solo, ¿Habla solo? Nada de diálogo, dije, pero este nada de diálogo tiene su límite en la interpretación” [“The One-saying, knowing itself the One-all-alone, does it speak alone? No dialogue, I said, but this no dialogue has its limit in the interpretation”], J. Lacan. ... or worse. Summary of the Seminar. *Otros escritos*, p. 577.

7 A. Nguyễn. Cuando solo quedan las palabras [When only words remain]. The saying that ‘rescinds its subject’ p. 110, and ‘Why carrying saying there? Because, in this way, with an x [*voix/voice*] or with an e (*voie/way*), you will have the possibility of encountering, of accessing the real’, p. 113.

8 J. Lacan. Postface to Seminar XI (*Otros escritos*) (on reading): ‘No estaría nada mal que leerse se entendiera como conviene, allí donde se tiene el deber de interpretar’ p. 530. [‘It would not be bad if reading were understood as it should be, where you have to interpret.’]

9 A. Nguyễn, op. cit. (On reading): “The subject forgets that he speaks and if he does not forget that he speaks, he forgets that another function is required and one not only reserved for the analyst: he speaks but he also has to read.”

while reading the book, visiting the museum, listening to the concert, or watching the dancers' movements – something happens, something that has, at the same time, continuity with what precedes it and yet marks a jump, a discontinuity, a hole, something that takes us onto a different plane. What happens, is not necessarily only the 'hystory' of the passand, but also its voids, its silences.

I think that what it is about is being able to read that something that jumps, that cut in the continuity of discourse, in which you can smell the real that cannot be said.¹⁰ The 'hystory' will surely have been able to account for the fissuring of the fantasy, the identifications, and the supposition of knowledge (*saber*) to the subject. Then, it will still be a matter of deciding whether what has happened 'unintentionally' – thanks to and despite the hystory – marks, unequivocally, the passage to the desire of the analyst, or the name of the symptom. And even after collecting that transmitted knowledge, being able to make something clinical out of it, that is, another knowledge by the simple fact of translating it into the discourse of speech, making use of language and sharing it, continuing to advance from one to one, to one, to one.

In practice there are some difficulties – and perhaps the lockdown has made them more prominent – such as the multilingual composition of the Cartels and the language difficulty between speaking beings of different languages, and sometimes, with very little knowledge of the language that the passer speaks. Without taking away all the value of that difficulty, rather in some way compensating for it, we must take into account at least two things that can counteract it: there are many analysands who are analyzed in a language that is not their own, and that, in most cases, is not an impediment for there being an analysis. A key to make that possible, in addition to the transference, is the fact that the analyst is not going to put the accent on the meaning of the said, but fundamentally on the real of jouissance at stake in the 'go on saying'. That accent is the same one that the members of the Cartel of the Pass must put on the passer's discourse. On the other hand, I think we can affirm that, in the same way that there is a French, Catalan, Italian or English *lalangue*, and beyond the jargon, there is a psychoanalytic *lalangue*¹¹ common among those of us who have taken the experience of analysis to the end, defined by being markedly aware of the equivoque through structure and the jouissance of the One, that can touch, resonate in the body of the members of the Cartel. By this I simply want to point out that, although it is much better to know the language of the passer, the members of the Cartel must, as far as possible, be placed in the mode of reader of what happens between the words of the passer, rather than in listener mode or the mode of the 'understander'.¹²

The other difficulty, the greatest, for the transmission from the passand to the passers, from the passers to the Cartel of the Pass, and above all, from the Cartel of the Pass to the School

10 At another time I had spoken of the consonant out of sympathy, as the string of an instrument sounds 'unintentionally' when a note is played on another instrument.

11 Isn't psychoanalysis the learning of this singular language forgotten under the attacks of the Other and of the phallic order of discourse? A.Nguyên, op. cit., p 108.

12 '... Perquè la poesia és, per a qui l'escriu, aprendre a escriure's ell mateix.

Per a qui la llegeix és aprendre a llegir-se.' Joan Margarit. Inèdit. Ed. Proa 2021. [Catalan]

'Porque la poesía es, para quien la escribe, aprender a escribirse él mismo.

Para quien la lee es aprender a leerse' [Spanish]

'... Because poetry is, for whoever writes it, learning to write himself.

For whoever reads it, it is learning to read himself.' Joan Margarit. Unpublished. Ed. Proa 2021.

and to the world, is the aporia of having to place on the plane of sense, what is of the order of the real.¹³ It would be much easier if we had a mathematical writing by which to unite symbolic and real, but at the moment this is not the case, and probably, it will never be, for one reason: the impossibility of untying (*desligar*) what is said, from the particularity of each experience. Every possible approach will be asymptotic. That's already a lot. In any case, the position that suits the member of the Cartel of the Pass is that of the analysand that has been told – as Albert Nguyễn would say – to *un-forget* the original saying that has supported the saids of the passand.

Translated by Ofelia Brozky

¹³ “There is the question of transmission of that analytic knowledge, and therefore of the act since it must be considered that the essence of transmission depends on it. The transmission of an unconscious knowledge, real knowledge, is efficient only if the analyst has taken the measure of this knowledge and its implications in practice and in the field of discourse”. A. Nguyễn, op. cit., p. 51.

SINGLE ROOT

*Nadine Cordova
Paris, France*

Introduction

I thank Elisabete Thamer for having asked me to try to say something on the theme of “Language(s) and the Pass”. What concerns us today had not raised in me any real questions until now. I admit that I never asked myself whether or not the different languages present in the Cartels of the Pass had an impact on the collection of testimonies from passers or on the nomination. The international dimension of our School and the oral and written translations that make the link made it obvious to me, and the Cartels of the Pass are part of this logic.

I want to emphasize that in successive ICGs, the subject of languages in the Pass is very present since it is included in the Internal Rules of the International College of the Guarantee and concerns only the passers. The latter must be of the same language as the passand or from one of the languages that the passand speaks. This means that at this stage of the procedure, the same language seems necessary for direct testimony. On the other hand, nothing is specified for the members of the Cartel, except by implication, since the different dispositives of the School, which cross several geographical zones and thus several languages, are represented there. This is a choice made by our School, a bet on this international dimension. If this can sometimes complicate exchanges, take a lot of energy and time and create frictions, it does take us out of our intra-territoriality, out of our ruts. It forces us to move, to rethink our functions; it makes us cross borders.

If this option provides an opening, I wonder if the presence of several languages in the Cartels of the Pass might not have another relevance? It is the translations *made* by members from within these ephemeral Cartels that I am now referring to. Will these translations not have an effect on the testimony of the passands? How to guarantee that the testimony has passed from one language to another? So then, language(s) and the Pass/dispositive ... does it or does it not pass?

Passer and translation

I have participated in several Cartels of the Pass and in spite of my complicated connection with foreign languages, I draw from this experience the following observation: whatever the language of the passers and the members of the Cartels, I was not bothered by hearing indirect testimony and participating in the elaborations. In each instance, we spent whatever time it took to arrive at a conclusion: nominated or not nominated. I was particularly aware of the attention paid by everyone, monolingual or not, to the transmission from the passers to the translators and to what was progressively emerging in the work of the group, in spite of, or thanks to, the crossing of languages. Why do I have a notion that it worked, that it works?

It seems to me that the meeting of several languages in the Cartel can strengthen the work on the passand’s testimony as rendered by the two passers. I would even dare argue that this encounter echoes, in a certain way, one of the functions of the passers in the dispositive. If the passer is an intermediary between the passand and the Cartel-jury, the translations are also an intermediary of a different kind. Indeed, the fact that some do not understand a language leads to scissions, to cuts in the already filtered text of the testimony, which obliges the Cartel to

stop, (re)specify certain words and phrases, clarify the imprecisions, formalize what resonates from a misunderstood or badly understood language, creating silences, addressing misunderstandings, even emphasizing them. The translations, made for the occasion by one or several of the psychoanalyst-translators, reduced, I believe, the possible driftings of sense in a language, and the fascination that a testimony could arouse. Could not the fact that several languages cross have the effect of subtly mobilizing the Cartel, if just a little bit, and of illuminating the testimony from different angles. “Translation” means “to make pass... from one language to another”, in short, a passer in the manner of the passer¹ who tries to pass on the testimony he has received. Inevitably in both cases, there is loss.

This double filter “Filter of the passers, filter of the translations” serves the testimony, I believe, for a filter is also a sieve. And in these lost, uncertain spaces, something can pass. Having heard another language in my childhood, even though I never understood it ... not everything can be caught by words, but can be caught by the senses, even more precisely by what resonates, as if it were actually included. And then, isn't the language of Lacan, when one becomes acquainted with it, at times just as strange as it is foreign and familiar? And the analyzing language, is it not here and there a foreign language for the analysand?

Relation to language

If I chose as my title “Single root”, it is precisely to try to determine what can pass from a foreign language. First of all, insofar as we speak, we have a common root, we are all submitted to castration, this is our common good, our lot, we are equal in this respect. And this common root pushes us to make a link. Yet we have the mysteries of speaking bodies. The effects of the hold that language has on the body are in each case singular. Because we have a body, different roots, castration always has an unexpected color, which renders our difference absolute, and which makes us feel this ‘alone’. Thus, “single root” gives us not only a point of attachment but also emphasizes a radical separation from others who come from the same place. Our roots also speak for us.

If I have chosen the term ‘root’, it is not only to emphasize that our language of origin affects us, but also to bring to light the presence of what remains of the material of the received language. Lacan said that the speaking being is “the humus of language”. If he employs this term, it is not simply a metaphor. We are the effects of language which would itself be nothing without encountering the living being. This means that the subject and his language thrust their roots into an apparatus, which is incarnated differently each time, with fragments that remain underground yet which act.

Should the international cartels authenticate *the psychoanalyst* in what emanates from this troubling root? ‘Alone’ and ‘root’ are, in my opinion, the two signifiers that encompass those who have experienced a turn without return in an analysis. When the elaboration ends in a conviction that the passand has come up against a root, dare I say an etymological root that perforates, should the Cartel not allow itself to be convinced? Paradox of the experience ... and of the Cartels of the Pass, which thus authenticate what is most enigmatic to catch: the desire of the analyst.

Hence, coming from this root that colonized and colored the language we speak all the way up to our gestures, each one of us has a sensitivity to his or her language of origin, and this means we do not speak the same language even within a common language. And we do not react in

¹ ‘*Passer*’, in French, also has the meaning of ‘smuggler’, a play on words that appears to be implied here. [Ed.]

the same way to hearing a foreign language, learned or not. Consequently, in the Cartels we find ourselves sharing a variety of languages and of affected bodies. So then, how are the members of the Cartel going to listen to the language of the passand via the passers and via the translations? What language will unite a cartel?

My answer is that in spite of everyone's language, sensitivity, culture, each one has chosen to be there with others to listen to what the language of an unconscious produced, and the effects that an analysis has had on a subject. Did it bring him to experience, to encounter his foreign language and that which makes a hole in his structure? Will something of the testimony cross the borders of passers, languages and translations? Will the cartel, forewarned of the misunderstanding fundamental to speech, acknowledge it?

In view of the above, it is up to the Cartel to neither let itself be lulled by the illusion of exact sense, nor to idealize, indeed be delirious about, the beyond of sense, but to follow step by step the text of the testimony with its texture, its logical times, its hiccups and its blank spaces, which are not without allowing affects and outbursts to come through. The Cartel thus oscillates between what is captured, what is a little more vague and what resonates from a singular root. And then comes a moment of reckoning: has there been an encounter or not, does it pass or not. One could say that the elaboration closes in and results in a precipitation, the Cartel comes to a conclusion. The effects of the translation will have found a place in the work of elaboration and participated in the conclusion. In fact, it seems to be that the presence of languages makes us frequent, touch, the real of structure a little more. At least, this is what I have drawn from my experience.

To conclude: I took a long time to realize that Lacan's School was not always international in the way it has always been international for me. So, in Lacan's time the juries had to be in French, yet wasn't nomination already on the agenda, questioned, even idealized? Today isn't the question always the same: why does a subject wish to occupy this place of analyst? Why does he present himself for the Pass? And what can the experience of the multilingual Cartels of the Pass teach us about the desire of the analyst?

Translated by Devra Simiu

CONCLUSION

Camila Vidal
Vigo, Spain

We have reached the end of the first part of this Meeting of the School: “Language(s) and the Pass”.

This title prompted, not without some surprise for the committee, some rather personal texts. Colette Soler's intervention perhaps allows us to give this its rightful place when she says: ‘Is the impossibility of friendship with one’s own unconscious an objection to the hystorization of analyses in the Pass? On the contrary, we can say that this is what necessitates hystorization. Hystorization is the detour through the story – and the story is always solidary with meaning – for lack of being able to testify to the unconscious outside of meaning.’

It has been a meeting with a common denominator: the confirmation of success in the constitution – innovative without a doubt – of the international, and thus multilingual, cartels as Elisabete Thamer pointed out in her introductory text.

Anastasia Tzavidopoulou's interesting work – our most recent AE – undoubtedly abounds in this first aspect, more structural if you will, of the “*solitude de la langue*”(solitude of language) found and renewed at each crucial moment of the treatment.

We've heard how the passage from one language to another, far from simulating a translation, “where reversibility reigns”, as Mario Binasco told us, is an impossible translation. It facilitates the ‘conquest’ of the one-saying, whether it is or is not “the result of a real that remains immutable from beginning to end”, the question posed by Josep Montseny, thus highlighting Colette Soler's assertion that “...only the analysand can decipher his *lalangue*”.

The second table approached, in different ways, the productivity of loss, of the hole, “being able to read that something that jumps” as Ramón Miralpeix said, lost spaces where something else could happen, the crossing of languages that allows us ‘to touch the real of the structure a little more’, in the words of Nadine Cordova.

I would like to highlight the interesting formulation of Elodie Valette that also points precisely to the new one-saying that occurs in the journey from one language to another: “no risk that these words would be mine,” “no hope that these words would be theirs”, for the liberating effect they produce for the passer, if one consents to that loss.

As I listened to the papers and debates being produced at the different tables, something almost forgotten came to my mind about the happy encounter that the non-existence of a good translation of Freud's texts in French – unlike in Spanish with the translation by López Ballesteros or in English with the *Standard Edition* – produced for psychoanalysis. It seemed obvious to me that Lacan's reading of Freud's texts in German – that ‘crossing of languages’ – had something to do with Lacan’s rescue of Freud’s saying and hence the possibility of the interpretation of his *jouissance*.

A fruitful failure that contributed to the creation of what we now call the Lacanian Field.

“Solitude de la langue”, solitudes reunited as Anastasia reminded us, which allowed not only, as she said, the rescuing of Freud's saying, but also the appearance of a new saying, that of Lacan.

Let us not forget that Lacan did not make a translation of Freud, nor was he in favour of one, despite deploring the existing one; nor did he promote any seminar on reading Freudian texts. He produced a one-saying that today we endeavour, for better or worse, to make present in the world, looking forward to what may occur, that something new may occur.

With this “choice of our School” we have then perhaps done as he did, without imitating him, and this is no small thing.

And perhaps we will be able to talk about some of this at the next round table, which will start immediately.

Translated by Daniela Avalos

IVTH INTER-AMERICAN MEETING OF THE SCHOOL

THE SCHOOL IN THE FACE OF URGENCY. RESPONSES, RESISTANCES?

OPENING OF THE IVTH INTER-AMERICAN MEETING OF THE SPFLF

Fernando Martínez
Puerto Madryn, Argentine

Nothing created appears without urgency; nothing in urgency fails to surpass itself in speech. Nor is there anything that does not become contingent here when the time comes when a man can identify in a single reason the side he takes...¹

“The School in the face of urgency. Responses, resistances?” is the title that we – my colleagues from the organizing committee, Sandra Berta, Julieta De Battista, María de los Ángeles Gómez, Beatriz Oliveira and I – produced together, one that calls us to this IVTH Inter-American Meeting of our School.

The ways and means of our entire practice was disrupted in the face of the COVID 19 global emergency. This event brought back to the psychoanalytic scene the reworking of notions and concepts which were somehow standardized as space, time, reality, fiction, virtuality, and a fundamental one above all: body.

In this context, the urgency of sustaining both our daily practice as well as the work of our School was also pressing, especially in the dispositives that make it function and justify it: the cartels and the Pass.

On the path that the colleagues who have been called together for today's working groups will take, we will be able to recognize in each other the will to sustain such functioning: on the one hand we will listen to the urgencies we analysts are used to working with, but also to the imperative urgency to survive, in this case, as a working community.

We have a table of our current ASs who will focus on the first aspect: what is urgent at the subjective level as a novelty, but also the aspect of resistance on the path of a singular treatment and the productions the Pass allows.

¹ Lacan, J. The Function and Field of Speech and Language in Psychoanalysis. *Écrits: The First Complete Edition in English*. Trans. Bruce Fink. New York and London, W.W. Norton & Company, 2006, p. 201.

Secondly, we have a table made up of members of the previous ICG, the current one and a member representing the CLGAL (Local School of the Guarantee of Latin America), whose work will address the issue around the following question: is there a push to the Pass? That question has arisen in our work meetings, and in the experiences of the Cartels of the Pass, but it also highlights what happens in the face of the urgency of the School to respond to the demand for a Pass, a question that also had to be reformulated for the continuity of the work. The question also refers to the haste to do the Pass, and to what often appears as an ideal imperative, the product of the work oriented to the School.

In the face of all this urgency, technology has made its orthopaedic contribution allowing us to place the body by removing it, paradoxically, from the danger of a physical encounter. Like all orthopaedics, it has enabled the missing member or part to function. This phenomenon has allowed many members of our community to work more closely together, but it has also reduced all the work to a single plane: that of the screen.

And here we are today on this screen in the purest style of Andy Warhol, who, according to the Argentinean philosopher Esther Díaz,

“anticipated the aesthetics of multiple video calls. Hands, faces, accidents and canned soups repeating themselves to infinity. Marilyn's photo is the same, but in each repetition it is different. Not only by chromatic variations, but also by spatial arrangement: the one at the top right is not the one at the bottom left and so on. This conceptual aesthetic conception comes to life in collective telecalls: work, educational, political, social meetings, orgies, masses, and other remote gatherings. Zoom shows many equal squares, but in each one there is a different image. The use of the body in virtuality is comparable to the loss of the aura in the epoch of technical reproduction.”²

What will be the next urgency that we have to attend to in our School?

Is the oversaturation of activities offered in a free online format a cultivator of the analytical discourse, or are those activities being offered as one more product to be consumed in the daily maelstrom [*vorágine*], without cut, without elaboration?

I venture to bet what our next urgency will be, which like any wager is impregnated with desire: I believe that our next urgency will be to recuperate the erotic of the encounter of bodies, those of flesh and blood; those who, in addition to talking, laugh, tremble, work, celebrate and sometimes also remain silent together. Perhaps the material encounter of speaking bodies in the same atmosphere is, in short, almost the only political act of resistance to the tendency to reduce human existence to the algorithm, the image and the number that this pandemic has let us glimpse.

Meanwhile, hopeful of the possibility of this re-encounter at our International Rendezvous in Buenos Aires next year, we open, in this way, the IV Inter-American Study Day of the School of Psychoanalysis of the Forums of the Lacanian Field.

Welcome to all.

Translated by Ofelia Brozky

² Díaz, Esther. *Nostalgia de la carne*. Published in the newspaper *Página/12* on November 10, 2021.

THE SATISFACTION THAT MARKS THE END OF ANALYSIS. AND SOME OF ITS RESISTANCES...

Alejandro Rostagnotto
Cordoba, Argentine

The mirage of truth, from which only lies can be expected (this is what, in polite language, we call 'resistance'), has no other term than the satisfaction that marks the end of analysis.

Since the main aim of analysis is to give this urgently needed satisfaction, let us ask ourselves how someone can devote himself to satisfying these urgent cases.¹

Introduction

For Freud, urgency is essentially the state or psychical work of the psychical apparatus which consists in diverting pain and re-establishing the pleasure principle. He makes it clear that the ego must seek to renounce immediate satisfaction, to defer the acquisition of pleasure, to endure certain pains and to renounce certain sources of pleasure. The ego *learns* to be reasonable and not to let itself be dominated by the pleasure principle, *adapting itself* to the reality principle.² From these precepts, English psychoanalysis, especially from Anna Freud onwards, wrongly infers that it is this function of the ego that the analyst must strengthen by making the ego strong. This orthopaedic and pedagogical mode is present whenever any analyst (not only of the English school) operates in the face of urgency in the role of *Ich*. It is not this misguided sense of urgency that I want to put before you. The pressure or *Drang* of the drive that urges us all equally demands full satisfaction, says Freud. It tries to repeat and re-establish the primary experience before which no substitutive or reactive formation will be sufficient. It urges forever as long as there is a living body to support it. In this sense, we can recall Freud's quotation of the words of Mephistopheles in *Faust* [Part I, Scene 4]: "Presses ever forward unsubdued".³

In the Lacanian field we know that moral pain, sorrow, grief, affliction, psychic pain show urgency as a subjective impasse due to the lack of resolution or processing of the cause of the formation of the symptom. Although we could include pain as a correlate of other affects, and fundamentally as a response to the real – a response no longer of the psychical apparatus, or of the soul as Freud called it, but rather a response of the *parlêtre*, as Lacan presents it from the seminar *Encore* onwards. When subjective urgency occurs, when there is nothing with which to sustain the scene of the world, when 'the soul ceases to know what it has known for a long time' (Seneca, *Troades*, or *The Trojan Women*), we can call it anguish, or an encounter with the real, registered by the speaking body. On the other hand, there is also a masochistic pain that is not necessarily articulated with urgency, which does not become urgent, but rather persists subservient to the fantasy, and ultimately sustains the Other by way of alienation or failed

¹ J. Lacan, Preface to the English-Language Edition of Seminar XI [*The Four Fundamental Concepts of Psycho-Analysis*. London, Hogarth and The Institute of Psycho-Analysis, 1977, pp. viii-ix]

² Freud, S. (1916-17) *Introductory Lectures on Psycho-Analysis*. Part III, Lecture XXII ("Some Thoughts on Development and Regression—Aetiology"). *Standard Edition*, Volume XVI.

³ Freud adds that the path towards full satisfaction is as a rule obstructed by the resistances that maintain the repressions. Cf. Freud, S. (1920g). *Beyond the Pleasure Principle*. *Standard Edition*, Volume XVIII, p. 42.

separation. It only becomes urgent when its dysfunctionality leaves the subject in a state of helplessness.⁴

The urgency that presides over [governs, or regulates] the analysis.

This particular type of urgency, the one that governs analysis, is different. It is *the urgency that marks the end of analysis and it consists of a satisfaction*. This satisfaction achieved, not-all, not-full, is to be distinguished from the variety of satisfactions that analysis provides, such as the satisfaction in the extraction of sense or, even earlier in the analysis, the satisfaction of formalising the demand. At different moments in the analysis, satisfaction is presented as a relief, as a palliative in the face of anguish – a remedy [*remedio*], imitation [*remedo*] or patch [*remiendo*] for the fading or obscure god, given that in the end they are all the same patch.

In my case, the satisfaction in the deciphering of the unconscious marked the longest season of my first analysis. Enjoying the meaning obtained, like pearls of truth, can make of us not much more than a mentally handicapped person, as long as the veracity of the subject supposed to know remains venerated, religiously idolised or fetishised. Eventually this formation of the unconscious loses its operability, becomes rarefied and is finally at the service of resistances, as Freud points out, as he resists the analysis of resistances.⁵

Nevertheless, the entry into analysis and the production of the subject supposed to know of the unconscious produce benefits (it is a good and it is necessary to point out its ethical value), such as extracting from the unconscious sense as the cause of the symptom, thus bringing about a relief of suffering. I stress here that it is necessary that this symbolic-imaginary experience become real. What cures us – the medication, the pharmacological agent – can be iatrogenic if its use is chronic. The extraction of sense from the symptom has no other *raison d'être* than to prepare the way for a course in the real. This aspect is not achieved by the denial of sense, or the production of senselessness, or the mere acceptance that there is no sense of sense, but rather an absence that sheds light on our origin in language and the jouissances that were knotted there from the beginning. Those are jouissances, satisfactions, which were fixed at the initial moment in which we grasped ourselves as beings of the word, of language. That is why it is necessary that sense be exhausted, worn out; and this is a prior stage necessary for the advent to the real of the unconscious. This fact is as mobilising as the unleashing of the unconscious, which enacts its sexual reality in the transference, at the very beginning of the analysis.

Opting for this real, for this Lacanian field, marks an ethical choice that entails reinventing oneself, reinventing the analysis and to a certain extent reinventing psychoanalysis. In this perspective, the subversion that analysis proposes entails a mutation of the subject supposed to know from the unconscious to the speaking being. The *parlêtre* must (ethical imperative) replace the subject of the unconscious and its formations, to allow for a bodily, sexed and drive-oriented ontology.

In my case, a whole season of analysis subjected to the deciphering of the letter as position of the signifier in the unconscious, as the sense of the Other, revealed a sensitivity or lability in getting into the habit of interpretation. As Lacan says, “if one [...] has ended up becoming

⁴ There is another experience of pain located at the level of the *parlêtre*. At this level or register of experience, perhaps the pain of existing is the simple fact of the price that the living being pays for inhabiting language, and not more than that; that is to say there is no plus in this case.

⁵ Freud, S. (1937c) Analysis Terminable and Interminable. *Standard Edition*, Volume XXIII.

accustomed to interpretation, it is all the more easily so given how for a fair while now it has been the done thing in religion.”⁶ I believe that it is in this same sense that we can say with Lacan *that what thought is subtracted from* (religious, scientific, university or neurotic thought in Freud’s terms) is the ex-sistence of the act of saying (*decir*). I underline then that the path of sense, if it persists steadfastly, will not be able to produce, to provoke... that there be a saying without a subject, a basic tool to sift the real. Hence this forbidden ex-sistence is because of an “on-tic resistance”.⁷

Some aspects necessary to arrive at the real of analysis

The analytic transference must give rise to an experience different from the initial one. The necessary subversion of the subject supposed to know is called mistake/equivocation [*equivocación*] of the subject supposed to know. Transference neurosis, as Freud taught us, is an artificial neurosis – almost a laboratory neurosis, one could say. The enactment of the sexual reality of the linguistic unconscious [*inconsciente lingüístico*] is a necessary artifice that must then be deconstructed, dismantled, like the scaffolding on which an architect’s construction rests. The snake of the real is not so easily caught. It is necessary to suppose a subject, but it is also necessary to substitute it with another advent.⁸

To equivocate [*equivocar*, also “to make a mistake”], to err, to fail the subject supposed to know of the unconscious is the opposite of achieving it, of realising it. To equivocate it is to exhaust its transient satisfaction so that another register, another way of becoming being, or of making oneself be, comes into being; that is to say, the capacity to make symptom (in a Borromean, *sinthomatic* sense) in the place where the transference took place. It is necessary to resolve the dynamic conflict and its monotonous wear and tear at the service of the fantasy in order to give way to new channels for *jouissance*, where bodily pragmatics, the knowledge of what to do there, offers a symptomatic outlet in accordance with ends.

Evidently, experiencing the unconscious as not known is not the same as experiencing it as knowledge in the real. I insist on this aspect of experience that implies a dimension that is not mere speculation. We know that in order to sift this real we need a handful of letters that littoralise that uninhabited horizon.

⁶ Lacan, J. *Autres écrits*, p. 335

⁷ [Note of the translator in the Spanish edition of *Autres écrits*: In French *on* is an indefinite pronoun that as such may indicate personal indetermination be it collective or individual. *On-tique* means, in French, ‘having tics’ and ‘making faces’. On page 360 of the Spanish edition. (T.)]

⁸ In line with this, Lacan refers to ‘my expression *parlêtre* [*hablaser*], which will replace Freud’s ICS’ (*Autres écrits*, p. 565). As I said to my colleagues at Pereira, the *parlêtre* is akin to a bodily pragmatics; it is the being that becomes a word, without religion, without science, only with One saying, or with its *diosir* (a saying that comes to the place of the guarantee or the god that plays dice). To speak of the experience of one’s own analysis – to testify to it – is a matter of the *parlêtre*, not of the subject, not of the subject of the unconscious, not of the clinical case (which is a fossil, a *remnant* that only serves to make a link and to support the saying of a saying). I am inclined to say that the function of the Pass in the Lacanian field is to give support, to support the object and to make of it the social bond of the *parlêtre*, to make *fixion* of it, to put us to the test of the *letrified object* [*objeto letrificado*]. The question is: to what extent are we willing to be a support – to bear – the object in the bond with others in a school? These *fixions* that establish a bond would not have been possible without the School of Psychoanalysis and it is to this School that I refer the result of the experience still in the making. The School of the Lacanian field perhaps puts us on the road to the function of the written (allow me an analogy between the written and the *autofixion* or *heterofixion* of the Pass) as my colleagues Matías Buttini and Fernando Martínez have proposed. This requires the transference of work defined as the enactment of the linguistic reality of the *parlêtre*, a reality that is written *fixionally*.

We need to equivocate, to err knowledge. If we do not equivocate knowledge, if we do not disarm its Oedipal argument, woven with passions, such as for example the basic passions of love and hate, we condition the analysand to an exit from the analysis due to weariness, tiredness, the undoing of the libido, something like a resignation, an insufficient failure. It is a different matter to equivocate as a proof of the errancy. Will something similar happen with referential knowledge?

Another important aspect for the advent of the real in the analytic journey is the extraction of the object from the field of the Other. This second aspect that I point out seems to me to be decisive in the analysis. If there is no subjective destitution of the analyst that allows the deconstruction of the Other, the object that makes the analyst exist remains untouched, inhuman. This pulsating object, eventually voice and gaze, underlies the whole analytic journey and is the hard core of the transference, and to reach it requires a gradual progression from analysis as a search for meaning to the *encounter* and then *production* of the letter at the heart of the subjective knot.

I could add to what I said about ontic resistance that there is also a resistance to the advent of the real. It is a resistance that is exercised against the emptiness of reference and of guarantees,⁹ thus seeking to maintain religiosity, neurotic credulity, aspects that lead the neurotic to make a church.

In my first analysis I found the greatest resistance in the refusal to take on the knowledge that is not known. The horror of knowing, which as we know painfully keeps the keys to suffering on hold and thus the fundamental fantasy, remains a producer of sense, feeding the masochistic position which is thus fortified (just like the symptom or the ego, which are equivalent). This impasse had as its correlate or accomplice the analyst who did not abandon his madness, that of believing himself to be the Other and persisting in occupying a referential place, debating sense with his analysand who was trying to decipher the unknowns of his jouissance. Perhaps confusing authorisation with authority, showing in his deviation that the analyst, if he is not abstinent, directs the analysand and not the treatment. This constitutes a practice of power that keeps the principles of this power veiled. In this context, the analyst is no more than a Civil Defence, a state organism to which one goes in the event of a catastrophe. A school of psychoanalysis of the Lacanian field can be nourished by this thrust in the dispositive of the Pass. There the urgency of saying can occasionally be formalised in the polyphony of voices that narrate and seek to infect – even if sometimes the joke heard is not well told, or the discretionary power of the listener does not manage to let himself be seized by some of the patrons.

For the passand it is a satisfaction to be able to make a link with the passers by means of the remains of an analysis, of one's own analysis, and with what was apprehended there. I find this aspect more human than the *pro* professionalism of the logic of the case. There is no case except in the case of saying it. The Pass is not a supervision.

⁹ The Lacanian text is enlightening on this point. This is a paragraph in 'La méprise du sujet supposé savoir' ['The misapprehending of the subject supposed to know'], *Autres écrits*, p. 335: '... (I'm playing on the word *on* in French, which I am making, not without some entitlement, a support for being, an *ôv*, an entity, and not the figure of omnitude: in short the subject supposed to know.) If one, the omnitude, has ended up becoming accustomed to interpretation, it is all the more easily so given how for a fair while now it has been the done thing in religion. [An English translation of this article can be found in freud2lacan.com]

It is the saying that can allow some logical inference, and not the other way round. Is it the echoes of the saying that make the body of a school? But this doesn't happen only in the Pass; it happens when there is a body that houses the fact that there is a saying. A saying and another saying, and another saying, and another saying and another... not only that of Freud and Lacan. Otherwise, let's think of a One school.

Translated by Leonardo Rodríguez

WHAT URGES... OR WORSE

Sandra Berta
São Paulo, Brazil

The organizers of these IVth Inter-American Study Days have proposed as a general topic “Urgencies, responses, resistances?” with the goal of debating our ‘current times’ and, for the SPFLF, in particular, with regard to the psychoanalytic clinic, the dispositive of the Pass, and our School. In this panel, we proposed the topic “Push to the pass? Between urgency, haste, and imperatives.” Certainly, in saying ‘push’ we can think of haste and of what could, eventually, impose itself as an imperative.

In both the themes for these Study Days you can see that there are questions. In the general theme, the question that is given priority is what we, analysts, understand by urgencies in psychoanalysis. In the theme for this panel, the question is focused on those who reach the Pass, therefore, on those who were analysands at some point. But one was not an analysand without having an analysis and a very particular relationship called transference, which, as Lacan said in “The Third”, includes the pair analysand/analysand-analyst. Therefore, the push, if there was one, does not surge in any context and often is affected by what I will call “the time of the end” of analysis.

In this presentation, I will refer to the specific question of this session, which I reiterate: Push to the Pass? The hypothesis I present to the debate begins with the following question: do the impasses from the time of the end affect – it is neither a sufficient nor a necessary condition – what we call the push to the Pass? Let’s consider the push as a force that acts as an impulse.

This hypothesis is the result of the debate we have had in the International College of the Guarantee this year. As we informed you in the series *Ecos Nova*, the current ICG decided to do its epistemic work by gathering the group of members together in monthly meetings. It is within this framework that Colette Soler proposed that each month one of the colleagues would be responsible for writing a short text sustaining any question that we could work on at the meeting. Even before the meeting, other colleagues would write brief responses to the presented text.

When I wrote this text, I centered my interrogation on a question on the time of the end of the analysis and, in particular, on the demand. I wrote then:

Why, eventually, after the fall of the subject supposed to know, does the analysand continue her analysis? What sustains her in this other than the power of the demand?

In fact, I was referring to the “fundamental demand”, so-called by Lacan in Seminar 19, ... *or worse*. I quote him: “I demand that you refuse what I am offering you because: it is not that [*parce que: c’est pas ça*]”.¹ The question knots the structural failure of the SsS that should lead to its fall by setting in motion the “truth operation” and the real at play in the repetition of the

¹ Lacan, J. (1972-1973) *O Seminário, livro 19: ... ou pior*. Rio de Janeiro: Jorge Zahar Editor, 2012, p. 79. [The Seminar, Book XIX, 1971-72: “...ou pire, ... or worse”, Cormac Gallagher, unpublished manuscript.] [T.]

demand, “it is not that”. We know Lacan localized there the function of the object *a* in the transference.

I also referred to the mourning at the end from the glimpse of the failure of the SsS and the reduction of the object *a* to the representative of representation of his analyst.² In that debate, there were several contributions about the mourning for this lost object. A mourning that is not comparable to other mournings. Lacan’s assertion that we highlighted refers to the following: the analyst shall bear the singular time of each mourning. As I wrote on that occasion:

If the “is not that” is an index of the object a, and if the analysis leads to desaiification,³ maybe in this time of the end, in order for the mourning to end, it should bear the effects of this object, that is, the effects of the wail of the real, effects that affect the analysand and also the analyst in his function, in his operancy.⁴

I added, regarding the time of the end and the mourning:

(A)synchronic and diachronic temporalities of the mourning. It is a time that is both delicate and difficult to bear. It is the time in which repetition presents itself with all its dignity. And it seems to me that the first one to be aware of it would have to be the analyst. It is possible that this decides the endgame.

In the same debate, we observed that the difficulties that the analyst finds in sustaining the misrecognition of the SsS are not the same in the course of an analysis and at the time of its end. At the time of the end, sustaining the condition of the psychoanalytic act (I’m referring here to the passage of the analysand to the analyst) means that we neither expel the analysand from his analysis, nor obturate with interpretations that would lead to the interminability of the so called analysis. Also, we consider that the mournings are singular and that the reasons for the time of mourning for each analysand are still to be debated. Crossing of the structural with the singular, once more.

If it is a fact that what urges in this final time concerns both – the analysand and the analyst – we could not make a direct link between these ends and the push to the Pass...

However, nor could we stop considering what we can call the “impasses of the end” and, particularly, as we are Lacanian psychoanalysts, those who have on the horizon a proposal of a Pass to the School.

In other words, what urges at the time of the end may affect – through the impasses that are presented at this time – the push to the Pass, haste and, finally, the mistaken interpretation since there is no obligation to go through the Pass, even though the School’s offer is there. It is an offer that was previously a demand, and Lacan’s proposal to the analysts of his School. The Pass was proposed for analysts to be able to say what was produced for them in an analysis. And if the School is a School of Psychoanalysis, it will be put to the test by what is gathered from these experiences.

² Lacan, J. (1972) O aturdido. In: *Outros escritos*. Rio de Janeiro: Jorge Zahar Ed., 2003, p. 489. [T] [*L’étourdit*, *Autres Écrits*, Paris, Seuil, 2001.] [Ed.]

³ Lacan, J. (1969). O ato psicanalítico. Resumo do Seminário de 1967-1968. In: *Outros escritos*. Rio de Janeiro: Jorge Zahar Ed., 2003, p. 375. [The Psychoanalytic Act. Overview of the Seminar of 1967-1968, trans., Cormac Gallagher, unpublished. [T] [“*L’acte psychanalytique*, *Compte rendu du Séminaire 1967-1968*” *Autres Écrits*, Seuil, Paris 2001, p. 379. “*Desaiification*” at the end of analysis means a “dis-*a*-ification”. As Lacan says on p. 379, “The analyst is made of object *a*. Is made, to be understood as: is produced; from the object *a*: with the object *a*.” This refers to the traversal of the fantasy $\$ \ll a$ and the fall of the analyst, thus revealing the *a* as cause of the subject’s desire] [Ed]

⁴ “*Opérance*” [operancy] is a neologism coined by Lacan in Seminar XV, “*L’acte psychanalytique*, (1967-1968), [T].

We know there are no imperatives with regard to the offer and the demand. This false final binomial analysis-Pass can become an imperative and we need to be aware of it. I believe that affects analysands and analysts.

About the analysts, I refer particularly to the AMS. It is expected that they can indicate passers to the dispositive. In our School, we have been debating for more than 20 years the delicacy implied in designating a passer precisely at this time that one supposes to be the anteroom to the end.

About the analysands, haste frequently takes place at the end, which does not always refer to the analytic act. We cannot deny – from experience – that sometimes there is the intention to resolve in the Pass what could not be resolved in the final time of the analysis.

Ultimately, both on the side of the analyst and on the side of the analysand, we have to be aware of what may function as an imperative, which takes us to a major paradox. Which one? If we consider that at this time of the end something of the non-existence of the Other appears, this does not mean, in itself, the absence of the subject. By conjecture, at the end of the analysis, we would not expect the subject to be alienated with regard to an imperative of the end. That would be nothing more than a demand from the Other and, consequently, its consistency. Finally, we may consider this would not be the horizon of an end of the analysis.

Anyway, it seems to me that it is necessary to differentiate “haste” and “act”. In both cases, one knows *a posteriori* only. In the dispositive of the Pass, we can eventually circumscribe some consequences of the act and other consequences of the haste of “forced ends”. It is a fact that something of forcing operates at the end of the analysis. Let’s say: there is forcing at the time of the end of analysis.⁵

However, the question is: why does it interrogate us? Because of the nomination of the AS? Personally, I can say that the ASs teach about the experience and about the function. In any case, it seems to me that what is underlined with this question to the School is not simple, namely, the point that is reached in an analysis can affect how each analysand – who will soon authorize himself as analyst – can sustain the end of the analyses that he directs.

To conclude

What urges... or worse. If we take into account that what urges in a fundamental demand, as well as the mourning for the object, can transmit something of the *One saying*, then analysts can treat this urgency for as long as is necessary for the analysand. Is it possible that if we are affected by this we will have in the forefront of our minds the question of this panel: the Push to the Pass?

Translated by Gabriela Costardi

⁵ “Forcing” is in English in the original [T].

THE SCHOOL IN THE FACE OF THE URGENCY OF OUR TIMES

Beatriz Maya (Latin America North), Leonardo Leibson (Latin America South),
Dominique Fingermann (Brazil), Maria Vitória Bittencourt (Brazil)
(CLGAL 2020-21) (CLGAL 2020-21) [Local Committee of the Guarantee for Latin America]

“The School in the face of Urgency. Responses? Resistances?” is the theme that brings us together for this Study Day.

1.

It is not only that the times we live in are times of urgencies; in the case of those who demand something from us in addressing a psychoanalyst, it is not a matter of urgency in the sense of eagerness for an answer, but they always appear when suffering affects a *parlêtre*. However, COVID has created a new urgency: that of sustaining the clinic and psychoanalysis at all costs. It has also created the urgency that our School preserve its dispositives on a permanent basis.

As far as the CLGAL is concerned, our work has continued despite the vicissitudes brought by the pandemic. Electronic resources have allowed the School to continue with the task of sustaining Lacanian psychoanalysis in the world. As for the intension – which is the framework of our *raison d'être* as Committee of the Guarantee – the demands for a Pass continued to arrive in the form of virtual interviews with the consequent discussions between the members of the Secretariat. Also, the meetings between passands and passers were held in the same way. So the responses to what might be called demands to the Secretariat have been received.

As for the possible resistances, they could be thought of in relation to the means used, and we can only give an account of the demands for the Pass that we receive. We have no way of measuring the resistance to this mode of encounter.

The important thing is that the School was not paralysed. It has continued its work on all the fronts that have been assigned to it. In the case of the demand of candidatures for the positions of AMS, electronic media has allowed a greater exchange between the Forums of America. The opening of activities to anyone interested in listening to colleagues, and to those who want to submit their ideas, their theses, and their hypotheses to a dialogue, receive the benefit from the electronic media, which has enabled a broader knowledge of the possible proposals.

But we have a specific question: “Push to the pass? Between urgency, haste and imperatives.” We consider that the push to the pass is given by what happens in each of the candidates, what they live as urgency or need to pass on something that has a certain moment. Perhaps this is what Lacan conveys to us here:

“It is to them [the passers] that a psychoanalysand, in order to have himself authorized as an analyst of the School, will speak about his analysis, and the testimony that they will be able to receive from the very heart of their own pass will be of a kind that no jury of agreement will ever collect.”¹

¹ Lacan J., *Proposition of 9 October 1967 on the Psychoanalyst of the School*, in *Analysis* no. VI, 1995, pp. 1-13.

Precisely what an ending can precipitate in terms of real or desire is what is passed on to the passers and this has the time of lightning. If the passer requires freshness, does not the passand also?

“The pass is something like lightning,”² says Lacan. The word lightning can refer us to the phenomenon that illuminates while creating shadows at the same time, but also to a time that passes in an instant.

There is no imperative for the Pass in our School; it is a choice made by the candidate.

2.

Returning to the question formulated, we can propose that the freshness that Lacan refers to and that the passer surely requires is also expected from the passand; or perhaps, it is more a refreshment. This is what emerges from the work of returning to what an analysis has been, his own, the one in which, as analysand, he travelled a path that knew how to lead to an ending. This produces a knowledge that does not constitute a guarantee, but which nevertheless marks an indication of that ending. The proposal of the Pass as dispositive consists in the transmission of something of that knowledge.

In this sense, the function of the Secretariat insofar as it accompanies the formulation of the demand for the Pass, sanctions it as such, provides the means for that demand to be poured into testimony and that this testimony continues its evolution towards the Cartel of the Pass. Virtual media has produced this, has shown it to be possible.

We could ask ourselves if the lack of the co-presence of bodies introduces any modification in the functioning of the dispositive. We know that, as mentioned at the beginning, analyses have been sustained in the framework of the pandemic. We also know that this has not been possible in all cases, and that the fact of continuing by telematics did not always mean that everything continued in the same way as before. In certain situations, new difficulties and resistances have been generated, but it is almost impossible to attribute that to the medium itself. However, in other cases, on the contrary, it would seem to have made things easier, even promoted the demands and the entries into analysis. What appears clear, as we have been considering up to now, is that this did not stop introducing some modifications in the way the analytic dispositive is sustained.

Then, the question surfaces about the possible changes in the dispositive of the Pass, given all the complexity it entails, since it is carried out without the presence of bodies, without the travelling that it usually involved and without everything that a face-to-face meeting enables to unfold. Those facts do not invalidate its functioning; they only introduce the question. And perhaps it allows us to understand why, at the beginning of the pandemic, and given the possibility of these encounters, the various levels of the dispositive of the Pass were suspended, to be taken up again only towards the end of 2020, but exclusively in a virtual way and not without the consent of those who participated in it.

² Lacan J., *Sobre la experiencia del pase: acerca de la experiencia del pase y de su transmisión*, 3 de noviembre de 1973, En *Ornicar?* No.1 Ediciones Pretel; Barcelona, 1984, p. 31 a 40.

[Congres de l'École Freudienne de Paris La Grande Motte, November 3, 1973 1 Intervention dans la séance de travail « *Sur la passe* » Lettres de l'École freudienne, 1975, n° 15, pp. 185-193. In his intervention "On the Pass", Lacan cites the words of someone who had been through the Pass who said: *la passe c'était quelque chose comme l'éclair*. Ed.]

Only as a speculation, given that we do not yet have enough elements of judgment to formulate a more elaborate or accurate answer, and from contemplating the experience of recent months, we could risk saying that there are no substantial or substantive changes when sustaining the dispositive by these means. It is still early, as we mentioned, to evaluate whether there are alterations, both in the number of demands for the Pass, as in their eventual development. However, we could guess that the fundamentals of the dispositive, as well as the inclusion of bodies in psychoanalysis, have not so much to do with their material coexistence, but with what emerges from those bodies, circulates and, sometimes, knows how to fall.

We conclude by reiterating that the dispositive is there to receive urgencies, which are singular, to give the possibility that the dispositive of the Pass be ready to listen to them and be able to contribute to what matters most in our School: to advance psychoanalysis.

Translated by Ofelia Brozky

ON HOW THE PREVIOUS ICG FACED WHAT COULD HAVE BEEN A CATASTROPHE

*Ana Laura Prates Pacheco (Brazil), Andrea Hortelio Fernandes (Brazil),
Beatriz Maya (Latin America North) and Vanina Muraro (Latin America South),
ICG Members (2018-2020)*

“Push to the Pass? Between urgency, haste and imperatives”, is the theme on which we were invited to participate in this meeting. I am here representing the work done by my colleagues Vanina Muraro, Andrea Fernandes and Ana Laura Prates, as well as my own in order to write this text with four sets of hands. We proceeded as in cartels; each one contributed their thing, their reflection, the product of an impactful experience, the one that we lived in this ICG 2018-2020 due to COVID.

Nothing escaped the disaster of the pandemic, not health, or economy, or relationships, or our own experience, which was confined along with everything else. But we decided not to be in quarantine, we put our desire in the service of continuing the work already initiated, with the certainty that something had to be done to keep our School alive. This reflection brings the echoes of what our labor was, of the questions we were faced with, of the decisions already agreed upon with other colleagues involved in this process of our School. The differences did not result in impeding the Pass, and what is new about it, from continuing its course through ways that we would have never thought of and for which we will have to get new teachings and new ways of thinking the reinvention of psychoanalysis.

Let's see what Vanina Muraro tells us about imperatives:

“An imperative may come from different sources. We usually associate this notion with the Superego because of the Kantian root of the Categorical Imperative that Lacan illuminates when referring to the Sadean maxim. In Lacan's reading, Kant and Sade are two equivalent expressions in terms of their position regarding desire and jouissance. The Sadean maxim that the libertine has the right to slander his neighbor at his whim, strictly obeys the requirements

of Kant's imperative. Both Sade's proposal and Kantian morality are samples of the same sadism: in one case directed at third persons, and in the other towards oneself.

"However, the imperative may hide a dimension of haste, of that which pushes toward a resolution; when something constitutes an enigma, one of its essential characteristics is that it is about an enunciation that incites deciphering, a half-saying which, in a hasty manner, summons the other half to be said. In Seminar XVII, *The Other Side of Psychoanalysis*, Lacan affirms that the enigma is an enunciation and that revealing it will bring consequences. It is about something that 'presses us for a response the name of a mortal danger'.¹

"We will see below why it was urgent to answer the enigma of the oracle of Delphi in the tragedy of Sophocles' *Oedipus Rex*, to which Lacan refers. The city of Thebes, once powerful and fertile, was mired in misery and plague. Since the death of King Laius, inexplicably, a devastating force made children and animals die and prevented the growth of fruits that were planted in the soil. The priest, accompanied by the multitude, addresses Oedipus with a plea for his help.

"Faced with these calamities, it is indispensable that the King – who on another occasion was able to reveal the enigma that subjugated Thebes – put his ingenuity in motion and revealed who King Laius's murderer was. The journey through this passage of Sophocles' tragedy situates the enigma far beyond a simple game of ingenuity; it is an enunciation that resonates on a point of suffering and that, inasmuch as a mystery, concerns the subject in his suffering. We quote, in what follows, the response that Oedipus gives to his believers after the demand of which he is the object:

Worthy of pity are you, my sons! They're known to me, for I am not ignorant of the diseases whose remedy you ask me for! I know well you all suffer, although none of your suffering equals mine. Each one of you feels your own pain and not the other's; but my heart suffers for me, for you, and for the city; and in such a manner that you will not find me given to sleep, but know that I have shed many tears and meditated on all the remedies suggested by my sleeplessness (Sophocles, 430 a. C.: 14-15, Spanish edition)".

Colette Soler, in her text "On interpretation" goes back to the dimension of the enigma, a truth whose latent knowledge must be produced by the listener in relation to the act.²

"This dimension between the imperative, the enigmatic character and the act is the one that we can articulate in the demand for the Pass and the desire to give testimony. The imperious push to tell, within the dispositive of the School, of a singular experience with no other guarantee than the certainty of it not being without consequences."

What Vanina brings us is a reminder of what moves in psychoanalysis: the solution to the enigmas of jouissance that, after going through an analysis, in some, pushes to be told, with the need then for there to be someone who can hear. It is not then an imperative of the kind of the Superego; it is another class of imperative, the one that benefits the School. Let's see what Andrea brings us regarding what needs be passed on, what of the *parlêtre* is urgent in the Pass.

¹ Lacan, J. (2007[1969-70]) *The Seminar of Jacques Lacan, Book XVII, The Other Side of Psychoanalysis*. Trans. R. Grigg. New York and London, W.W. Norton & Company, p. 103.

² Soler, C. (1984). "Sur l'interprétation". Dans AA.VV. (1984). *Acte et interprétation*, Buenos Aires, Manantial, 1993.

“With the pandemic, analysts were called to respond at the height of the subjectivity of their times and went on to practice psychoanalytic treatment virtually and with more frequency. COVID-19 made us confront sanitary determinations that touched everyone and that isolated us; we were confined as a measure to contain the dissemination of the virus. Lacan calls attention, in the seventies, to the fact that ‘the discourse of science has unbreathable consequences for humanity.’³ The online treatments reaffirmed the potency of psychoanalysis as an ‘artificial lung’ thanks to the fact that analysts sought out methods that would safeguard the possibility of continuing to give treatment to what there is of the real in the symptom as an event of the body. The symptom as an event of the body is a tributary of the notion of *lalangue* formulated by Lacan also in the seventies. Therefore, it is possible to affirm that the real, proper to *lalangue* and to the *parlêtre*, is directly articulated with the future of psychoanalysis and this can be glimpsed in the testimonies of the Pass.

“The maintenance of the dispositive of the Pass in pandemic times, implied that the Cartels of the ICG listen to passers via the Zoom platform. It was quite a lively experience. In spite of the virtual resource, language could animate the body of the speaker, by way of the gaze and the voice. This has a relation with *lalangue*, which in Portuguese we write *alíngua*. This is an equivocal: there is the universal of the spoken language, the tongue, and at the same time it alludes to object *a* in what it remits of the singular affects of the episodic substances in the *parlêtre*, given that *lalangue* is nothing more than ‘an accidental encounter between the word and jouissance produced according to the capriciousness of contingencies of the first years of life.’⁴ The coalescence between S1 and S2, in an incarnated One in *lalangue*, when worked upon in analysis through free association, reveals that language is an elucubration of knowledge about *lalangue*.

“Often the testimonies of the ASs are initiated by an allusion to *lalangue* and to all sorts of enigmatic effects that summon the subject in an analysis to reposition himself before the Other of language. Knowing how to do with *lalangue* may come to be configured as a movement, a push, towards the Pass. Then it becomes imperative for the Cartel of the Pass to listen to the resonances of the relation of each subject with their own *lalangue*.”

Even if Andrea reflects on a particular matter of those committed to the Pass, she reminds us that for some this imperative comes from *lalangue*. But it is really Ana Laura Prates who is the one who leaves us with questions to go back into discussion. Let's hear her thoughts on the urgency of the Pass.

“The fundamental question that orients me is the resumption of the purpose of the Pass, which is inseparable from the formation of the analyst and the transmission of psychoanalysis. This was its novelty in the history of the analytic movement. It is necessary to consider that the Pass is neither a transcendental experience outside of the world, nor is it exempt from the conjunctures of the century. The world is going through an extremely critical situation. Knowing how to do with the Pass, in this moment, seems to me less of a technical or technological problem and more of an ethical decision. I think we need to ask again: the Pass, for what? Lacan did not invent it in the name of certain subjective urgencies, but to keep alive the concern about what an analyst is and how does he come out of a psychoanalysis that has been taken to its end. I understand that he bets on the collective elaboration of a singular act.

³ Lacan, J. *Le coq-héron*, Paris, 1974, n°46/47, pp. 3-8., available at <http://aejcpp.free.fr/lacan/1973-07-00b.htm>

⁴ Soler, C. *Lacan, o inconsciente reinventado*. Rio de Janeiro: Cia de Freud, 2012, p. 51. [See Colette Soler, *Lacan — The Unconscious Reinvented*, Trans. E. Faye and S. Schwartz, London, Karnac, 2014. Ed.]

The School has the urgency of listening to the testimonies so that psychoanalysis can be renewed starting from each singular experience. In such a way that listening to the testimony of an act through which a new analyst comes, before it is forgotten, is an urgency for psychoanalysis. An urgency so that psychoanalysis, in the words of Freud, will not turn into 'the future of an illusion'.

“In this moment it is inevitable to be faced with the paradoxes posed by this virtual dimension, made possible thanks to the Internet, which in no way is reduced to the imaginary. Could we be open to a critical revision of our concepts of real and virtual, worked on by Lacan from the beginning of his teaching? Then it would not be reduced only to the window of fantasy, but be thought of as littoral, or like a topological notion of vicinity, thus writing the borders and links with the symbolic and the real, beyond the frontiers of the states that colonize and the walls that segregate? Do we conceive of the space/time of the *parlêtre*, or in truth, do we still operate with a Kantian conception of space and time as being *a priori* to language? Would we be ready to renounce our established knowledge in order to – who knows – let ourselves be taught by a new experience? Do we want to run that risk? Wouldn't that be a good destiny for the Pass, beyond wanting the nominations? Perhaps this is an opportunity that these new times are offering us. Which will be our bet in the Lacanian Field?”

Ana Laura summons us to a serious reflection that aims beyond the mere discussions of who is right or wrong, who is still an analyst or not, and if it produces a change both in thought and position as well as in the practice itself, this would place the matter outside the ideals sustained by the very same analysts through the years. This is not about being in antagonism, but rather about being faced with practical effects that came from an event in the world. Then it is about taking the decisions that allow the dispositive to continue, our practice, and therefore, our School.

Our School did not crumble to the ground like many other enterprises did, ours is sustained by the desire that gathers us around the same ethics, the one that deals with the discontents in civilization; it stands, it continues despite us all, despite everything.

Translated by Gabriela Zorzutti

URGUET DIEM NOX

María de los Angeles Gómez Escudero
Puerto Rico

Urguet diem nox – the night pushes and urges the day – said Horatius Flaccus, and with this he announced, in his third poem, the force of the inescapable and the pressure of what does not cease to insist. Freud spoke very early in his work of the *not des lebens*, or urgency of life, that urgency that led him to outline the impossible pacification and the complex framework of satisfaction for the human. Thus urgency can be located between desire and drive. For Lacan, urgency is also that of the drive and of speech, but also that which should relate to satisfaction at the end of the analysis. And our fourth Inter-American Meeting of the School, precisely entitled “The School in the Face of Urgency. Responses, Resistances?”, has allowed us to listen to the reflections of dear colleagues and participate in crucial debates for our Inter-American community.

We have asked ourselves: What value and place should we give to the urgencies that were precipitated and revealed by the COVID-19 pandemic and the consequences (*secuelas*) derived from it? What challenges have we each encountered in this unprecedented context that we are experiencing? What have been the responses? What to say about the resistances, ours, at this juncture? How to sustain the analytical dispositive? How to sustain an epistemic work? How to sustain the activities of the School? How to allow the dispositive of the cartel? How to situate ourselves between what needs to be sustained and the consideration of the unprecedented? How to sustain the heartbeat of the School there, when everything pushes us to stop and wait?

The works opened a range of reflections and questions about the crossroads – both personal and institutional – that concern the ways of doing and thinking about the clinic; ways of thinking and attending to urgencies; the ways of sustaining and sustaining oneself in desire; the ways of cultivating the social bond and the work of the School. There are many theoretical challenges that have been opened for thinking about the question of time, space, links, the body, life and death. This time and its crossroads have summoned us, provoked and at the same time pushed us to rethink the epistemic, clinical, ethical, and even technological but also political challenges to sustain our unique work and to sustain the dispositives of the School and our common work.

The fruitful discussion that was generated during the Inter-American Study Day of our School has left us all with multiple challenges but also epistemic and clinical ways to continue working. In the reflections of the first table of the Study Day, for example, the starting point was the interrogation of the Freudian sense of urgency, and then outlining the edges of urgency in the Lacanian field: urgency as a subjective impasse and also subjective urgency in the encounter with the real. But, above all, the urgency involved in the analysis, the urgency of the beginning, but also the urgency that governs the end of the analysis. The discussion allowed the outlining of the differences between the fetishization of the Subject Supposed to Know and its fall; the distinction between the deconstruction of the subject of the unconscious and what it means to live in a body; of what it is possible to think about the urgency, or its absence, of a body present at the end, to glimpse the end of the analysis. The discussions also addressed the question of the Borromean body, and the question of the

mourning at the end of the analysis, in counterpoint to those other mournings throughout life. A central issue at this first table, referred precisely to Lacan's indication to connect the urgency with the satisfaction at the end of analysis.

The discussions that emerged from the presentations at the second table were also fundamental. Among the topics that emerged: the question of haste (to do the Pass) and its ways of its braiding with certain imperatives and ideals, but also with the question of urgency. The challenges were also discussed, as well as the resistances and the urgencies that emerged from taking the dispositive of the Pass to the virtual, in the face of the unprecedented situation. The standards of the dispositive were discussed and the difficulty of sustaining them in the situation introduced by the pandemic and lockdown. The discussion highlighted the importance of considering that the Pass does not have to do with subjective urgency but with another urgency, a fundamental distinction for the future and support for the School's dispositives.

It is clear that we are still on the journey being traversed by the experience of COVID and the endless quarantine that we have all had to experience. Both in the clinic and in the dispositives, the experiences have been articulated and are accumulating, and have been followed by reflections but also actions have been oriented to sustain the analytical work and the functioning of the School's dispositives. Given the challenges the current situation poses for us, time is needed to ponder and understand the different and new urgencies that psychoanalysis faces, as well as the unprecedented ways of attending to them. We could say that, beyond the therapeutic urgencies we find ourselves dealing with more and more in offices and clinics, there is another urgency that concerns us here today. It is one that we have tried to account for in our reflections, with our presence and with our actions. An urgency that involves support for the dispositives of the School, the cultivation of work ties and the future of psychoanalysis. We are committed to a School that welcomes and channels the urgency of saying; we are committed to betting on the common elaboration of the singular in the living space of its dispositives. A School whose urgency invites the display of desire. A School that perhaps, as was brought up in the discussion, resonates with the polyphony of the voices of those who support it. A living School that beats to the rhythm of each one of the experiences that nurtures it, shapes it and outlines its future.

Luis Izcovich said that part of the function of the dispositive of the Pass is to configure itself as an option for the community of those who consent to the loss that will not be obturated, counterbalancing the One that obturates the hole. It would then be about discovering new ways to bond starting from the subjective destitution of each one, integrating the experience of the said destitution into the experience of the School. The elaborations of the Cartels of the Pass flow and converge within the ICG and sustain the recognition of the singular and its framework within the collective. There, the epistemic reflection is relaunched, which is enriched and also tested each time. There is, however, an urgency that what happens within the organs [*instancias*], radiates to the community of analysts of our School so that it functions as a community of experience. An urgency that would have to be translated into an "injection of energy" as Lacan said in his closing text for the Study Days on the Cartels of the EFP. I think there is still a lot to be invented there.

Thank you to those who have shared their reflections and thank you all for joining us on this beautiful afternoon of work.

Translated by Daniela Avalos

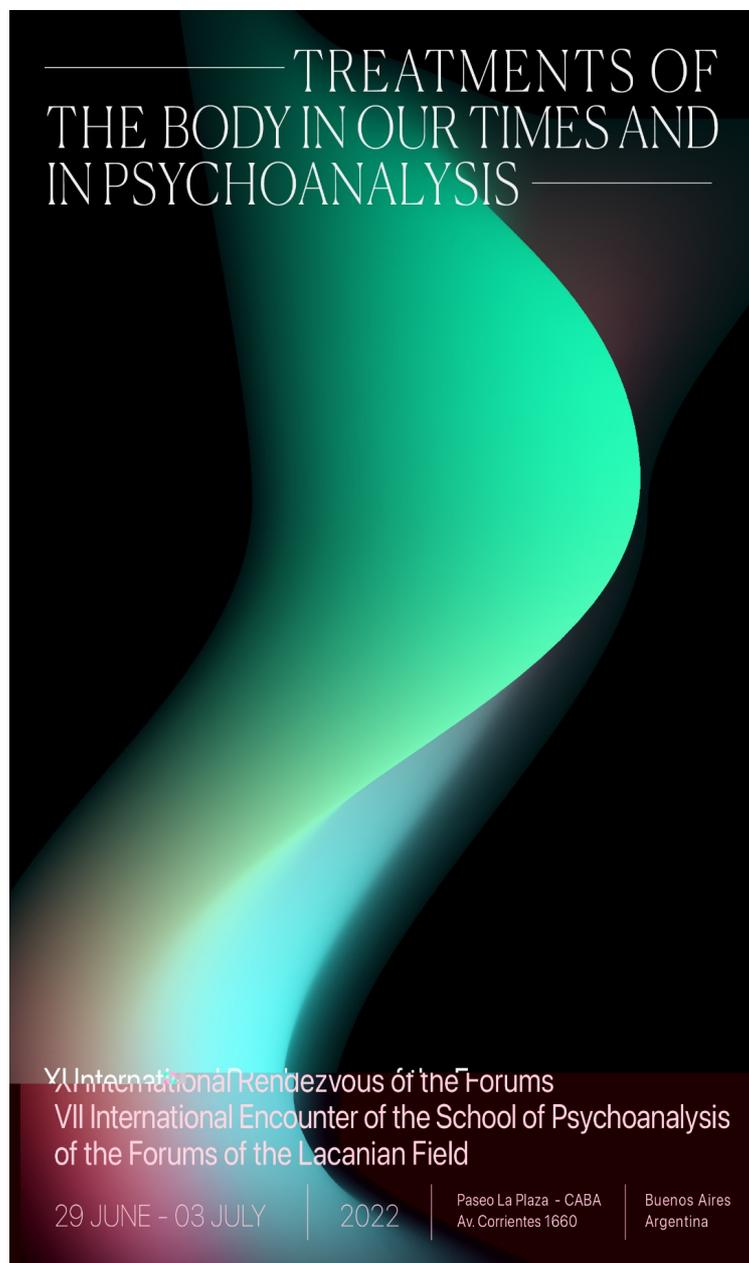
FORTHCOMING EVENTS

VIIth International Meeting of the School

“THE PASS TO THE ANALYST”

29 June – 3 July 2022

Buenos Aires, Argentina



**2nd Study Day of the School for the Intercontinental and
Bilingual Cartels of the CIOS**

17 September 2022

By video conference

**“Thinking psychoanalysis in the intercontinental and
bilingual cartels”**

**Vth Interamerican Symposium
of the Forums of the Lacanian Field
24 – 25 June, 2023. San Juan, Porto Rico**

“Segregation and singularity”

Study Day of the School

**IIIrd European Convention
14 – 16 July 2023. Madrid, Spain**

Study Day of the School

“The imperative of the social link”

Study Days of the IF

“The ethics of singularity”

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FRENCH TRANSLATIONS

KELLY VARGAS GARCIA, NOELIA LUZAR.

SPANISH TRANSLATIONS

XABIER OÑATIVIA, BITTORI BRAVO, FRANCISCO JOSÉ SANTOS GARRIDO, ANA ALONSO, MANEL REBOLLO, KELLY VARGAS.

PORTUGUESE TRANSLATIONS

BEATRIZ CHNAIDERMAN, ELYNES BARROS LIMA, LEONARDO PIMENTEL, LUCIANA GUARRESCHI, LUIS GUILHERME COELHO MOLA, MARIA CLAUDIA FORMIGONI, MARIA LAURA CURY SILVESTRE, MARIA LUISA RODRIGUEZ, MIRIAM PINHO, TATIANA ASSADI, ZILDA MACHADO.

ITALIAN TRANSLATIONS

SUSANNA ASCARELLI, MARIA LUISA CARFORA, ROBERTA GIACCHE, ISABELLA GRANDE, LYNETTE LOBO, DIEGO MAUTINO, MARIA ROSARIA OSPITE, MARIA DOMENICA PADULA, LUCREZIA RICCIONI, CRISTINA TAMBURINI, FRANCESCA VELLUZZI.

ENGLISH TRANSLATIONS

DANIELA AVALOS, OFELIA BROZKY, GABRIELA COSTARDI, CHANTAL DEGRIL, ESTHER FAYE, CARNEY LEE, DEBORAH MCINTYRE, LEONARDO RODRÍGUEZ, SUSAN SCHWARTZ, DEVRA SIMIU, GABRIELA ZORZUTTI.

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