

XII « RENDEZ-VOUS » OF THE
INTERNATIONAL OF THE FORUMS
VIII INTERNATIONAL MEETING OF THE
SCHOOL OF PSYCHOANALYSIS OF THE
FORUMS OF THE LACANIAN FIELD

1 - 5 MAY 2024

AN
XIETY

HOW
TO MAKE
IT SPEAK?



MAISON DE LA CHIMIE
28 BIS RUE SAINT-DOMINIQUE
75007 PARIS - FRANCE

VIII° MEETING

OF THE SCHOOL OF PSYCHOANALYSIS OF THE FORUMS OF THE LACANIAN FIELD – EPFCL

MAY, 2, 2024

Maison de la Chimie – PARIS

KNOWLEDGE AND IGNORANCE IN THE PASSAGE TO THE ANALYST

Opening N°8

From the knowledge of the analysand to the desire to know

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"It was necessary to add there the cry of a supposed humanity for whom knowledge is not made because it does not desire it.

There is no analyst if that desire does not come to him, that is to say that for that reason he is the waste of the aforementioned (humanity)". ^[1] Lacan, J. "Italian note".

The fundamental knowledge that comes into play in the analytical experience is that of the analysand, the knowledge of the unconscious, which from the origin, keeps the marks of the jouissance of *lalangue*, as well as the traces of jouissance accumulated throughout the existential journey, written in the body of the subject. Regarding the desire to know, Lacan first spoke of the desire of the analyst between 1958, in "The direction of the treatment and the principles of its power", and 1967, in the "Address to the EFP". In Seminar 15 "The psychoanalytic act" (1967-1968), he develops the concept of the analytic act, seeking to detach it from the subjective connotations of the "desire" of the analyst, and two years later, in Seminar 17 "The other side of psychoanalysis" (1969-1970), he formulates the four discourses, one of

which is the discourse of the analyst. Three years later, in the "Italian Note" (1973), he refers again to a desire of the analyst, and it is then that he speaks of the desire to know. Now, it is not about "having knowledge", but rather a desire to know what is not known, the cause of one's own horror. If the desire to know must drive free association so that in the end, knowledge about the cause comes to the place of truth, the analyst must want to take charge of the operation and know how to "be waste".^[2] Finally, in his last seminar, Lacan once again links the desire of the analyst with knowledge. There he asks himself if it is about knowing how to operate, and he answers: "It would be completely excessive to say that the analyst knows how to operate. What would be necessary is for him to know how to operate appropriately, that is, to be aware of the importance of the analysand's words, which he undeniably ignores".^[3]

Could a thread be drawn between the marks of jouissance linked to *lalangue*, and the unconscious without a subject that is constituted from there, at one end and at the other, that desire to know that can arise at the end of analysis? With regard to the various meanings of 'the desire of the analyst', what elements of knowledge do they include, and what type of knowledge is it? And the analytic act, and the discourse of the analyst? Can the subjectless knowledge of the becoming analyst, inevitably linked to the real of his jouissance, not come into play in his work as a psychoanalyst? How can this knowledge be linked to the analysand's knowledge? Finally, what can be said about the passage from the analysand's knowledge to the analyst's desire to know, based on these considerations?

Translation: P.P. Arévalo / Correction: S. Schwartz

[1] Lacan, Jacques. "Nota italiana" (1973), en *Otros escritos*. Buenos Aires: Paidós, 2012, pp. 328-329.

[2] *Ibid.*, p. 329.

[3] Lacan, Jacques. *El Seminario, Libro XXV: El momento de concluir*, clase del 15 de noviembre de 1977. Inédito.