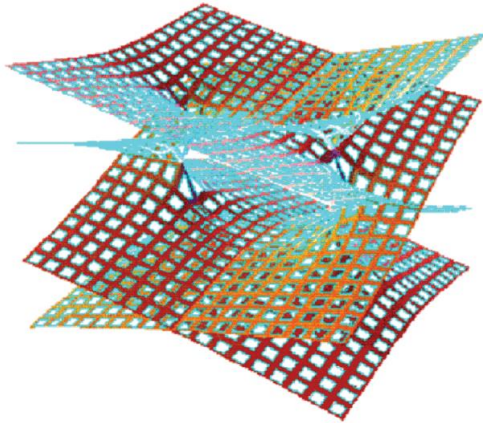


WUNSCH 24

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

March 2024



WUNSCH

Number 24, March 2024

“SINGULARITY, PASS AND THE SOCIAL BOND”

Vth INTER-AMERICAN STUDY DAY OF THE SPFLF

23 June 2023, Puerto Rico

“THE IMPERATIVE OF THE SOCIAL BOND”

STUDY DAY OF THE SCHOOL OF THE IIIrd EUROPEAN CONVENTION

14 July 2023, Madrid

**INTERNATIONAL BULLETIN
OF THE SCHOOL OF PSYCHANALYSIS OF THE FORUMS OF THE LACANIAN FIELD**

EDITORIAL

In *Wunsch* 24 we have gathered the contributions to the SPFLF Study Days of the School that took place in San Juan, Puerto Rico and in Madrid, Spain, during the months of June and July 2023 respectively.

You will find the series of texts arising from the SPFLF’s Inter-American Study Day of the School, ‘*Singularity, pass and social bond*’ in the framework of the Vth Inter-American Symposium of the IF- SPFLF. You will also find the series of texts arising from the SPFLF Study Day of the School, ‘The imperative of the social bond’ in the framework of the IIIrd European Convention of the IF-SPFLF.

Our work in the ICG 2023-2024 has been to compile, coordinate the work of translators and order the material we have in order to widen its circulation in the community of the IF-SPFLF. We present here this Bulletin, which can only become, with your participation, an effective instrument of exchange and debate.

What does psychoanalysis have to say about social bonds? This is a question that weighs in a large number of the texts that make up this new issue, which is an occasion to honour the working links between colleagues from so many different areas and languages that make up our School.

Without further ado, I wish you good reading!

Carolina Zaffore
IGC 2023-2024
Secretary for the Americas

Vth INTER-AMERICAN STUDY DAY
OF THE SPFLF
“SINGULARITY, PASS AND THE SOCIAL BOND”
23 June 2023, Puerto Rico

PRESENTATION

SINGULARITY, THE PASS AND THE SOCIAL BOND

Ana Laura Prates and Alejandro Rostagnotto

Language, the condition of being for every human, alienates, creates otherness, intrusively imposes a before and an after, establishes the *Ichspaltung*, as Freud would say, or subjective splitting as Lacan expresses it. But this generality that defines us as speaking beings inhabited by language says nothing of singularity as unrepeatable, outside of repetition, and outside of the re-repetition of principles (of action and identification, for example), and is therefore of the order of the One, of the unpredictable, of uncertainty. It is an unprecedented dimension, it cannot be predicted because there is no model for it; the previous model, whether we call it a fantasy or a symptom, is no longer the reality principle.

If singularity and uncertainty are so closely linked, how can we imagine a politics if politics by definition points to the common good, to the general? How can the transmission of the singular experience of an analysis be possible to the extent that each individual, each singular individual re-invents psychoanalysis? Assuming this paradox is essential, it is a problematic starting point that leaves open any conclusion or universal affirmation. What is needed for psychoanalysis is a politics that accommodates this not-all.

The invention of the pass brings to the heart of the training of psychoanalysts the challenge of bearing witness to precisely what is most unique about an analysis, and its articulation with the desire of the analyst. The pass also implies sustaining the social bond of the School – that not-all set made up of the scattered and ill-assorted elements that can only be counted one by one. From the intimacy of the pass in the clinic to the Pass in the School, there are effects that affect and imply the responsibility of the School's analytic community: the AMS, the passers and passands, as well as those who occupy positions in the DEL and the ICG. These effects become public, especially when a transmission is extracted from the testimony that allows an AS to be named.

Our Study day of the School of the Inter-American Symposium invites us to think about the contingency of a social bond 'free from the need for a group' through this original link that we call the pass. To this end, we have the contributions of Beatriz Oliveira, a representative of CLGAL, our inter-American DEL. The work of Glaucia Nagem, a current member of the ICG, brings her experience of the Cartel of the Pass. Maria Victoria García and Stella Casanova talk about their role in the function of passer. And finally, we have the testimonies of ASs Elynes Barros and Constanza Lobos.

Translated by Susan Schwartz

THE OTHER SIDE [REVERSE] OF THE EVENT [O AVESSO DO ACONTECIMENTO]¹

Elynes Barros Lima

*Psychoanalysis is a chance,
a chance to start again.²*

Lacan

According to a dictionary, a chance is ‘A situation that, regardless of anything else, is favourable for something to happen or to come true. A sign that a desire can be realised or has the conditions to be so’.³

In mathematical terms, the concept of chance is similar to that of probability. “The word probability comes from the Latin *probare* (to prove or test). Informally, probable is one of many words used for uncertain or unknown events, and is also replaced by words such as ‘luck’, ‘risk’, ‘bad luck’, ‘chance’, ‘uncertainty’, ‘doubt’, depending on the context in which they are inserted”.⁴

In Mathematics, “The calculation of probability associates the occurrence of an outcome with a value that varies from 0 to 1, and the closer the outcome is to 1, the greater the certainty of its occurrence. The calculation of probability is a division between the number of cases favourable to the occurrence of the event and the total number of possible cases”.⁵

I’m reading Georges Bataille’s book, *Inner Experience*, and I stopped at the Preface where there is an explanation by the translator, Fernando Scheibe, about the choice of translating the word ‘*chance*’ in French as ‘chance’, when it could also be translated as ‘luck’ or ‘good luck’; but he keeps ‘chance’ because for Bataille, chance is a notion linked to risk. ‘The will to chance’, Bataille’s concept, is *a will to put oneself entirely into the game*, and not about having the luck to win it, in other words, a will to play the game without caring whether you win or lose.

In his lecture ‘Place, origin and end of my teaching’, Lacan observes that it wouldn’t be a bad preparation for psychoanalysts to practise a bit of mathematics because there, the subject is fluid and pure. What is at stake is the notion of subject, which Lacan calls the ‘subject function’, arguing that the end, the purpose, of his teaching would be to bring psychoanalysts up to this function: “psychoanalysts who are capable of fulfilling the function known as the subject”,⁶ who know *how to play the game with the subject*.

What would this ‘subject’ be, then? Lacan explains: it is a subject according to language that is purified “so elegantly with mathematical logic”.⁷ But for this purification to take place, it is necessary to establish the transference – to play the game.

In Seminar XI –*The Four Fundamental Concepts of Psychoanalysis* – Lacan calls the “presence of the analyst” the manifestation of the unconscious in the form of a temporal pulsation motivated by the insertion of

¹ Editor’s note: Throughout this paper there is a play on the ‘the other side’ referring to the title of Lacan’s Seminar XVII, *The Other Side of Psychoanalysis*. This English translation of the title differs from that in the other four languages of the School which translate Lacan’s “*L’envers de la Psychanalyse*” as ‘The Reverse of psychoanalysis’. We have maintained the translation of the Portuguese ‘*avesso*’ as ‘the other side’, rather than ‘reverse’ in order to keep the connection with the English title of Seminar XVII.

² Lacan, J. *My Teaching*, trans., D. Macey, London, Verso, p.76. This text is available as a PDF on line.

³ In: [Chance - Dicio, Dicionário Online de Português](#) pesquisado em 01/06/2023.

⁴ In: [Probabilidade – Wikipédia, a enciclopédia livre \(wikipedia.org\)](#), pesquisado em 01/06/2023

⁵ In: [Conceito e Cálculo da Probabilidade - Toda Matéria \(todamateria.com.br\)](#), pesquisado em 01/06/2023.

⁶ Lacan, J. ‘Place, origin and end of my teaching’, in *My Teaching*, op. cit., p. 43.

⁷ *Ibid.*, p. 44.

the signifier; but not only that, since this presence also presents the closure of the unconscious, which is lack, Lacan tells us, always at the precise moment of the good encounter.⁸

“The transference is the enactment of the reality of the unconscious ... the reality of the unconscious is sexual reality”.⁹ The nodal point of this relationship between sexual reality and the unconscious is desire, which, articulated to demand in signifying terms leaves an indeterminate residue that insists, unsatisfied, impossible, unknown.

In his paper ‘The Dynamics of Transference’, Freud asks himself what causes the transference during analysis and what role does it play? Freud says that the transference is established not only by conscious anticipatory ideas, but also by those that have been retained or are unconscious. Freud calls these ‘unconscious retained ideas’ repression and trauma.

You see, the establishment of the transference, which the ‘presence of the analyst actualises’, brings the original trauma to light.

Lacan says in *My Teaching* that “one thing in particular strikes me: the psychoanalyst does not realise the decisive position he holds by articulating, *nachträglich*, as Freud puts it, a deferred action that establishes the truth of what came earlier. He does not really know what he is doing in doing that”.¹⁰

Lacan recaptures the Freudian *nachträglich* to show not only the temporality of the unconscious actualised by the presence of the analyst, but also the responsibility of analysts in the face of it. In *Function and field of speech and language*, he emphasises the effects of this presence, even in order to discern what the psychoanalytic experience is about: “in psychoanalytic anamnesis, it is not about reality, but about truth, because the effect of full speech is to reorder past contingencies, giving them the meaning of needs to come, as constituted by the scarce freedom through which the subject makes them present”.

It is the psychoanalyst, with his presence, who brings to light, through the *nachträglich* effect, the whole unconscious dialectic ‘that which founds the truth that preceded it’, according to what Freud described in the case of the Wolf Man.

What strikes Lacan is the precision with which Freud locates the traumatic scene in the case of the Wolf Man, reconstructed from the date of his birth – on Christmas Day – and his first outburst of anxiety between 3 years and 3 months and 4 years. What happens in this time – the construction of the infantile neurosis – is the same thing as a psychoanalysis, Lacan tells us: “namely it accomplishes the reintegration of the past and it brings into the play of symbols, the *Prägung* itself, which here is only attained through an effect that is retroactive ‘*nachträglich*’ as Freud puts it”.¹¹

Lacan says that “Freud demands a total objectification of the proof when it comes to dating the primary scene”, but he assumes that without the primary scene, all the resubjectivations of the event that are necessary to explain its effects at each turn in which the subject is restructured, the many restructurings of the event that occur are *nachträglich*, *a posteriori*.

Lacan says that the ‘Freud event’ was his discovery of the function of the unconscious and not only that, also the suspension of celestial rotation, radically off-centring the axis from which things rotate.

We can say that it is an ‘event’ [*acontecimiento*] that inaugurates psychoanalysis, imprinting a highly subjective time in the history of the subject. “The event remains latent in the subject”, Lacan tells us, “it cancels out the time to understand in favour of the moment to conclude, which precipitates the subject’s

⁸ Lacan, J. *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, trans. A Sheridan, ed. J-A Miller, London, W.W. Norton & Company, 1981, pp. 125-26.

⁹ Ibid, pp. 149-150.

¹⁰ Lacan, J. ‘Place, origin and end of my teaching’, op. cit., p. 46.

¹¹ Lacan, J. *The Seminar of Jacques Lacan, Book I, Freud's Papers on Technique, 1953-1954*, trans. J. Forrester, New York, Cambridge University Press, p. 191.

meditation towards the meaning to be decided of the original event". Lacan emphasises that the time to understand and the moment to conclude are logical functions.

My event took place in two times but considering that the first original time was inaccessible, I'll call the second time what happened around the age of 5, and the third time an event at the age of 7, which re-signified what happened at the age of 5, where anxiety, inhibition and symptoms erupted for me in that order. At least that's how I articulate what happened.

I consider the second time to be the mark of this event because it was through the anxiety experienced in the third time that I experienced the separation from the Other that had already appeared in the second time. However, I only came to name this feeling of near-death as anxiety many years later, in analysis. What happened to me in that second time I named 'abuse', 'sin', because of what happened in the third time with my sister.

As an adult, I went to seek help. At first it was because of a fault in the other, and now, only later, because the signifier 'sister' was shaken. To the fault revealed by the traumatic childhood sexual encounter, I responded with the signifier, 'sister Elynes' [*bermana Elynes*]; that's how I tried to represent myself and account for my subjective division.

'Sister Elynes' supported the gap opened by the trauma in various ways. I was the 'sis' (*sis/mana*), the name given by the Other to take in my sister, who was two years younger. The 'sister' therefore inaugurated this family bond and at the same time gave me a place. It also had a religious meaning, since I was born into a protestant family.

I say that I 'sought help' because I didn't realise that the person to whom I addressed this request was an analyst. So, I made an appointment with the person who would be my first analyst – there have been three – but before I went to see her, I learnt that she was going to speak at a round table and I went to hear her so that I would have a minimum reference. In truth, I don't remember anything that was said that afternoon; I don't even remember the topic of the talk, but in the middle of her presentation she made a slip of the tongue: "Freud was talking about... sex; sorry, I was going to say... But yes, Freud talked about sex".

In this first time of analysis, the sexual trauma is actualised in the transference, and through the *nachträglich* effect the past is made present by this lapse on the part of the analyst, bringing to light the failure. The failure was about this: the sexual.

A dream that marked my entry into analysis provided the coordinates of what was at stake:

I dream that a girl is walking alone down the street. She realises that a man and a woman – it seems to be her parents – are after her with sticks to beat her with. The girl goes into a house to hide, but suddenly she starts to go into labour. An animal is born, a kind of skunk.

This dream also marked my move from Petrolina (a city in the interior of Pernambuco) to Fortaleza and the beginning of my second time of analysis with another analyst. A colleague who referred her said: "She's a Freudian", so sexuality was still on the agenda.

It wasn't until a third time of analysis, with another analyst, a 'detached' analyst (*décollé* - 'cool' / 'despegada' – *independent*), or as she herself interpreted my demand: 'D'Escola' [Of the School/detached], that it was possible for me to localise the issue. This was due to the presence of the analyst as 'a saying no', deviating from the expected answer: where I demanded to be 'cool', to be a 'cool girl', she answered: "d'Escola".

Over the years, this way of responding has led to the construction of a soundtrack made up of the assonant reverse of 'descolada' [detached], decanted from the twists and turns around the sayings: debris, deviation, dissonant, dissident, unbeliever, incomplete.

I asked myself in a daze 'Aturdito' [*Étourdi*]: what did this signifying trail mean? What was it insisting on? What orientation? At the same time as I was asking myself these questions, a certain story that I believed to be the true one was beginning to falter: the true version told by the Other...

I dream that Rede Globo is broadcasting a report: a scene of abuse in the street is being shown during the report. In the left-hand corner of the screen, a beggar dressed in rags was leaning behind a column where someone was standing. I ask myself: people, can you say that this is abuse?

Through the operation of the signifier – the assonant reverse – the unheard can be heard. In Seminar XVII, *The Other Side of Psychoanalysis*, Lacan says that he is going to ‘demonstrate what the other side [reverso] is. The other side is assonant with truth [verdad]’.

In a quick search on the internet,¹² I came across this definition of assonance: “Assonance, (feminine noun), from the Latin *adsonare*: to respond to a sound with another sound is a figure of speech consisting of the repetition of the same vowel sound (phoneme) in several neighbouring words”.

There is then a passage from *The* version, aversion to versions, from the search for truth to truth as knowledge, and a question is asked: Can I know? The word without a foot or a head (with no sense), “the *pas-de-sens*”, makes “The truth [fly] off the moment you no longer wanted to grab it”.¹³

I believe that this passage from the true version told by the other person to the versions marks the first ‘other side’ of the event (*el reverso del acontecimiento*). And it’s very curious to see what Lacan says in Seminar 17, *The Other side [reverse] of psychoanalysis*, that “it is characteristic of our science [psychoanalysis] not to have introduced a better and more extensive knowledge of the world but to have brought into existence, in the world, things that did not in any way exist at the level of our perception”.¹⁴

But there was still a core plugging the hole in knowledge. In *Les non-dupes*, Lacan tells us ‘We all know why we invented a trick to fill the hole (*trou*) in the Real. Where there is no sexual relationship, this produces *troumatism*. We invent. We invent what we can”.¹⁵

As I said to you earlier, I invented my answer to this hole, to this flaw: ‘Sister Elynes’.

One day in the session, talking about this first ‘other side of the event’, the analyst interrupted the session and said to me at the door: “Sister Elynes”. I was overcome with unease; the cut in the interpretation caused a turning, locating the jouissance at stake in this signifier ‘sister’: ‘truth is the sister of jouissance’. This “sister Elynes”, spoken in a French accent, sounded out of place, out! But because it was so familiar, it sounded inside! Perhaps I could say, topologically, that this interpretation cut through the neurotic torus, revealing its interior, showing what I was trying to hide. Of course, it wasn’t hidden, it was on the surface of language [*lingua*], sliding and shifting in discourse.

I have the following dream:

I enter the front gate of a house and walk round the side. There’s a hole in the wall of the house that leads to a room, as if it had been hit by a bomb. I look through the hole and see three children each lying on a bed with their bodies as living flesh. I could see their hearts beating and their guts moving. Terrified, I ask myself, who did this? I look at the back gate of the house and see the Big Bad Wolf; I deduce that it was him. I run towards the car to get away, but when I get close to the gate, I see that behind the Big Bad Wolf is Granny; I think they’re in on it together. I get into the car and see my husband sitting nonchalantly on the balcony of the house; I signal for him to run away; I try to explain that the Big Bad Wolf and Granny are there, but he laughs and makes fun of what I try to tell him.

“What is said is forgotten behind what is said in what is heard”,¹⁶ is what the operation of saying on saying has produced.

The revelation of what was in the hole: the horror, the three children in their living flesh! But also, the horror of the revelation of jouissance, because ‘the three children’ were the three siblings. The living signifier came to light, ‘the sister’ and with her, the whole construction made to maintain her. The fear

¹² Site: <https://www.portugues.com.br> - pesquisado em 23 de março de 2023.

¹³ Lacan, J. *The Seminar of Jacques Lacan, Book XVII, The Other Side of Psychoanalysis*, trans. R. Grigg, New York and London, W.W. Norton & Company, 2007, p. 57.

¹⁴ *Ibid.*, p. 158.

¹⁵ Lacan, J. ‘*Les non-dupes errent*’, lesson of February 19, 1974.

¹⁶ Lacan, J. *O Aturdido em Outros Escritos*. Rio de Janeiro, Jorge Zahar Ed. 2003, p. 448.

of evil appeared in the form of terrifying animals and beasts, in dreams or even in everyday life, and in the dream, it had its unique expression in the Big Bad Wolf – who, as a child, was never afraid of the Big Bad wolf? Proof that neurosis is always childish...

In the dream, the big bad wolf was also a couple, accompanied by Granny; Granny, who only wanted to know about the little sister, 'the saint', according to her. And it was because I heard her call my sister 'the saint' that I assumed the opposite was true of me. As in the song by Chico Buarque, *Cálice* (which we can hear homophonically as, 'Cale-se', 'shut up'): "What good is it for me to be the son of the saint? It would be better to be the son of the other..."

The way out of what the event produced was not by affirming the opposite. The opposite, which could also be deduced from the signifying path: debris–section; descent–path; dissonant–consonant; dissident - compliant; disbeliever - believer; incomplete - complete. Perhaps this way out would be an ethical response, but would it be a 'po-ethical' response? By a poetic position I mean that it is one that touches the most particular of each subject, that can only be verified in the one-to-one, that takes into account the ethics of psychoanalysis formulated by Lacan in Seminar XX, *Encore*, where he says that "the signifier is the cause of jouissance".

And it was by listening to the unheard that this possibility of a way out of what happened was opened up. In 'The opening of the clinical session', Lacan says that "Language, whatever it is, is chewing gum. It is the unheard that holds its tricks. They are rendered indefinable by the fact that we call it language, and that's why I allow myself to say that the unconscious is structured like a language".

What 'un-happened'? [What is the other side of the event?]

The fictions formulated as a response to deal with the trauma, and along with them the consistency of the Other, have disappeared. The search for 'the truth' is gone, and what remains is the knowledge that can be subtracted from the truth.

Disappearance was accompanied by a time of mourning; mourning for the position and place I had been given in the family organisation: exile.

I remember, during this time, between one session and the next, feeling an enormous urge to cry, going to a cemetery near the analyst's office (a very beautiful cemetery, by the way!) and crying a lot at some family grave...

In the end, after the event, what remained was just that: any family whatsoever. And the gratitude of having had the chance to meet an analyst who played the game, so that new games can happen and happen again.

Translated by Pedro Pablo Arévalo, reviewed by Susan Schwartz

A NEW SIGNIFIER THAT OPENS TO THE REAL

Constanza Lobos

*Waiting for a world to be unearthed by language, somebody sings
the place where silence is formed. Then she'll discover it's not because
the sea shows its fury that it exists, or the world either. That's why each word
says what it says and more and something else besides.
Alejandra Pizarnik 1971¹*

I choose to begin with this poem that allows me to evoke the word and its effects, and to bind it to the fundamental question that Lacan never ceased to ask himself about the way psychoanalysis works, about how this practice operates through the word.

The orientation of our practice points to the real, to the fact that something cannot be written. In *L'insu*,² Lacan proposes a third state of the word achieved by what he calls the “*tour de force*” of the poet; (...) “*It is about the word that is capable of producing an effect of the hole ... without introducing meaning*”.³ In this same seminar Lacan, at the end, speaks of a “new signifier”, clarifying that to say a “*new signifier*” is not equivalent to a neologism or to inventing a signifier. It is to make “a different use of a word”. “*A new signifier, one that would not have any kind of meaning – perhaps that is what would open us to what I call the real, with my clumsy steps*”(…) “*A signifier that, like the real, would not have any kind of meaning. We don't know – and that would perhaps be fecund*”.⁴

I decide to write about this “*fecundity*” obtained, the word and its effect of a hole, of the emptying of meaning and, from there, a way out and the possibility of a choice, a desire to occupy the place of the object's semblance due to a desire. It is not an automatism of the end. The end does not program anything about the advent of the desire of the analyst.

I would like to testify about an event of the real and its consequences. I had been in analysis for some time when a contingency emerged. An unexpected event led to the delicate state of health of my son at birth, where medical science was left without an answer. However, I was not inhabited by any dramatic feeling but rather, by a position of work. Without apparent resources, I appealed to the only thing at my disposal: words. I choose to be at his side, in solitude, working with words. A doing with words, with silences, adjusted to the moment. I build a fiction with words, a weaving that has the effect of life. A singular linking of words, body and real never crossed before.

The encounter with an unprecedented position: a position of security, emptied of assumptions, of references to the Other. There, a position without protest, without questioning, without calculation. A different position from the one I had before, where the contingencies of life left me paralyzed and speaking generated fear. Silence was understood as the possibility of life. This, in relation to my parents experience during the times of state terrorism in Argentina, an experience silenced for more than forty years. The encounter with the analytic space was the encounter with a unique place, a place where I could speak without fear. In this contingency, something was found. A feeling of being reduced to the body.⁵ A long time in analysis was necessary to unblock, detach and obtain a valuable remainder of this experience.

¹ Alejandra Pizarnik. Escritora argentina (1936-1972). Poema “*La palabra que sana*”. [Translator's note: titles for which there is no official English version remain in the language of origin.]

² Ariel Dilon y otros. *El fracaso del Un deslíz es el amor. A la manera del seminario oral de Jacques Lacan 1976-1977*. Ortega y Ortiz editores. D.R México, 2008. Sesión del 19 de abril de 1977.

³ Rithée Cevasco con la colaboración de Jorge Chapuis. *Paso a paso... (3) hacia una clínica borrona*. Centro de Investigación Psicoanálisis & Sociedad. Documento interno. Barcelona, julio 2020. Página 121.

⁴ Ariel Dilon y otros. *El fracaso del Un deslíz es el amor. A la manera del seminario oral de Jacques Lacan 1976-1977*. Ortega y Ortiz editores. D.R México, 2008. Sesión del 17 de mayo de 1977.

⁵ Colette Soler. *¿Qué se espera del psicoanálisis y del psicoanalista?* Conferencias y Seminarios en Argentina. 2ª Edición. Buenos Aires. Letra Viva, 2009. Página 78.

What was traversed caused a rupture. It is a point from which I could not continue in the direction I was going. I chose a new road. *I wanted to dedicate myself to the consulting room.* That is the way I could express, at that moment, that I wanted to build another road. I wanted to dedicate myself to psychoanalytic practice, the clinic, a project that had never been present before. I made several decisions: to look for a place where I could work based on the ethics of psychoanalysis and resigned from some jobs in the educational field. Also, a decision regarding my formation. Until then, I had been an assistant at the Clinical College of the NOA Psychoanalysis Forum Foundation, but at the same time I was going through other psychoanalytic institutions, sliding from one to another, guided by the subject matter of the courses or seminars they proposed, with a position from the outside and without committing myself. After this experience, I decided to choose the Forum as a space of formation, an institution that subverted the idea of training that I had had and that, from the beginning, invited me to question myself and to take up a working position.

Then, there were other steps in relation to the Forum and the School. At one point, an encounter with the living real is linked to two unexpected events which have effects on my body, a new symptom emerging. I had verified that psychoanalysis, working through words, had effects on the symptom, so I decided to focus on this work both in my personal analysis and in the link with the School. I decide to request admission to the School. These steps make possible a sustained behavior that has its vivifying effects on the body.

The work in the analysis made it possible not to give in to what I found. Although there was a passage from indeterminacy to determination, it took time to accept this determination, resign from the illusions of something else. Although these decisions were channeled in a direction and on a path, the heaviness of life continued to appear mainly in relation to a position in the familiar. It was necessary to come to the end of the analysis, and to the programmed destitution in the analytic discourse.⁶

I relate a dream in a session: *“I find myself in Tafí del Valle and I meet with others for work. They speak different languages that I don’t know”*. End of the dream.

The first association from this dream leads me to our analytic community, with the international dimension of our School and the presence of different languages. It is the place that is an enigma: why work there? Tafí del Valle is a city in my province.

The analyst makes two interventions that have their effects. In the first one, she points out that the place has a link with my name: María Constanza del Valle. I am surprised because it was something that seemed so obvious, but I had not noticed it. This ‘del Valle’ was so far away, it was so strange to me that I did not register it as my own, nor did I perceive it as a name, which is why very few people knew it. My parents gave me this name because my birth was supposed to be in mid-December and, as I was not born at that time, they made a promise to the Virgin of the Valley that if I was born alive, I would bear her name.

I begin to spin, once again, the disk of repetition in relation to the discomfort of this name that was condensed in a memory of its writing. I encounter this name at school before beginning the task indicated by the teacher: *“write your complete name on one line”*. I discover this ‘del Valle’ and the impossibility of being able to write it according to the established rule; it did not fit on the line. Something was left out; a part could not be accommodated. Symptom, mark of a discomfort for not entering into the established, to the expected, for being out of time, which led me to look for what I was missing in order to fit it in. This was accompanied by the construction of not having a place.

The analyst intervenes and says: *“valle”* [valley]. Surprise, it throws me off. I thought that she missed it! This interpretation of the analyst seems to me to be a mistake. ‘Del Valle’ alluded to Catholicism, to the name of the Virgin, a word full of meaning. The analyst removes the *de el, del* [of the]; in her interpretation; she only says *‘valle’*, thus bringing other resonances. She forces the word and gives a blow to the meaning,

⁶ Colette Soler. *¿Qué se espera del psicoanálisis y del psicoanalista?* Conferencias y Seminarios en Argentina. 2ª ed. Buenos Aires. Letra Viva, 2009. Página 78.

emptying it. A word that produces an operation of holing, out of sense. Passage from ‘Valley to valley’, a movement from the particular of the symptom to the singular of jouissance. Another work begins, the end of the repetition of the disk that fed the fantasy and the symptom.

This equivocation still resonates, as is shown by the dreams that are triggered, which have a determining value and capture the passages of the analytic work. A dream shows the fall of the fantasy and of its linked fictions.

Then, a series of dreams in which the place and the position of the edge – the littoral of a cavity, a hole – reappears as enigmatic. “There is only one kind of psychoanalysis (...), which means a psychoanalysis that has looped this loop to its end. The loop must be run through several times”.⁷ On one round I go through the dreams and where, through the silent words of the analyst, “valley” resounds again. Laughter! It is like a joke that says something outside sense, that is sustained by an equivoque.⁸ Relief. An end of the permanent sliding. An arrest that operates as a limit to the jouissance of the work of deciphering. An interpretation that satisfies by making a limit possible. To express it as ‘a new signifier’ refers me to the joke; I expected to find an S2, but I find a hole, there is no signifier that assures my being. There is no last word, the negativity of the structure. I consent to that.

After a break for the vacation period, I meet the analyst and I am surprised. There was nothing left to talk about. “I want to write” I tell her, and she goes along with this decision. I make another return through writing. Two writings, in those months, that I send her by e-mail. Then, I ask for a session to talk about an identification in which I was held, and a position that was leading me to burn. That was the end of it. The end of the love affair with truth.

The expression “I want to write” is reduced to “I want”. A transformation of jouissance. An experience crossed during that time, where the body was present but not with a symptom of impotence, as at the beginning, but in the register of the impossible, in an experience that was of the order of the unspeakable. A treatment not through words; a reduction of phallic jouissance and an opening to another position.

At the end of the analysis, another time begins where the work of the School becomes necessary and has its effects. A dream brings peace, shows the margin of freedom and a choice. In the dream, love intervenes in its function revealed essentially as that of deception.⁹ Crossing through a door, an ascending and descending circuit, the fall of the body and a satisfaction that does not come from speech. The exit from meaning founds the possibility of freedom. A knowledge of what one operates within the analysis. Verification of an irreducible unconscious. “There remains then an unspeakable object, which no signifier represents, which makes a hole in language”.¹⁰ Only a hole, no truth to fill it up. From that gap a desire comes; a desire to operate as a cause.

Then another dream: from my ear comes a voice, my own, that says “ha”. It wakes me up and I wonder if it was a dream. I try to locate the “ha”; is it “ha” for laughter? “ha” for hello? In this way, as a greeting, it can resonate in a certain language. I cannot locate it.

The Pass, the decision to make the demand, took some time. In the end, it was necessary not to rush, to think about why to testify. One answer: for psychoanalysis! Considering also that the implementation of the dispositive of the Pass not only causes and animates the passand but also the Secretariat of the Pass, the passers and the Cartel of the Pass and has effects beyond the experience of each of those involved in the dispositive, effects on the community. Recording the impossible to know emptied the Pass of all its weight. It appeared as a way of sustaining and giving a place to what was found, fundamentally, as a way

⁷ Lacan, J. *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, trans. A Sheridan, ed. J-A Miller, London, W.W. Norton & Company, 1981, p. 274.

⁸ Ariel Dillon y otros. *El fracaso del Un-deslíz es el amor. A la manera del seminario oral de Jacques Lacan. 1976-1977*. D.R. México 2008, Ortega y Ortiz editores, S.A. de C.V. Sesión del 19 de abril de 1977

⁹ Lacan, Jacques, *Seminario XI*, op. cit., p. 268.

¹⁰ Soler, C. *Retorno a la “Función de la palabra”*. Colegio Clínico de París. Cuso 2018-2019. 1ª ed. adaptada. – Ciudad Autónoma de Buenos Aires. Ediciones de Foros Hispanohablantes & Escabel Ediciones (Edición argentina, 2021), Página 72.

of renewing the bond with the School, a wager on the analytical discourse. A wager that did not end with the Pass but is a wager that permanently renews and relaunches the work of the School.

Bibliographical references

- Jacques Lacan. *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*. Trans. A Sheridan. Ed. J-A Miller. London, W.W. Norton & Company, 1981.
- Jacques Lacan. *The Seminar of Jacques Lacan, Book X, Anxiety*. 1962-1963. Cambridge: Polity Press, 2014.
- Colette Soler. Retorno a la “función de la palabra”. Colegio Clínico de París. Curso 2018-2019. Ediciones de Foros Hispanohablantes. Buenos Aires, 2021.
- Colette Soler. ¿Qué se espera del psicoanálisis y del psicoanalista? Conferencias y Seminarios en Argentina. 2ª ed. Buenos Aires. Letra Viva, 2009.
- Rithée Cevasco con la colaboración de Jorge Chapuis. Paso a paso...(3) hacia una clínica borromea. Centro de investigación Psicoanálisis & Sociedad. Documento interno. Barcelona, julio 2020.
- Ariel Dillon y otros. El fracaso de Un desliz es el amor. A la manera del seminario oral de Jacques Lacan 1976-1977. Ortega y Ortiz editores. D.R México, 2008.

Translated by Nathaly Ponce

THE PASSER: THE AFFECTS IN THE EXPERIENCE

Stella Casanova

Within the framework of the Vth Inter-American Symposium, ‘Singularity, Pass and Social Bond’, held in Puerto Rico, I received an invitation from Ricardo Rojas, a member of the ICG for the LAN, to present a paper where I talked about my experience as passer, linking it with the theme of the Symposium. It was a call that I welcomed with great joy, because it would be the first opportunity I would have to share with our community what I had been able to extract from that experience, and from that moment I began to think of a title to guide my elaborations. A few days later a signifier made itself felt, ‘affect’, however I could not articulate any idea, until I managed to grasp that it was restlessness and the feeling of anxiety that prevented me, the same affects that had been present in certain moments of the journey as a passer.

This is how the title that allowed me to decant and order something of what happened a year ago when I occupied this function had arisen. However, as this is an experience that is always being renewed, it seemed important to me to add to the work I shared in Puerto Rico, something new that had emerged as an effect of the presentation of my work in the Study Day of the School. So now I could punctuate my experience as I continue to present it.

It was early in the morning when my cell phone rang. I was driving to work and the call rang several times; it became so insistent that I interpreted it as an emergency, so I decided to answer it. On the other end a voice asked, “Are you Stella Casanova?” I said that I was, and immediately the caller told me her name and that I was drawn by lot as her passer. At that moment I was speechless, perplexed, due to the fact that the call was interrupted and that the car behind me was honking its horn. I had to move to the side of the road, not knowing if I was coming or going to work. The cell phone rang again and it was the passand; I answered and with a few broken words I was able to tell her that I was driving, that I

would call her later. I arrived as I could at the place where I was going, but I was still lost. I sat in front of the computer; I needed some words to get me out of the suspension in which I found myself. I remember typing into Google ‘the passer’, and an article came up that, when I read it, helped me to get out of the state I was in. This state was not a product of ignorance about the functions of the passer in the dispositive of the Pass, since I had been reading about it for some time in *Wunsch* and in the texts in ‘What happens in the Pass’, N° 1 and 2. This state was rather a product of the unexpected that came from having been chosen by chance by the passand, that it was contingency that made her place me in the position as her passer.

The article she reposted was by Colette Soler, entitled ‘*El pasador*’ [The passer], published in January 2020. There, from the term ‘turbulence’, Soler illustrates what she describes as the “time in which the affects of the suspended conclusion develop, namely torment, mourning, or the restless enjoyment of the final phase that has not yet ended.”¹ She also says, that in that moment of turbulence the passer is going through, he should be told, “Fasten your seat belt”; inasmuch as it is the passer who is shaken in that particular time where she finds herself on the edge, in suspense about what will be the very resolution of her own analysis.

At the moment of reading Soler’s words, I felt that I was returning from a journey, that I was landing, because there had been a certain pacification of what I had experienced – that erasure, that strange effect of the encounter with a real had dissipated – and to consider what was to come: to take the step to give over myself to listening and waiting for something of singularity to appear in what the passer delivered. I managed to extract, from what was said in analysis, an hystorisation of her journey and to give an account of what could have been transformed, and whether the desire for the School was produced.

I was terrified and very anxious about the responsibility of being in front of someone who was about to share her journey, and, being there, restlessness and anxiety were installed. These affects were encouraged by the incessant questions that arose in me: what to transmit, what to choose to transmit, what to listen to? In the midst of my thoughts the passand began to speak, introduced herself and asked me how I had received her phone call announcing that I would be her passer. I described to her in a serious tone what had happened to me; how her call had thrown me off balance. When I finished giving her the details there was silence, and suddenly we began to laugh, a joy came out as if we both knew where my displacement came from, which caused the fear and anxiety to cease. The passand started to speak again; I resumed my questions and along with them the feeling of discomfort and anxiety.

In continuing with her story, the passand began to talk about what had led her to demand an analysis, and at one point, an association with the signifier ‘suffering’ appeared, which caused in me such a surprise that my thoughts, fear and anxiety stopped, and from then on, I began to hear something that came from beyond her words. In the successive encounters, what I began to experience was like an effect of joy, as if hearing that journey would reveal to me something of the efficacy of the analytic dispositive and its consequences and how it had affected the passand. This came to me through her humour, a humour dissociated from her words becoming hystorised, because this humour, in spite of the drama that she was relating, made her words appear with grace, even in the form of a joke, as if she had taken a certain distance from what she had lived, from what she was and how she offered herself to the Other. She went from not being able to live without suffering, to living with a little more joy and without being mute before the Other. This was the effect of having been able to sift, in her analysis, some of the phantasmatic knowledge that directed her life, and to put a certain limit to the deadly jouissance that was imposed on her and that prevented her from saying ‘No’ to the Other.

This joy also came from hearing how in her work of analysis she began to read, not only in her dreams, but also in her body, what was inscribed as the mark of helplessness. This became a sign in the form of a coldness that lodged in her body, a body that was neither seen nor touched, a body among the pile of

¹ Soler, C. ‘*El pasador*’ 2020. Originally published under the title ‘*Le passeur*’, in *Lacan, psychanalyste. Témoignage*, Champ Lacanien. Revue de psychanalyse, No. 11 (1), EPFCL-France, May 2012, pp. 139-142.

brothers, and that, at a moment in her analysis, turns into a body that is seen, that is cared for, that can be adorned with the insignia of the feminine, and that can be enjoyed.

Other effects that I gathered from her work included her encounter with the mirage of truth – that there was no more meaning to look for – and which caused her to lose interest in deciphering. Something had lost its consistency for her, appearing in the dimension of the hole, of the incompleteness that her journey had left her, and which led her to that time of the end. That is, to conclude that one can live with the incurable, that one can leave that special transference bond and make a new one, the bond with the School. Being One but not without the others, ceasing to be invisible and silent, producing from one's own analytical experience a knowledge that contributes to an elucidation of what can be reached and what always escapes, to work to keep alive the desire to know, not about one's own neurosis, but about the problems that concern psychoanalysis and the School.

Today, after having experienced the mission of analytic training, and having presented my work at the Study Day of the School, I can see that this moment of loss, of this erasure, as an effect of the call to train as an analyst, was linked to my own questions about the end of analysis and its relation to the School. These are questions that have concerned me for some time, but that I had not been able to overcome, because I realised that they had slipped away in my searching for answers in texts and in the sayings of others. So, this call to occupy the function of passer points to the void, to that blank page that is about to be written by each one, about what their own end of analysis will be and about their desire for the School. This happens in the place of the passer, where there is no guide, no guidelines, no pre-established knowledge to tell you how to exercise this function.

That effect of shaking of which Soler speaks in her article, where torment and anxiety become present, is related to that instant of erasure, where there are no signifiers or sense coming from the Other that can account for one's own journey towards the end, nor for the desire that encourages one to be part of the set of the “scattered and ill-assorted”² to make a School. Nor is it by the desire to assume the place as passer, where what remains is to discover how to place oneself there and offer oneself to listening, waiting for the surprise to make itself present in order to let something happen and from there to transmit it to the Cartel of the Pass.

Taking this other turn through the experience as a passer, I manage to register that some of this lived affect touches the emptiness with which the passer is confronted, not having a very clear idea of what to extract from the transmission, where precisely the possibility of letting something happen of what happened is to be found.

Having had the opportunity to occupy the position of passer in the dispositive of the Pass, – that stroke of genius introduced by Lacan – has left me with several lasting effects: to have experienced first-hand the lack of guarantee in the Other and that the analytic act, when it is oriented towards the field of jouissance, entails transformations that make it possible to do something new with what one has. This encourages me to arrive at my own solution for my analysis and to transmit it as an unprecedented and singular experience, which is what makes a School a community of experiences, which, as Lacan says in his *Founding Act*, “each one has the task of discovering its promises and its pitfalls.”³

Reviewed by Susan Schwartz

² Lacan, J. The Preface to the English-Language Edition. In *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, London, W.W. Norton & Company, 1981, p. ix.

³ Lacan, J., Acto de Fundación (1971) *en Otros escritos*, Buenos Aires, Paidós, 2021, p. 254. See: ‘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

EFFECT OF THE SCHOOL: FRATERNAL, BUT NOT WITHOUT A DISCRETE TRAIT

Beatriz Oliveira

For this table that I share with Stella Casanova, I would like to highlight the following passage from the argument that colleagues in the ICG [International College of the Guarantee] presented for this Study Day:

“From the privacy of the clinical pass to the Pass in the School, there are effects that affect and imply the responsibility of the analytic community in the School: AMSs, passers and passands, as well as those who occupy functions of the DEL [Local Dispositives of the School] and in the ICG. These effects become public, especially when a transmission is extracted from the testimony that allows an AS to be nominated.”

I would then like to talk about these effects, insofar as they not only affect each person involved in our community, but also the very orientation that we want to sustain. I understand that the dispositive of the Pass places a question at the heart of our functioning as a cause for the work: how does a subject become an analyst? This question seems fundamental to me because it implies that the hole in knowledge is a given from the start and becomes the cause of the School’s orientation. Furthermore, even if there is a nomination, as the answers are always singular, this question will remain open, putting our community to work. And even if there is no nomination, we will not know exactly why something from that Pass was not transmitted, keeping the question open in the same way. I want to say that what is often not transmitted is precisely the passage of the analysand to the analyst, despite several other things being transmitted, including what allows us not to nominate an AS. However, why this passage is not perceived is what we often don’t know: whether it was a question of the passand, of the function of the passer or of the Cartel of the Pass. As I recently wrote in the text that appeared in the last *Wunsch* 23:

“The fact that a passand says that he has finished his analysis and comes to testify how he has managed to ‘get out of his neurosis’, as Lacan said in 1978, is not enough for a Cartel to extract the moment of the passage from analysand to analyst. This does not mean that this passage has not taken place, but that it has not been transmitted.”

There are several reasons why this passage was not transmitted: either because the passand did not really traverse it; or because the passer was not able to perform the function as planned; or because the Cartel was not sensitive to what was seen.”

Therefore, I understand that the contingency of transmission present in the dispositive of the Pass is radical and for this reason it becomes the main element of this ‘gear’ so dear to the School. I believe that its strength lies in the fact that everyone is committed to the analytic discourse as an operator, which is always verified *a posteriori*: be it for a nomination, for the designation of passers, AMS nominations, as well as for the work of each college or local dispositive of the School.

I was invited to be at this table based on my current role at CLGAL [Local Committee of the Guarantee for the Americas]. However, I speak not only for this current role, but for something that I have been thinking about based on the roles in the School that I was able to perform over the years, both in the ICG and in other DEL: the way we support our functions determines the type of bond that we have established between us. This means that when we support our functions in a way that is guided by analytic discourse, we have the conditions of possibility for the work-links to support this dimension of wager and contingency. Obviously, without guarantees and not in a sufficient way.

In this sense, beyond the effects of the pass, which occur one by one, I want to argue that there is also another effect that propagates in our community: an effect of the School. The effect of the School would

be of the order of contingency, of the event, when something “discrete” is counted.¹ It could be a nomination, a passer, a function that is knotted.

Recently, responding to an invitation from the Forum of the Lacanian Field of Salvador – Brazil – to speak in a Space of the School, I presented a work in which I named this “collegial tie” as a way of organizing ourselves in our community to work in our functions – not only for School functions, as I understand, but also as the way that forums should be oriented. Working in a “collegial” way is what our IF Charter envisages. In a collegial body, those who compose it have equal powers.

In my work for this Inter-American Meeting, I refer to a proposal by Milner regarding paradoxical ties.² He proposes that there are classes of paradoxical groupings that are not linked by a property similar to all - the imaginary bond - nor by an agreed signifier - the symbolic bond. Thus, he will take the example of the three prisoners, in the sophistry presented by Lacan in the text about “logical time”³ as a form of paradoxical knotting: they remain entangled while they need to resolve their issue, but not because they are working as a group, but because each person’s presence is necessary for everyone to solve the problem.

According to Milner, paradoxical classes are inconsistent groupings,⁴ it is only *a posteriori* – by their conclusion – that consistency is verified: “The prisoners form an inconsistent set, which is impossible to actualize in the simultaneity of their parts. In the end, the property – the color of the circle (the color of the circle that each person carries) – does not pre-exist, for the prisoners, to the multiplicity; rather, it must only consist via retroaction, at the very moment in which each of the three concludes with certainty”.⁵ “In short, the very instance that makes them resemble and mix is what disjoins them; this very thing that disjoins them is what makes them refer to each other, although they neither resemble nor connect to each other”.⁶ Thus, Milner will say: “it is through a real – namely, a desire – that a multiplicity must be constituted. Therefore, it would be necessary at the same time to maintain that the myth (of prisoners) is that of multiplicities of desiring subjects and that the names of psychoanalysis are only valid through these routes”.⁷

I understand that Milner’s proposal is consistent with a link in which discrete ones are tied together by their different functions for a limited time. This seems to me to be a tie coherent with what I have called the effect of the School in that it is through a wager, not a certainty or prior knowledge – that the knotting occurs to sustain the conditions of possibility for an answer to the question about the pass to the analyst: whether they are passands, passers, AMS, Cartels of the Pass, or even other functions that are proposed to sustain the School’s orientation. In the same way that the analyst is counted one by one in our collegial bodies, counting one by one also seems fundamental to me so that these functions are coherent with what we intend to sustain.

We may think that a collegial body is the most coherent way to maintain the management of our tasks, with its dissolution as the horizon. In other words, the subjects there are knotted while they need to perform their functions. It is not about the accumulation of hierarchical positions, much less prestige. I understand that every time we occupy these roles, we must keep in mind what orients us towards the School: the analytic discourse. And in this sense, taking the gap in knowledge into account will make all

¹ I am referring here to the term “discrete” used in mathematics, which refers to differential and disconnected elements that are counted. Lacan refers to this term when speaking of a “discrete fraternity” in the text “Aggressiveness in Psychoanalysis”. See *Écrits: The First Complete Edition in English*, trans. B. Fink, New York and London, Norton & Company, p. 101 [Fink’s translation modified: ‘discrete’ instead of ‘discreet’, Ed.]

² Milner, J-C. *Os Nomes indistintos*. Editor: José Nazar – Rio de Janeiro: Companhia de Freud, 2006, 89. [[Translator’s note: titles for which there is no official English version remain in the language of origin.]

³ Lacan J. *Logical Time and the Assertion of Anticipated Certainty*, 1945. *Écrits*, op.cit.

⁴ In classical deductive logic, a theory is called consistent if it contains no contradiction.

⁵ Milner, op. cit., p. 90. (All translations from Milner’s text are by this translator.)

⁶ Milner, op. cit., p. 91.

⁷ Milner, op. cit. p. 91.

the difference and allow the type of link to include inconsistency, contradiction, the dimension of the wager and contingency. Fraternal, but each one with their own discrete trait.

Well, I understand that this dimension of contingency is present in each of the decisions we have to make in the different functions within the collegial bodies: be it to designate a passer, indicate an AMS or even throughout the dispositive of the Pass. Ultimately, the aim is to sustain that the transmission of the analytic discourse is verified always *a posteriori*.

Having said that, I would like to return to some examples from my experience in the last International College of the Guarantee, which made me volunteer to be in the local dispositive of the School for Latin America (CLAGL). Perhaps these examples can illustrate the questions I raised above.

Being on the International Accreditation Committee, which receives proposals for AMS that come from the different dispositives of the School, I was faced with a question: how to transmit to colleagues from other zones, in other languages, something about the work and analytic formation of another analyst? This is a question that I have already had since working in the dispositive of the School at another time, even before the formation of CLGAL. To this end, we came up with some axes as guidelines that seemed interesting: the proper axis of intention – analysis, supervision – which seemed to us to be the main one; the political axis – referring to the politics of the School (which functions of the School are already supported by that analyst); and, finally, the epistemic axis, the evidence of participation in International Meetings, cartels, etc.

In other words, all colleagues, in different ways, tried to ‘show the evidence’, so that this or that colleague could be nominated AMS. Beyond what the evidence can show, there is always the dimension of a wager, of a decision that is only verified *a posteriori*. Not only that, when it comes to colleagues from dispositives other than ours, it becomes even more important that something is transmitted beyond the evidence. In this sense, the role of each DEL in constructing its arguments becomes fundamental. What we observed is that the way one DEL works is very different from that of the others. Would it be the case of establishing a way of working that is closer to everyone? Or is the particularity of the way each DEL works more interesting for this effect of transmission and of the School?

Another point that seemed very important to me, one that involves both the ICG and the DEL, is the interviews with those who demand the Pass, another of CLGAL’s main functions. Our CLGAL is starting its discussions around this issue, one that seems quite delicate to us: how to listen to a demand for the Pass without the passand talking about his analysis exactly? What are the important points to listen for? We know that the role of the AS concerns the School.... To what extent do those who apply for the dispositive know about the relationship between the Pass and this role?

It is not new that other colleagues have already raised this concern about what to listen for, and even how much to listen to, when interviewing a candidate for the Pass. In our ICG, we discussed a lot whether or not it would be interesting if only colleagues who had already been in the ICG could be part of the local School dispositives. This was an open debate in our assembly, and from the ICG itself there was no unanimity in support of such a proposal. Being now in the CLGAL and having been in two other CLEAGs [Local Committee for the Epistemic, Reception and Guarantee] before, I continue to think that the most interesting thing is this difference in our paths regarding the functions: there is no univocal knowledge or answer, which seems quite fertile to me in order that the link is not through identification.

Finally, I would like to say that the multilingual experience of our community, which is evident in the work together in collegial bodies, is another factor that seems very interesting in making these ties more paradoxical: communication there is often difficult, but it doesn’t mean something is not transmitted.

So what makes this effect of the School pass?

Well, I understand that the dispositive of the Pass can be the cause of an effect of the School that reverberates in our way of carrying out School functions, precisely because of the hole in the knowledge that sustains it, characterizing a type of link coherent with this effect. Thus, only after concluding a

function, will we know whether we were able to sustain it. Just like in an analysis, where the analyst's act is only verified *a posteriori*, we will only know *a posteriori* if we lived up to our wager in all other functions.

Translated by Gabriela Costardi

AN IDIOTIC ATTEMPT TO SAY

Maria Victoria Garcia Cingolani

*His own naivety taunted him
like a flicker of craziness
Jane Harper*

*Crazy as the unique One
J. Derrida*

*I had escaped to I don't know what Law of gravity
Victoria Ocampo
"Persephone under the baton of Stravinsky"*

In his 'Proposition of October 9th', Lacan poses the question of "*whether [naivety] should be taken as a guarantee in the passage to the desire to be a psychoanalyst.*"¹ What to say about this association of naivety, a guarantee and the desire to 'be' an analyst? How can we deal with these remnants of childhood that lead the adult psychoanalyst to demand, extend or offer a guarantee? As I am grappling with this question of naivety, I discover that the main Academies of Letters in Spain, Italy, France and Germany agree that the word naivety comes from the Latin word *ingenuitas*, and they define it as the condition proper to the *ingenuus*, the free-born and non-slave, the man of good lineage, candid and sincere. However, in his text, Lacan uses the term *naïveté* in French and, in his mother tongue, he also refers to the poetry that names what is drawn in the knots. Let me explain.

In his poem 'At the green cabaret', A. Rimbaud writes about the joy of stopping at a cabaret where he sees some "*naïf*" drawings knotted in a tapestry hanging on the wall. From Rimbaud's use of the term *naïf* in this poem, it is said that another great French poet, G. Apollinaire, named the art of H. Rousseau, and a type of art that is associated with the simple, the primitive, the natural, the *Naïve* or *Art Naïve*, of which Rousseau is the precursor.

¹ Lacan, J. 'Proposition of 9 October 1967 on the Psychoanalyst of the School', trans. Russell Grigg, *Analysis* 6, 1995, p. 10.



Au Cabaret Vert, cinq heures du soir

- Arthur Rimbaud

Depuis huit jours, j'avais déchiré mes bottines

Aux cailloux des chemins. J'entrais à Charleroi.

– Au Cabaret-Vert : je demandai des tartines

De beurre et du jambon qui fût à moitié froid.

Bienheureux, j'allongeai les jambes sous la table

Verte : je contemplai les sujets très naïfs

De la tapisserie. – Et ce fut adorable.

In this, his last painting, titled *Le Rêve*, dated in 1910, Rousseau presents us with a figure of a woman lying on a red divan in nature, among wild animals that seem enchanted. In the background of the painting, almost imperceptible, the figure of an Afro-American or indigenous man appears, his body is covered only by a multicolored veil. This man has an instrument, from which he emits sounds, perhaps the music that has 'enchanted' the animals, the snake? On the red divan, naked in the middle of nature, does the painter's lover extend her hand towards the excluded man or his instrument? We do not know, but I propose that there is something of the art of naming what is drawn in the *a*-knots, for which Lacan, in his mother tongue, invents the dispositive of the Pass.

For this dispositive, Lacan invents the function of the passer. In his 'Proposition', he writes that the passer *is* the pass; at the moment of disbeing he or she is in mourning, in a depressive position, linked to his or her personal experience, trying to recollect the vividness of his or her own past. How to think this 'being' that Lacan gives to someone who is in a moment of disbeing, in mourning? How to think from that point about his or her place in the School? What is the place and position of the School when in the face of bereavement, where "like any other in the function of training analyst, that it will pass onto them too"?² Will mourning pass? Pass? And from here, how can we think that it is the person who has decided to set out and offer their testimony and who summons the passer to their unprecedented function, particularly in the case where the passer is someone who comes from "all sorts of margins" with regard to those who are close to or in the School?

In my case, although I had heard and read some testimonies of the Pass before receiving the voice message from the one who decided to offer his testimony of "his unconscious open to the sky", I quote, I was unaware of the characteristics of this dispositive. Not being a member of the School, I considered the dispositive of the Pass an odyssey. How to account for the ineffability of a desire that is transmitted in acts? Wouldn't its effects be enough? What to say about travelling to do interviews and to offer testimony? Get visas, tickets, hotel reservations, organize the family and the office? Just for a few hours of interviews to be heard?

I assumed the function of passer and coordinated the interviews to listen to the testimony of the pass in person in Buenos Aires. This, after contacting a colleague, a member of the School from the Forum of Puerto Rico, who informed me that my name was put on a list by my analyst, and then chosen from it by the passand. It is possible to renounce it, but I choose what causes me, psychoanalysis, to which, but not without resistance – I would even say with a lot of it due to its institutional or institutionalised issues – I chose to dedicate myself. This has led me to enter into what I would define as a certain opacity on the part of the members of the School to deal with the themes of the Pass. Does this opacity serve to

² Lacan, J. Proposition, p. 10.

sustain the surprises sought by this dispositive? What makes the debates about the Pass and the issues associated with it so heated? I ask myself.

From the day I received the voice message from the passand, I dedicated myself to carefully reading, over and over again, the fundamental texts of the School. Lacan's 'Proposition' surprises me because of its unprecedented power to change the organization of existing analytic communities. His idea of 'supervision', 'criticism', and 'testing' of the question, "What is psychoanalysis?". It does not have to be an ineffable experience for Lacan. His proposal is to endorse the ethics that emerges from this question once it is seriously formulated and raised. His shaking of the solidified structures of didactic psychoanalysis, the freedom given to each analyst to choose with whom to carry out his analysis, the movement offered to the 'old', of putting in check the question of hierarchies, preferring to speak of "*gradus*", proposing a form of transmission that operates from back to front. *Lacan's invention of the dispositive of the Pass moves me!*

Between the determination of the passand and the surprise of the passer, I question the 'isolation' of the School. Five months after hearing the testimony, the Plus-one of the Cartel of the Pass communicates about coordinating a meeting in Paris. I must say that this meeting in Paris was not a minor surprise. Before travelling to Paris and meeting with the Cartel of the Pass, I participated in the open events of the School about the pass, which are still carried out by Zoom. There, I discover that it is a matter of debate whether those who do not belong to the School should carry out the function of passers. That the passand who comes from outside and asks to give his testimony is something that Lacan had already proposed, as he did also in relation to passers, but even so, these proposals still generate debate. Without wanting to, I'm in the middle of them, and there's no way out! A School that admits passands and passers who do not belong to the School, or are not trained within it, seems to me to account for the openness and the support of the School that Lacan invented. I nominate myself as a delegate of the Psychoanalytic Forum of Puerto Rico and at the same time I apply for admission to the School. All the while, what I heard in the testimony continues to resonate and I review the notes of the interviews I conducted in Buenos Aires.

I am designated by vote as a delegate of the Puerto Rico Forum, the functions of which I immediately assume, as I wait for the interview with the School with regard to my entry request. This takes a while, which I don't doubt, but I do wonder, especially after the admission interview, at which I experienced my dismay at appearing before a jury, just like the one when I was in college. Admission to the School is not long in coming, and this allows me, not without obstacles, to elaborate on my dismay at what I am trying to say with the word 'opacity'. In this way, I become part of this community of the "scattered, ill-assorted."³

From there, and from what I heard in the interviews for the pass, a reference to 'craziness' stands out, which in my listening resonates with a 'datism'. I'm going to stop at this. It is not a question of a given, but of a 'datism' in what I am trying to say, a word that refers to a proper name, that of Datis. This Persian satrap, who had his moment of glory at the Battle of Marathon in 500 BC, and who, despite being ruthless was pious, and who in his attempt to use the mother tongue of those he intended to invade, made mistakes or mistakes in the use of the words in Greek. In Athens, where the culture was monolingual, this foreigner who spoke Greek with an accent, faults or impure inflections became a laughing stock. From there, 'datism' is defined in the *Dictionary of the Royal Spanish Academy* as the "unmotivated use of words whose meaning is repeated or implied, such as go inside".

What to say if that 'craziness' says something about the quixotism of doing and trying to put an end to analysis in this 21st century? What to say about the madness of those who decide to offer a testimony of their desire as an analyst? And what about the madness of those who claim to listen to it, transmit it and judge it based on what they consider to be inherent in the analyst's desire? How to deal with the silence

³ Lacan, J. "The Preface to the English-Language Edition" in *The Seminar of Jacques Lacan Book XI, The Four Fundamental Concepts of Psycho-analysis*, London, W.W. Norton & Company, 1981, p. ix.

of the School, which has an effect of interpretation, when it is tied to their way of listening to testimonies that are associated with ‘craziness’ when it is assumed to be a given, instead of a datism?

Following this logic of concepts that come to us from the beginnings of civilization, I would also like to dwell on the word ‘idiot’ that I use in my title. In Ancient Greece *-ides* refers to one’s own and *-ta* to action and its effects. In Greece, idiots were those who did not participate in politics and the public, who dedicated themselves to what was their own. Some by choice, and from there their abstention from logic, others by indifference, and others because they dedicated themselves to the *oikos* – to household issues and their finances, as was the case with women. For Aristotle, the social animal, man, who lives in the polis had to participate in democracy, making his voice heard in public in participating as a citizen. The idiots, in Ancient Greece, raised the question of whether this issue of devoting oneself to one’s own was due to their choice of abstention, their indifference or their exclusion.

But nowadays, when the word idiot is also linked to ignorance, as an inheritance from the Middle Ages, and perhaps for religious reasons, indifference, abstention, and exclusion are confused. How can we think about this undifferentiation in the forms in which the construction of the common occurs? How can we think that this construction of the common occurs among those who participate in it and contribute to it with their own, theirs? And even, what about the ingenuousness and craziness of those who, having stretched out for years on a couch in the middle of nature, which is Language in analysis, intend to say the same about their desire as analysts?

In her text “De-fossilising the *lalangue* of the pass” Colette Soler writes, “It is that for each speaking (being), always caught up in a discourse moreover, what matters is the language he chooses. To speak is to choose one’s language from the great stock of the maternal *lalangue*. Now it is the language that each person speaks that accommodates, welcomes and maintains the thrusts of desire, the vibrations of *l’achose* and the vital drive at play in his relationship to psychoanalysis. On this point, nothing is more harmful than the desire to be heard, which pushes one to choose the language most common to the majority.”⁴

How to think about the “language most common to the majority”? What to say about the choices of a language from the “great stock of the maternal *lalangue*”? What is its madness, the consequences of its abortion or what is illegible about maternal *lalangue*? Is it a single language, replaceable or inventoried? How can we think about the benefit of the inventory that maternal *lalangue* offers in analysis? And then, how do we approach what maternal *lalangue* includes or excludes in its “stock”? How do we listen to the ineffable and illegible of its ‘racism’, when the latter, for Lacan, is “inextirpable”?

With these questions, remnants of my experience as a passer, what I can say today is that in the dispositive of the Pass it is about causes and encounters: between a passand and a passer, between the passer and the members of the Cartel of the Pass, between each of them and each of the members of the School. In my case, taking on the role of passer and listening to the passand’s testimony meant taking a leap into the void, shaking off the mourning and giving movement to desires that I hadn’t previously put into perspective: nominating myself as a delegate of the Forum, applying to be a member of the School and even trying to speak, write and translate my elaborations into another language, different from my mother tongue. Also, in the past months, I joined a cartel, the second attempt after a first frustrated one, entitled ‘Motherhood and the desire of women’, with some of the members of the Table entitled ‘Surgeries’, in which I participated in the International Meeting in Buenos Aires.

On this Table in Buenos Aires, together with valued colleagues, we proposed to reflect on the body, art, enjoyment, motherhood, and mourning. These works included daring attempts to say something, even about a case on abortion, as is the case with the work of Cecilia Randich, who wrote about “the precarious path of desire.” Body, Art, Abortion, Maternity, Mourning, Female Sexuality. These issues are being discussed today, out in the open, but which nonetheless raise the question of what naivety, craziness, or

⁴ Wunsch 23, English version, p. 37.

idiocy there is in the voices of those who try to say what is their own in their experience. How are these experiences associated with the analyst's desire?

In this sense, the discussions at the Table in Buenos Aires reminded me of Canguilhem's elaborations on the treatment. And here thinking about the treatment not only as characteristic of the analytical experience, but also of the School, in the way in which this concept is used in the field of art, as a cut. Canguilhem, a great thinker, writes that what we're dealing with in the treatment is a covering up and "paying with effort the price of a delay in degradation". From there, my desire is on the path to continue reflecting on the abysses that open between female sexuality and *maternal language*, and the choices, always forced, that are in them. This is also a question that I consider important when dealing with the language choices of the Pass in the School. "That and the Other", quoting the testimony of the pass I heard, to continue reflecting on the "One and the Other", to which I add "my garden", remembering Lou Andreas Salome.

To finish, I leave you with an attempt to say with a naive drawing by an illustrator that I found in a flea market in Buenos Aires, and with the words of Lacan in the Extraordinary Session of the School Belgium, the day I was born.



*"In short, in all of Freud's discoveries, there is this insistence on a demand that does not mean anything other than **fundamental dissatisfaction**. This is what the analysis gives an account of, the analysis is not definable in any other way. It is necessary to **create, imagine, invent another thing**, but we get along with that very well. It is what shows the bizarre relation that is called Literature, Arts. In short, the phenomenon was well isolated, and we live with it. The way in which the analysis recognizes there the effects of **sublimation** is not at all silly... But nevertheless, it was great to realize that there was a **point of exclusion**."*

Lacan, Belgium, 14th October, 1972

Translated by Susan Schwartz

I HAVE HEARD OF THEE BY THE HEARING OF THE EAR ¹

Gláucia Nagem de Souza

I would like to bring a saying as a testimony. In the Pass, we have a structure similar to the telephone game. I do not know whether my colleagues from other countries are familiar with this children's game. The rule is that the players stay next to each other, and the first whispers a phrase into the next player's ear. Then, the listener whispers that phrase into the next player's ear and so on until the last player is reached, the one who must say the phrase. Most of the time, the phrase that arrives at the end is different from the one whispered by the first player, but it retains its sonorousness.

Today I am here as one of the telephone game's players. The lack of a thread can teach us that there is no relation between the one and the other, and this is what deforms the first phrase to the point where the sound is extracted at the end. I come to testify as a cartelisand in the Cartel of the Pass. It was my first experience. Two passes, four passers, six cartelisands. A novelty that is worth mentioning in this inaugural experience, as it was the first time that Cartels of the Pass met outside the National and International Meetings somewhere down here on this side of the ocean, in Brazil.

The meetings with passers. In the title above, I utilise Job's words by saying that I have heard of the Pass by the hearing of the ear; now, because I participated in the Cartel of the Pass, something new came up. Much is discussed about the passer's role, and we even repeat the phrase "The passer is the Pass" as a mantra. But what does it mean? In this experience in the Cartel of the Pass, something became clear for me.

The passers do not present themselves as neutral entities – something of themselves enters the testimonies. How each of them presented themselves in the testimony occupied the Cartel's internal discussion and was included in the conclusion, the answers that were given. In each of them, we could hear what had passed and what had not passed. The discussion following the testimonies made us reflect not only on whether there was a nomination or not. Lacan says that "Any functioning jury therefore cannot abstain from working on the doctrine, over and above its function of selection",² and this made itself present. Some discussion points called us to think about what we were actually hearing from each passer.

Witness to an historic moment. I was able to participate in a meeting of colleagues from different places in Latin America due to the occasion of a Meeting, Study Day, or Symposium. It was a special meeting. Most of them travelled to Brazil from Europe and other Latin American countries just to participate in the Cartels of the Pass. This had already happened for Latinos when the meeting was in Europe. What I would like to emphasise is that both "from here to there" and "from there to here" we see how this dispositive created by Lacan moves a School. At each meeting, colleagues from this College move to make a Cartel of the Pass. It takes many hours of travel to make a Cartel, and it is a disparate experience that, this time, met for the first time in Brazil.

An International School. This can be seen in the fact that the Cartels bring together speakers of several languages. There is not – and hopefully there will not be – a dominant language. When hearing the passers, the exercise was to pass on what was being said in the languages represented there. Something I found really interesting was that we made ourselves heard. And in nomination, a word read in a dream dreamed during the interviews had a translinguistic effect. Each Cartelisand listened to them in their own native language and this partly influenced the decision.

The Translinguistic Cartel. This dispositive is a really great creation! Even if the Cartel of the Pass is constituted to hear passers and to nominate or not to nominate, it still follows its guiding principles. In

¹ Job 42:5

² Lacan, J. 'Proposition of 9 October 1967 on the Psychoanalyst of the School', trans. Russell Grigg, *Analysis* 6, 1995, p. 11.

the debates we had in the Cartel, something from listening to each other came into play. Each one could add something from their listening. The production of an answer at the end was not the only agenda – not only nominating, but also thinking about what we were doing, how we listened, how to proceed with the answers. All in one movement of debate. Nothing was expected; at each meeting with the passers, there was a certain surprise in the issues discussed.

From Jury to Cartel. Today, the change from the word ‘Jury’ to ‘Cartel’ seems clearer to me once functioning in the role allows for the extrapolation of judgment. At least in the Cartel in which I worked, both before and after hearing the testimonies, we could experience, as mentioned above, an effective work of the Cartel. As we read in *D’écologie*, one point stood out: The idea of ‘carrying out a job’ – in this case, because it was a Cartel of the Pass, that is the work of hearing the testimonies and the conclusion concerning the nomination. Regarding this work by each one, it is important that we have a common product at the end: the nomination or the non-nomination. But this common product results, in my experience, from the work of listening to each other. It is not a cartel like one proposed for study; however, its structure allows this comment of Brito’s in 2012: “The Cartel of the Pass is a singularity, which in itself ties together the clinical, the epistemic and the political levels that make up a Lacanian School of Psychoanalysis, being the only guarantee that allows for revealing the analyst’s formation.”

The Role of the Plus-one in a Cartel of the Pass. On the one hand, the function of Plus-one was to make it possible for the meeting to occur, which involved contact with the CRIF representative and the Committee of Management of the Forum where the meetings of the Cartel of the Pass would take place so that they could organize themselves for the in-person meeting. On the other hand, the function is still in discussion, with the collecting of questions about each Pass, and the Cartel’s answers to passands. We understand that, as provided for in the Guiding Principles, the Cartel decides who gives the answer to each passand. In our Cartel, we decided that the Plus-one would break the news to the passand nominated AS and another colleague would talk to the passand who was not nominated AS. At this point, it was not a practical but an analytic decision as it started from a debate on the topic of the answer.

Threader. So, we saw that, in order to pass, it must be like that sewing tool that makes the thread pass through the eye of the needle, which we call in Portuguese, exactly, a *passador* (i.e., passer). This instrument is a hole made of metal for the thread to pass through the eye of the needle. It is a bordered hole to pass the flexible thread through another bordered hole. A hole to pass through another hole. This was present in the hearing of passers. Even non-nomination is an effect of passing by the passers to the Cartel of the Pass. It passes from what passers bring in their voice and subjectivity. Both nomination and non-nomination were unanimous.

The time. Something I would also like to highlight is that, perhaps because we met during a period without an International or National Meeting, we were totally dedicated to the Pass. Having the time to talk, think, and discuss was of utmost importance for the work. Definitely, our Cartel worked as a Cartel where everyone could work on questions that were important to them. I cannot imagine what this work would be like without this time. It really seems that we could experience the hearing of passers just as in what Lacan calls the instant of seeing. We had the time for understanding and the moment of concluding: “There was nomination” and “There was no nomination.” For that, time was required.

I conclude by saying that the experience in a Cartel of the Pass not only conveys what is part of the journey of an analysis and the possibility of the advent of the analyst’s desire, but also puts us face to face with the most important and sensitive questions of the School.

Reviewed by Susan Schwartz

STUDY DAY OF THE SCHOOL OF
THE IIIrd EUROPEAN CONVENTION
“THE IMPERATIVE OF THE SOCIAL BOND”
14 July 2023, Madrid

OPENING

Mikel Plazola.

The title chosen for these Study Days of the School marks a series of epistemic points that invite us to explore further.

Some reflections have been outlined in different ways in the Preludes:

In her introductory presentation for this meeting, Colette Soler points out how the analytic discourse makes evident that there is something of One and that the experience of that discourse shows that there is not only one, and it is that which founds the need for a bond. That is to say, there can't just be One...without others.

The intention in evoking an imperative in the title, points to the need for a bond between speaking subjects and not the command... although sometimes, the obligatory superego in the regulation of the links may confuse and hint towards the other side of the imperative. As Marie-José Latour highlights, the imperative is not conjugated in the first-person singular, and it comes in the form of an order or a phrase. Therefore, it is the condition of the organizing of a link because it is not conjugated alone.

From that condition it is easy to slip to what 'you should do', or 'should not do', the command of how and what it should be ... for the other, obviously. This is what so often constitutes an obstacle, in the form of the master-slave dialectic, as well as a real that stands in the way of a desire of/for the School.

To talk about links, is to talk about what articulates the 'Ones' that exist to the others who also exist.

Since Freud, and with Lacan especially, there is a questioning in a way which is different to that of other knowledges, about what constitutes the link and how this affects speaking beings who articulate it. Civilizations try to organize, through their productions (laws, governments, ideals, religions, creation, art...) the link between individuals for their protection and subsistence in a way that ensures they will not be destroyed or they will not destroy each other.

Freud wakes us up from that ideal and points out that, in these forms of regulation built by human civilization, is the origin of the force of destruction from which they try to defend themselves through having to negotiate the drives.

Lacan, pointing to something essential to psychoanalysis, reminds us perspicaciously that analysts are not free from the same dilemma as their associations in that they are based on a real in the training of analysts, one that they systematically try to ignore.¹

It is evident that in the analytic discourse the link has at least two aspects, like the loop cut, twisted and glued in a Moebius strip: the transferential link that sets the analytic discourse in motion, and the link between subjects produced by that discourse. One inseparable from the other. At the very least, how can we not experience the effects of an analytic journey in social bonds and in the bonds

¹ Lacan, J. 'Proposition of 9 October 1967 on the Psychoanalyst of the School', trans. Russell Grigg, *Analysis* 6, 1995, p. 2.

between analysts? At least there too, the effects of metamorphosis operated on the subject by his analysis are evident. “It is up to their fellow human beings to “know how”, to find ... the mark” of their adventures with their desire to know about the real.²

A specific form of link is the instrumental foundation in the training of analysts. Although as Sophie Rolland-Manas recalls in her Prelude, it is a practice that is based on a very particular way of linking, in which one of them, without being present, leads the other to the solitude of absolute difference.

An absolute loneliness from which we nevertheless return, to make connections, perhaps in another way.

Another way, because it is the product of a metamorphosis, ‘transfiguration’, recalls Charles Christophe, in which the most intimate part of each person is revealed, a fleeting revelation of a real, that of radical subjective division, which leads to a ‘transfigured’ way of linking in which the real has been touched at some point.

Colette Soler also points out, in her introductory text, that those who take an analytic journey – with some exceptions – do not ignore the analytic discourse, they only change their place within it.

In this sense, in several testimonies by ASs (in *Wunsch*) we read that at a determined time towards the end, one experiences the possibility of dedicating oneself to something that has nothing to do with psychoanalysis. One does choose, that is, there is a choice which is not exempt from the push of an unprecedented desire, to continue in that discourse.

This fact both sustains and gives continuity to the analytic discourse: it begins with a very particular bond, one chooses to continue in a very particular way in that bond, and it works... as it does.

This is precisely what makes analytic discourse survive. Hence the imperative: the need for a bond for this discourse to subsist. A bond that can go beyond a religious discourse, as Bernard Toboul proposes in the form of a question.

But despite the metamorphosis to which the analytic discourse leads, it is to be assumed that we do not cease to be humans, to be speaking subjects, and therefore, subject to limits and equivocations, that is, to misunderstanding and often to conflict.

In addition, it has been noted on several occasions, that there is an effect on the singularity of each one’s path and therefore an effect on the link between those who are singular (scattered, ill-assorted)³... not only because the real has been touched by each one on his own path, it is also the encounter with the effects of the real on others. This is how I understand the real on which institutions are founded.

At this Meeting we are fortunate to have four presentations by colleagues who have been nominated AS in recent times. In these, which we will hear shortly, it is necessary to remember, although it is evident, that we will be able to hear something about the consequences produced on the subjects who passed through and detached themselves from the vicissitudes of a fundamental bond, the analytic one. What this journey produced as an effect, is a saying, a saying heard within

² Lacan, J. *Note italienne, Autres écrits*, Paris, Seuil, 2001.

³ Lacan, J. ‘The Preface to the English-Language Edition’, in *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*. London, W.W. Norton & Company, p. ix.

a particular bond, by two passers, and which, in turn, was heard by a group, a Cartel, with a no less particular bond.

‘Cartel’ is to be understood, according to Manel Rebollo as an instrument that can produce a libidinization of a transmission of psychoanalysis as a possible effect. This is particularly graphic if we understand the transmission as an effect of resonance, such as stringed musical instruments produce without necessarily making contact.

The epistemic does not go without what can be said of a singular experience, and the School that offers the dispositive tries to accommodate, and to learn from, what of those experiences can be said. It is the experience of a curious transmission that is achieved when it eventually touches, makes resound, what cannot be said.

Transfential bond, bond with the passers, bond in the Cartel of the Pass, institutional bond, bond with colleagues, at least five singular forms of a social bond that in our field are built around the real ..., the impossible ..., the unsayable..., the not symbolizable..., what you convey ..., or at least, take it into account and try to say something about it.

A real runs through every bond that we claim to have and that has its effects.

What approach is there to these effects of the real?

If we expect from the Pass that passands “testify to the crucial problems, at the vital point they have come to, for analysis”.⁴ With these meetings, the School launches its resources: the exchange of experiences, ideas and debates around the issues of psychoanalysis.

The papers and presentations of experiences at this Third Meeting of the School, are very timely and fortunate.

- Timely because, although it is usual, we are going through a time of serious crisis.
- Fortunate because maybe they can help to open some way of approaching this real that we are experiencing so vividly in our context.

Translated by Elisa Querejeta Casares

⁴ Lacan, J. Proposition, op. cit, pp. 1-2.

DETACHED

Elynes Barros

“One day they asked my grandmother
Nineteen what poetry was.
At first, she was silent for a long time,
then they thought she had no answer.
But then she spoke:
poetry is not the rain;
it is the noise of the rain”.
Ondjaki

I would like to thank the French and Spanish colleagues from the previous ICG (International College of the Guarantee) for the invitation to be here, in person, speaking to you.

I’ve written a translation of my text into French, which is the language I study, to facilitate the understanding of some terms that I am going to use. However, as you know, there are words that are difficult to translate. I say difficult to translate in their meaning and phonetics. When you translate the meaning of a word from one language to another, you lose some of the meaning or the sound, or both. Therefore, you will accompany the reading in Spanish, but I will speak in Portuguese, so that some of my language resonates.

This says something about what I am going to try to convey here today through my testimony.

In Seminar XXIII, *The Sinthome*, Lacan formulates a question:

“what happens when something happens to someone as a consequence of a lack/fault [falta]?” And he adds: “what psychoanalysis teaches us is that a lack/fault never occurs by chance”. (...) If there is an unconscious, the lack tends to express something, which is not only what the subject knows, since the subject resides in this same division that I represented at another time as the relationship of one signifier to another signifier”.

The unconscious is founded on a lack.

I will not be able to tell you about this first inscription, obviously, but my starting point occurred at a second time, around the age of 5, based on a rereading of an event at the age of 7, where anxiety, inhibition and symptoms emerged, for me in that order. At least that’s how I articulate what happened in my case.

I say that my starting point occurred in a second time because it was due to the anxiety experienced in the third time that I experienced the separation from the Other, which had already occurred in the second time. But I was only able to name this feeling of almost dying, out of anxiety, many years later in analysis. I gave some names to what happened in this second time: abuse, sin, as a consequence of what happened in the third time with my sister.

A fault/lack is like a lapse, and in this *time space* in which the fault/lack occurs, the subject tries to be represented and account for his subjective division. Therefore, the starting point of every subject is a lack, and I responded to this with two names: ‘sister Elynes’ (*hermana Elynes*).

‘Sister Elynes’ [*Hermana Elynes*] supported this lack in various ways. I was the ‘*mana*’ (*hermana*/sister), a name given by the Other to welcome the sister, two years younger. The sister thus inaugurated this family bond and at the same time gave me a place. It also retained a religious sense since I was born into a protestant family. And it also served to cover up the lack exposed by the traumatic childhood sexual encounter.

It was because of a lack that I asked for help. A lack in the other, at the beginning. And I say that I “asked for help” because I didn’t know that the person to whom I directed that request was an analyst. I was trained in psychology, but I had followed a different path from that of the clinic because of inhibition, anxiety and the symptom.

I made an appointment with the one who would be my first analyst – there were three – but before going to the consultation I found out that she would speak at a conference. I went to listen to her in order to have a minimal reference point. In truth, I don’t remember anything that was talked about that afternoon. I don’t remember the topic of the conference, but in the middle of her presentation she made a slip: “Freud was talking about...sex; no, excuse me, I wanted to say.... But yes, Freud talked about sex”.

During that first period of analysis, the sexual trauma is actualized in the transference. The past became present with that lapse, that lack; and the lack was about that: the sexual.

But I didn’t know anything about that, or I didn’t want to know anything about it, despite a dream that marked my entry into analysis, by bringing up the coordinates of what was at stake:

I dream that a girl walks alone down the street. She notices that a man and a woman – they seem to be her parents – are chasing her with some sticks to hit her. She enters a house to hide, but begins to give birth. A bug is born, some sort of shrimp.

This dream also marks my moving away from Petrolina (a city located in the interior of Pernambuco) to Fortaleza and I began my second period of analysis with another analyst. A colleague who had mentioned her, said: “she is Freudian”, the sexual aspect, therefore, was still present.

During that period, I authorized myself to receive patients, due to the effects of this discovery of the unconscious in me. It was also at that period when I met, and became a member of, the Fortaleza Forum and the School of Psychoanalysis of the Forums of the Lacanian Field.

But only during a third period of analysis was it possible for me to better localise my question.

“**Descolada** [Detached/of school]” – this was a word that inaugurated a series and that had a significant effect due to the analyst’s interpretation. From the first sessions I said: “I want to be detached; a detached girl”. This demand had to do (but not only that) with a scene from adolescence in which I lost my first flirtation to a “liberated [*descola*] French girl”. But I did not know of this link, nor did she, the analyst. To this “failed encounter in adolescence” she responded in an even more detached way:

“*D’E scola*” [of school]? she replied, interpreting the demand and formulating an enigma: what does this mean?

In this analysis, over the years, a certain triteness [*trillado*] was revealed due to the insistence of the saying, decanted by the twists and turns around the sayings: *destruction, deviation, dissonant dissident, disbelieving, incomplete*—those words, in addition to the attempted explanation by its opposite, had a relationship with the *reverse assonant of descolada*.

In his Seminar XVII, *The Other Side of Psychoanalysis* [*L’avers de la psychanalyse*], Lacan says that he is going to demonstrate what the other side is: *avers* is assonant with *verité* [truth].

“Assonance is a figure of language, sound or harmony, characterized by the repetition of vowels, so that they produce a peculiar sonority in poetic texts”.

I wondered, “stunned” – *L’étourdit* – what did this assonant repetition [*trillado*] mean? What was it insisting on? Where was it taking me? Which orientation?

Lacan begins *The Third* by playing with the equivocity of meaning and with assonance or repetition, insistence, saying that *The Third* rotates like a disk (*disque*), where what is said (*dit-ce-que*) in the

discourse (*discours*) of Rome, and that injecting onomatopoeia into *lalangue* enhances the “*urdrome*” and takes advantage of the opportunity to categorise the voice as one of the four objects *petit a* and, through the operation of the signifier, emptying the voice of any substance and freeing it through its metonymic effects. Freeing it from the purring that is *jouissance*, the “cat’s *jouissance*”, but it applies very well to the perforated disk of repetition.

Through the signifier operation – reverse assonant – something can be heard beyond the story told and retold, pointing to an out of meaning oriented by neurosis. Lacan says, in the opening of the Clinical Section, that “Language, whatever it may be, is a piece of chewing gum. What is unprecedented is that it preserves its tricks. They become indefinable due to the fact that it is called language, and for this reason I allow myself to say that the unconscious is structured like a language”.

The effects of this *disorientation* in neurosis will produce a dream in analysis:

I dream that Red Globo (a large television company in Brazil) is broadcasting a complaint: a scene of abuse on the street that is broadcast in real time in the report. In the left corner of the TV, a beggar, dressed in rags, is leaning behind a column where there is someone. So, I wonder: can people say that this is abuse?

From this dream a passage from version/aversion to versions then occurred for me; a passage from the search for truth to truth as knowledge, and a question is formulated: Can I know?

Speaking about the consequences of this passage, in one session the analyst interrupts and says to me as I leave: “Sister Elynes”.

It was precisely the sister who had always supported Elynes, since ‘she was her own person’. Despite complaining about that name, the ‘sis’ [*mana*] or ‘sister Elynes’ [*herrmana Elynes*] sounded familiar, however, hearing it from the *d’escola-da* [School/liberated] analyst’s mouth sounded dissonant [*desentonado*], promoting another cut, a possibility of separation between sister and Elynes.

In that interval something similar to what Maurice Blanchot described in *Thomas the Obscure* occurred:

“it seemed to be a word, but it looked more like a gigantic mouse, with piercing eyes and pure teeth, an all-powerful beast. Seeing her a few inches from his face, he could not escape the desire to devour her, to take her into the deepest intimacy with himself. He pounced on her and, digging his nails into her entrails, tried to make her his (...), but the struggle with the horrible beast, which was revealed at the end as having a dignity, an incomparable magnificence, lasted a time that cannot be measured”.

This struggle waged between the subject and the word, the word which is missing, since it is not possible to say everything about the subject, but which insists on an attempt to represent it, this missing word, therefore, to which as a whole we give the name of language, now *detached* [*desplegada*] from its place, separated from the subject, gains this monstrous status. This separation produced a very curious dream, revealing meaning and *jouissance*, in the failure of the phantasmatic construction:

I dream that I enter through the front gate of a house and walk past it. In the wall of the house that faces a room, there is a hole, as if it had been hit by a bomb. I look through the hole and see three children, each lying on a bed with their bodies raw. I could see their hearts beating and their guts moving. Terrified, I wonder who did that. I look towards the back door of the house and see the Big Bad Wolf; I deduce it was him. I run towards the car to escape, but when I pass very close to where he is, I see that behind the Big Bad Wolf is the grandmother. I think: they are in this together! I get into the car and see my husband, unconcerned, sitting on the porch of the house. I signal to him to flee; I try to explain that the Big Bad Wolf and Granny are there, but he laughs and pays little attention to what I try to tell him.

“The fact that one says remains forgotten behind what is said in what is heard” was what the operation of saying produced in the saying.

The fear of evil appeared in the figure of terrifying bugs and beasts, in dreams, or even in everyday life, and had its unique expression in the Big Bad Wolf – who was never afraid of the Big Bad Wolf? The bad thing was also coupled with the grandmother, who only wanted to know about the youngest sister, ‘the saint’ according to her. In truth, it was because of naming my sister a ‘saint’ that I assumed that the opposite was reserved for me.

But the way out of the impasse of neurosis, the necessary separation, would not be by affirming the opposite. A *dispossession* of the Other and an exorcism of ‘sister’ [*hermana*] was necessary so that the saying could resonate in the body: “the drives in the body are the echo of the fact that there is a saying”.

To ‘exit through the opposite’ – the opposite that could be deduced from the threshing [*trilla*] of the signifier – would be, perhaps, a response to an ethical position. Going from ethics to *po-etics* – that which takes into account the signifier as the cause of *jouissance* – made me take a third turn, one more turn to consent to a position of distinction, a finesse, a subtlety.

I dream that I do two sessions with the analyst, Friday and Saturday. On Saturday afternoon I go to the consulting room to pay, but I realise that I could make a bank transfer. The analyst says (in the dream) why don't you pay what remains of the link with your analysis?

My mother tears ligaments in her shoulder and, unable to move her arms, needs someone to help her with basic needs. I talk in analysis about my discomfort with paella; The analyst asks: what is that? I say: it is a thing that goes between the legs to collect urine (waste). She answers/interprets: *mettre?* [to put in/to get into] (*faire changer de lieu* [to make someone or something change their place]).

The effect that this interpretation had on me caused a detour from my route, a change in destiny, a passage from the one who *holds, retains* – sister! – to the one who gets in there, who gets involved, thus glimpsing another possibility: TRANSMETTRE [To transmit].

But I was in mourning; the inconsistency of the subject supposed to know had already been evident in several situations; I had already experienced that the Other fails, lacks, and the successive losses experienced at that moment, the death of my grandfather, the death of my father-in-law, my husband’s mourning for his father and his own illness – he was suffering from meningitis – all constituted a chorus with my own grief and they stopped me at that moment, preventing me from contemplating that possibility (TRANSMETTRE). What more can I lose?

It was about consenting to solitude; the loneliness of “there is no sexual relationship”, of the fault opened by the unconscious actualized in my experience at age 7 as in the dream reported by Freud’s patient: “Father, don't you see that I am burning?”:

– “Father, I wanted to say...”

– “Wait, after this match!”

The Other does not help, does not reciprocate, but not because he does not want to; there is a logical impossibility – she doesn’t know. I travelled to do my in-person sessions.

I came across a defect, ‘a fault’, in the keys where the password to enter the analyst’s consulting room was typed. I couldn’t get in and asked for the door to be opened. She pressed the button and opened it. In the next session, hours later, it happened again. For fear of creating an inconvenience, I decided to wait for someone to come out. In another session, when I was waiting for someone to leave, a guy arrived and went straight to typing the password and before I finished saying that the keyboard had a defect, the door opened. He looked at me suspiciously and entered. I came in behind him.

In between one session and another I went to see an exhibition: *Amazonia*, by Sebastián Salgado. It had been precisely there, in the Amazon, where the sister’s story had occurred when I was 7 years old. Walking among the photographs that portrayed all that exuberance of the jungle, I realised that the ‘impression of the negative’ of what had happened had erased the rest of the things

that I experienced there, in my childhood. Then a question occurred to me: what made me look for that analyst?

I went back to the consulting room to say, and driven by that new knowledge extracted from the “remainder of the connection with my analysis”, I type the password without thinking and when the door opened, I started to laugh. When I entered the waiting-room she opened the office door and I said: *You don't know* what happened, I opened the door myself. We laughed in that *esp of a laps*.

In that session I also tried to rescue something like “*if you knew* where I came from...”. But when I said it, it sounded completely meaningless, without reason.

"When the esp of a laps – ... Which one knows.

You only reach the *esp of a laps* by experiencing this logical reduction/deduction and extracting from its trite [*trillado*] signifier the distinction, the ‘out of the ordinary’.

The experience with the real, in the sense of the interpretation that touches the body, provided an unclogging that in the topology of knots we call a true hole that is located between the real and the imaginary in the flattened knot. The real hole is where it is revealed that there is no Other of the Other. Maybe that's why at the end of that session an amazing lightness took over my body, as if the wind could pass through it. Lacan asks at the end of Seminar XIX *...or worse*, “what binds us to the one with whom we embark, beyond the first apprehension of the body?” Before answering this question, my analyst asks another: “Whose sibling are we?”. The word “sibling” will present the analytical discourse to the extent that it serves to bring out the family garbage and to treat it. In truth, Lacan answers, to the extent that we are children of discourse, whose effect is the object *a*.

The novelty of this treatment, in my opinion, was having undertaken this entire process of separation without breaking the links. Almost nothing changed and almost everything seems to have changed! It is evident that the links had to be remade; it was necessary to link the relationships in another way. This new link was only possible due to the fact that I had discerned my cause.

As an effect of this end, on the other hand, I could cite a ‘disoriented freedom’, that is, the orientation is no longer at the service of the fantasmatic writing supported by the sister, as well as supporting the appearance of the ‘wild beasts’ of each patient without being scared, that is, being present when necessary.

This end also had consequences for my relationship with the School. There was a passage from ‘alienating inhibition’, which was the attempt to relate to colleagues as if they were all my ‘brothers in faith’, to the recognition of differences: we are children of discourse.

I remembered Blanchot's words:

“the community does not have to become ecstatic or dissolve the elements that compose it in a supra-elevated unity that would replace itself at the same time as it would annul itself as a community”. The community is not, however, the simple sharing, (...) but “maintaining the sharing of something that precisely seems to have already been removed from the possibility of being considered as part of a distribution: word, silence”.

Each nomination, I think, is an occasion to include Freud's saying according to Lacan: “there is no sexual relationship”, to make the School present, as the community where what is not common can be shared.

Translated by Diana Correa

THE IMPERATIVE OF SOLITUDE: EPISTEMIC SATISFACTIONS, EPHEMERAL ENTHUSIASM

Anastasia Tzavidopoulou

The speaking being is always alone, this is its structural condition. Whether the other exists as small other or does not exist as big Other – even if the subject always tends to embody it – the affect of solitude is its mark as the mark of language; misunderstanding would be the expression of this, misunderstanding which bears on jouissance.

“The ‘*P* is not a being, but rather something attributed to that which speaks. That which speaks deals only with solitude”¹ – this expression is Lacan’s. The ‘*T*’ of the *parlêtre*, the “I who speaks”... “subject of the verb”,² is a solitary ‘*T*’ who desperately seeks the Other and its guarantee. Analytic experience testifies to this position specific to the speaking subject. This solitude is encountered, and I would even say experienced, *in* the treatment. First on the analyzing side, where the ‘*T*’ confronts the fall of ideals, the illusion of transference love, the non-relation and the fact of the ‘There is something of One’ [*Y a de L’Un*]. But also on the side of the analyst, insofar as the guarantee of the act remains suspended and verified only afterwards, to the extent that the analyst himself is stricken by ‘disbeing’.

If therefore the speaking being is structurally alone and if the analytic experience makes us encounter or even experience this solitude – and the other affects accompanying it that testify to this – the pass, through its very dispositive, incarnates it but also goes beyond it, I would even say sublimates it. It incarnates it insofar as it demonstrates its solidity where the analyzing subject who presents himself to the dispositive at a specific temporal moment, confronts, alone, a specific subjective imperative which does not take into account the circumstances of reality; and it goes beyond it, for it supposes an address. This imperative would take the form of a writing, or rather an *écri*. I complete Lacan’s sentence: “That which speaks deals only with solitude, regarding the aspect of relationship that I can only define by saying, as I have, that it cannot be written. That solitude, as a break in knowledge, not only can be written but it is that which is written *par excellence*, for it is that which leaves a trace of a break in being”.³ Solitude of a break in being and also a break in knowledge, *forbidden (interdit)* knowledge, emphasizes Lacan, on condition of writing it properly, that is to say, *inter-dit*, said between the words.⁴ This saying between words confronts the limit of unconscious knowledge: solitude of the break in knowledge. It is this solitude that is written *par excellence* in the place of the absence of the relation.

Is this where we offer ourselves a solution? What reply to the imperative of solitude if not the imperative of the social bond?

It is an imperative that imposes itself, the imperative of solitude, which “*is able to be written*” even if the verb “to be able” is without reference to an imperative. This solitude that is written comes to that place where unconscious knowledge no longer gives a reply, and it comes as a “trace in which an effect of language can be read [*lit*]”.⁵ I am keeping the equivocation *lit/lie* from the verbs *lire* and *lier* [to read and to tie]. It is the logical sequence which leads to the imperative of questioning and for which writing is secondary yet necessary. “Writing is not first but *second* (Lacan tells us) in relation to any function of language, and nevertheless without writing, there is no possible way to

¹ Lacan, J. *The Seminar Book XX, Encore*, trans. Bruce Fink, New York, W. W. Norton & Company, 1998, p. 120.

² *Ibid.*, p. 119.

³ *Ibid.*, p. 120.

⁴ *Ibid.*, p. 119.

⁵ *Ibid.*, p. 121.

return to question what results from the effect of language as such”.⁶ This writing of the logical order, not possible without language, comes to the place of the limit of speech and unconscious knowledge with this form that can support a paradox, an aporia, and above all a singularity. The fantasy, sole concern of the subject, in the form of its writing, would be its paradigm.

Referring to his ‘Proposition’ of 1967, Lacan says, that the pass “is modelled on the witticism, on the role of the third Party [*dritte Person*]?”.⁷ Following Freud, Lacan emphasizes the role of the third person to whom the witticism (*Witz*) is addressed and specifies: “...no joke exists in isolation”.⁸ The joke is realized only when the third person (*dritte Person*) perceives the “bit-of-sense” and authenticates the “no sense (*pas de sens*)” with the equivocation of the “*pas*” [no/step] that the French language makes us hear. The pass, model of the witticism in its lightning function, model of a sense “that lies beyond”,⁹ would be the model of a link which sometimes produces a laugh, not necessarily of the comic order.

In the analytic dispositive, there are two movements. The movement of solitude, which concerns our relationship to unconscious knowledge and its limits, towards that which is addressed, that which is communicated, first to a dispositive and, consequently, towards a School. And also a movement that concerns writing. Solitude is written and held in a formula, a letter which is specific to the analyzed subject; this solitude, which is written, is a form of imperative, which *also* demands an address, it demands to be communicated, heard and received even if we do not know what may come along to fill this communication.¹⁰

But there would also be a third movement, the one that marks the passage to the analyst and as a result the position of the analyst which requires “an experience to which we do not even know how to respond”. If we follow Lacan in his ‘*Discours à l’École freudienne de Paris*’ the “being alone” of the psychoanalyst covers the “being the only” and becomes the chaperone of solitude.¹¹

If there is no ‘homosemia’ between ‘being alone’ and ‘being the only’, there would be a dialectic to hear. For the analyst is the only one for the analysand, the only one to bear the transference and the love for knowledge, the only object. He is also alone in the face of his act, alone struck by ‘disbeing’. But as Sophie Rolland-Manas points out in her Prelude, he is not alone in being alone, a link is needed.

The analyzed subject, in particular having passed through the dispositive of the Pass and become analyst, ‘product of its experience’, having measured its singularity, having signed the writing of its solitude there where knowledge is lacking, and having experienced the solitude of the analytic act, is led to follow a destiny, that of linking and this in a School of psychoanalysis. Following a destiny, this is how I am understanding the imperative of the link: as School but always in the ancient sense of the term, School – sanctuary, σχολή, to be understood also in a certain temporal suspension, like a truce, a respite. Isn’t it here that the analyzed subject, passed to the analyst, would come to deposit his solitude, *not as affect but as writing*, under a formula that would be his own and singular? This *sublimation* of solitude is supported by various unprecedented epistemic satisfactions, and sometimes it is also supported by an enthusiasm, albeit ephemeral. Would this sublimation of the

⁶ Lacan, J. *Le Séminaire, livre XVIII, D un discours qui ne serait pas du semblant*, Paris, Seuil, 2006, p. 64.

⁷ Lacan, J. ‘*Discours à l’École freudienne de Paris*’, *Autres écrits*, Paris, Seuil, 2001, p. 265.

⁸ Lacan, J. *The Seminar, Book V, Formations of the Unconscious*, trans. Russell Grigg, Cambridge, UK, Polity Press, 2017, p. 88.

⁹ *Ibid.*, p. 88

¹⁰ *Ibid.*, p. 93.

¹¹ Lacan, J. ‘*Discours à l’École freudienne de Paris*’, *op. cit.*, p. 262 : “To honour the *non licet* [not allowed] that I have collected, I can do no better than to introduce the elusion from an amusing angle, starting from this “to be the only one” where one is given the gloves with which to salute the most common infatuation in medicine, not even to cover it with the “to be alone,” which is indeed the step the psychoanalyst takes on entering his office each morning, which would already be excessive, but from this to be the only one to justify the mirage of making it the chaperone of this solitude”.

solitude support a narcissism that would imperatively create linking in spite of the frictions, controversies, even the disputes that a social link implies? This leads us to ask ourselves a question: can an analyst sustain his act and orient the unconscious, the only politics, without a link to a School?

Translated by Devra Simiu

THE POLITICS OF THE UNCONSCIOUS

Bernard Taboul

*“The social link is only real
when it is integrated into the system”*

*Claude Lévi-Strauss,
Introduction to the work of Marcel Mauss*

The social link is not simply the object of subjective expectation, a defence against the spontaneous predation of human beasts, or an expectation of relational life. It is structural, as Lévi-Strauss put it and as Lacan wrote in the form of ‘discourses’. As there are several discourses, there are several kinds of links. My question is: what about the link generated by the unconscious?

The unconscious is not a choir boy. This is the first of the Freudian theses, which unfolds from the Oedipal desire for murder, to the aberrations of human sexuality in the approach to the object. In the early days of their friendship, Freud and Ferenczi, had a private joke [in English in the original]: The inhuman is not foreign to we analysts.

Lacan’s version of this is the discourse of the master, with, in the background, the Hegelian dialectic of master and slave, with its cruelty, to which Lacan so often refers.

Let’s see, starting from that point, how the politics of the unconscious is formulated structurally, how the discourses are a response to it, and how the discourse of the analyst responds to it. A vast program. Time constraints oblige me to confine myself to three essential points.

1. The subject is represented by a signifier in relation to another signifier; this famous phrase designates both the emergence of a subject of the unconscious and its subjection, which causes it to disappear under the bar. The effect of this emergence and disappearance is a knowledge that is not known. I note that this is also Lacan’s definition of Freud’s primary repression, and primary repression is indeed, according to Freud, the condition for the emergence of an unconscious, but at the price of ‘remaining underground’ (Freud and Lacan).

Hence, there is a tension towards knowledge that has taken many forms in theories and practices down the ages. They have shaped the social links of the political order. As Lacan states, “the idea that knowledge can make a whole is ... immanent to the political as such”.¹ In our time, this tension towards “all-knowing” takes the form of bureaucracy, Lacan says. We might add: technocracy and intelligence (in administrative jargon, instead of filling in a form, we are now asked ‘to inform’). Lacan speaks here of a ‘new tyranny’. There is a coherence in his disquiet about totality and his flashes of insight into politics.

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, 2007, p. 31.

The first conclusion of this presentation is that the politics of the unconscious is caught in an alternative: either the *hommoinsun* or the *pas-toute*.²

I'm reserving Lacan's two major theses after '68 for discussion here: the inconsistency of the Other, or even its non-existence, and the beyond of the Oedipus. For the moment, this saves me from the pitfalls of certain psychoanalysts, some of whom oscillate between nostalgia for the patriarchy and the political opportunism of wanting to have their say on current events and fashions. Lacan always stands, not without irony, one step below any ideological incursion by psychoanalysts.

2. The second decisive structural element is written $S1/\$$. It is the nuclear moment of the logic of the unconscious, and Identification is its *matheme*. The subject identifies by taking from the Other a trait, a unary trait as Lacan put it in 1960, the first, minimal, native state of the signifier. For a subject, identification is 'being like', which is the root of the Ego Ideal and other 'causes' that are always lost. This encounter with the first $S1$ s is traumatic. The 'Instance of the Letter' speaks of the "enigmatic signifier of trauma", which designates the first repressed $S1$. It is the nucleus of the symptom and the matrix for the formations of the unconscious.

Now, if the discourse of the master is the other side of psychoanalysis, this implies that the psychoanalyst's discourse de-structures an unconscious organised on the basis of the subjection of the subject-of-the-unconscious and restructures things differently.

Let us illustrate this with regard to the first point. The analytic treatment puts knowledge to work. The unconscious is summoned to play the game of truth. A paradoxical truth, one that can only be said in the *parapraxes* of the formations of the unconscious and the paradoxes of the symptom. The treatment creates a new link, a transference in which the knowledge that is not known is put to work by the address to a Subject-supposed-to-know. A new knowledge is then revealed. Analysis brings the third key point – fantasy – within reach of the hand, the tongue and the ear.

3. The subject of the unconscious was offered the glimpse of the object as a way out of his subjection to the signifier. But, once again, the subject is not the master. He has no control over his *jouissance*. This is written $\$ \langle \rangle a$. The subject fails at the place of his object. Thus, Lacan says that fantasy cannot be written in the discourse of the master. The opposite is true of the psychoanalyst's discourse, where the upper part is $a \langle \rangle \$$. The construction of the fantasy is a major operation in analysis.

Bringing the primordial signifiers, the $S1$ s, into the light takes place in the same movement, this act, which puts the *plus-de-jouir* [surplus *jouissance*], the *a*, in the position of agent. Lacan expresses this at the end of 'Radiophonie', "to submit to the question of the *plus-de-jouir* ... the passage of the subject to the master signifier".

The politics of the link receives a double inflection from the effect of the analytic treatment:

- If the relation with little others is revealed to be remotely controlled by fantasy, what does that change? This 'crossing' of the fantasy allows us to be less captive to it, less naïve about what excites us and makes us enjoy [*jouir*]. The relation to little others is freed from capture by the *plus-de-jouir*. For some, this will mean a distancing, for others a cynical stance (consider here Colette Soler's play on words, '*narcynism*'). This is how I read what Lacan calls "decided rubbish" [*ordure décidée*], insofar as the rubbish is the object, captured with a full knowledge of the facts, and not the rubbish of a cynical subject content to be so.
- But as we have said, at the same time, the signifiers $S1$, in other words the identificatory poles, are brought to light in the treatment. $S1/\$$, on the left of the master's discourse, is the reverse of $\$/S1$, on the right of the analyst's discourse. The "crossing of the plane of

² Translator's note: '*hommoinsun*' is a homophonic play on '*au moins un*' which means 'at least one', but it also includes the '*hommi*' from '*homme*', meaning 'man'. The *pas-toute* is the feminine form of the 'not-all'. Both are logical obstacles to the totalising function of the phallus.

identification” that Lacan speaks of in Seminar XI³ is a politics of psychoanalysis that thwarts the political effects of the structure of the unconscious. Indeed, identification is the mechanism that, in politics, produces the master, the leader, the Führer, as Freud says in *Group psychology and the analysis of the ego*, Chapter VII. Thus, psychoanalysis is the twilight of ideals.

Does breaking free from the subjection to unary signifiers open up the potential for a social link that would be liberated from them?

If, as Spinoza put it (Spinoza and Machiavelli are the clearest minds in politics), the object of any institution, in order to continue to exist, is to function in obedience, then the question becomes: does exposing the identificatory link change the situation?

An analysand still has to support himself or herself in this dis-identification, by sustaining what is called the ‘dis-being’ of the reference point, the Subject-supposed-to-know, and therefore of the Other.

Translated by Susan Schwartz

BELIEVER WITHOUT RELIGION

Dimitra Kolonia

It could not have happened at a worse time, this moment of the opening of the unconscious that led me to enter the dispositive of the Pass. But the unconscious – it only authorises itself. As treasurer, in the office of our School in France, I was negotiating with accountants and accounts, in preparation for the General Assembly. So, in that moment, the least of my problems was the Pass and the desire of the analyst!

And yet! An event, something that became an event for me, and which I initiated without being able to anticipate its effects, was at the origin of this moment when the unconscious imposed itself on me, with a series of formations, without let-up, over several days.

What would have become of these formations without the School, given that they were produced outside the transference to the treatment a good number of years after the end of my analysis? I believe that it is thanks to the School, in this link to the School, that they did not get lost in a dead-end, and that they were interpreted as such and found their way out in the offer of the dispositive of the Pass.

So, the timing couldn’t have been worse, except that it was just right. Analysis had taught me that what comes one just catches on the fly. That the right moment is not the ideally comfortable moment. So – what to do?

I had always thought that I would make the Pass if something from the unconscious imposed itself, manifested itself – as was the case for me. But until that moment arrived, I had never thought that that wasn’t sufficient. That there also had to be a decision, a decision of the subject’s, to enter or not into the dispositive.

What to do with the Pass, in a context where even to think it was impossible?

³ Lacan, J. *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, trans. A. Sheridan, London, W.W. Norton & Company, 1981, p. 273.

Postponement.

Postponement was nothing new for me. The first steps of my life were marked by a postponement. The postponement of the Pass, of the decision, was a choice, different from the postponement at the beginning of my life, suffered and imposed, by the medical profession, with the aim of preventing an effect which would have been irreversible at the level of the body.

The irreversible effect was avoided, but it was the proposed solution that marked the body, making it suffer. And it was in this context that the signifier that left its indelible trace on my fantasy: dates. A signifier, coming from an Other, but becoming mine, pronounced by someone close to me who was talking about me. I grew up with this signifier, I constructed myself with this signifier, it was always there for me, it circulated in the family narrative; but that didn't mean it was any less repressed. Because, not only did I make no link, but above all, its obviousness, its faithful presence since always and its injunction, left no place for any interrogation.

It is thanks to analysis that I could identify its value as fantasy, it is thanks to *hystorisation* that it took on sense and that I could identify that I was subject to this signifier. It required a long journey to make an initial link and to identify that this first signifier, primordial signifier of the trauma, was repressed and was substituted with another, synonymous, but unrecognisable without analysis, taking its place in a sentence, a proposal, this time my own, that did not stop going on and on from a very young age. Whatever happened, I always ended up in the same place, and this repetition, this indefatigable confirmation, was the very force of its veracity! There was no possible space for questioning a truth that was confirmed by its very repetition.

It was in the final phase of my analysis that this was possible, and today I'm extracting a few instructive moments from it, without which I wouldn't have found my way out, and which have also marked me, through their logical progression, indispensable for the conclusion.

It was during this final phase of my analysis that something happened to me – out of the blue. It had nothing to do with the event at the beginning of my life; it was not of my doing, in the sense that it was not produced or tied to a symptom, nor was it a product of the logical time of the end of the treatment. Amongst other things, it put the end of the analysis in parentheses. Postponement. Still subjected. I didn't question the sadness that followed. The fantasy was not yet identified, and the space that had begun to open up in the treatment by putting it into question was immediately closed down again. The only possible response, faced with what was happening to me, was the same as always: a return to the fantasy, for which every opportunity is good for turning any event into a missed encounter.

The identification of the lying truth, that is the fantasy, came from two dreams and the realisation of a logical incoherence.

In these dreams, the question of castration and then of death were in the forefront. What seemed to be true at first, relying on what appeared to be the case and remaining a spectator in the face of the two scenes, was no longer true when, in a second moment, by doing something, by moving, taking an active position, the perspective of the scene was reversed. What was happening in reality had nothing to do with what I would have been able to believe if I hadn't changed position and perspective. The conclusion I came to for both dreams was the same: "what appears ... is not". I formulated it like that.

"What appears ... is not". I knew this logic very well. It was the trick I'd found as a child to outmanoeuvre my superego, when it forced me to tell the truth, nothing but the truth, the whole truth, even though I didn't want to. Unable to free myself from this superegoic imperative, I tried to outmanoeuvre it and thus play with the truth, relying on what had always enlivened me, from a very young age, which was to play with words and their equivocity. Thus, I would tell the truth, all the while making the other believe that I was saying something else and not what seemed to be

said, when in fact it was said. According to this same logic of “what appears ... is not”. This game has always greatly amused me.

I’ll digress at this point, because I cannot not think about the theme of our Study Day of the School, ‘The imperative of the social bond’, and the contrast it makes with the imperative of the superego, which I’m speaking about. The imperative of the superego, an injunction to the subject, is the imperative to say the whole truth, pushing to jouissance. And the imperative of the social bond, for example in an articulation with the School, that I would not understand as an injunction, but more as an offshoot, from a position taken by a subject faced with the real and jouissance at the end of his analysis, and in his choice to occupy the function of the analyst for others. The imperative of the social bond as a ‘not without the School’, which makes it possible to think about analysis, to lighten and share the solitary act, to make possible the formation of analysts

“What appears ... is not”. Inevitably, this logical game, which was so familiar to me, and with which I played with truth, could no longer fail to challenge me, and made the truth of the fantasy begin to waver.

At the same time, I began to question the soundness of my position, of my perspective, induced by my fantasy, which was not yet identified, as a response to this real event that had shaken me during this final phase of my analysis. My position, a fiercely radical one, which left no possibility open, recalled something for me. I knew it already. It was there, it had been going on, always the same, since I was four years old.

And then more importantly, I identified for the first time a flaw in its temporal logic. This position, so absolute and true, was valid only in the present moment. Once the time of the present passed, even if the situation stayed the same, the proposition became null and void for the past (it’s now that it’s like that, it wasn’t before). Logic was taking a bit of a battering! The place to which I was assigned (that my fantasy assigned to me), I believed in it here and now, in the present. Once it had become past, it was no longer true for the past, even if I still believed in it at the time!

I believed it absolutely. Like a believer without a religion. A believer in truth. This truth was familiar to me. But its logic was beginning to falter. What to believe? “What appears ... is not”. I found myself uncomfortably pulled in two directions in my analysis. On the one hand, what I had always known, a belief, not a knowledge, that was familiar, mine, since always: this truth, its mirage not yet identified. On the other hand, an incoherence in the logic, which called into question the staunch scenario. I used to say in analysis, “I don’t believe what I believe. What to believe?”

The traversal of the fantasy, identifying the lying truth of the fantasy, was also a traversal of satisfaction for me. A satisfaction that also traversed the body. And surprise – because never would I have thought that knowledge could provide satisfaction.

Once the fantasy had been identified, its truth lost its consistency (its assurance). The moment, and the process of the analysis, had something both amusing and interesting in my eyes, with the logical reversals and the games of “what appears ... is not”, which I find so stimulating, and which are undoubtedly among the features that have hooked me on this function of the analyst. I’d said to myself that you need a sense of humour at the end of an analysis, in order to pass from such a blind belief, to which you cling with such strength, only to see it unravel so simply at the end!

It was a good time to say goodbye to my analyst, who did not stop me. Yet more proof that I’d finished my analysis! Once again, a received idea! This stopping, which wasn’t the end of the analysis, brought to the forefront the sadness that had remained mute since the event that had so thrown me.

This stopping was a crucial moment in my analytic course, and it seems to me that only the concept of logical time, not chronological time, can allow its reading. According to the time of the clock, we could have said that this stop didn’t take place, since in reality I didn’t miss a single session,

between the one that was supposed to be the last and the one after that, when I lay back on the couch, having wondered if there was anything to be done with this sadness, which I was otherwise well able to bear.

This stop was a real cut and it counted a great deal for me. It was also a premature decision, judging by the effects of the sadness that were more keenly felt at the stopping. It's a reading I made in the aftermath (*après-coup*). Because in the moment, I didn't understand what I was doing in analysis. All the elements were there: the lying truth, satisfaction, my analyst hadn't stopped me; I was convinced that I had finished my analysis. So why was I back on the couch? Ah well, to visit an 'analytic spa' – that's what I called this return, to distinguish it from the analytic process!

It was in this wider time of stopping and starting again that there was an opening of the unconscious with a series of very significant dreams about the encounter that was always missed, in which, for example, no matter what the scenario, I always missed the bus, or arrived late to the marriage of my parents. But there were also dreams about the end of the analysis, the desire of the analyst, all linked to our School and the Pass, because they were dreamed after a Study Day of the School during an international meeting.

And then, after this opening of the unconscious, nothing. The desert. A long period began, in which nothing happened. No dreams, no free association. I didn't understand what I was doing in analysis. But an analysis goes beyond the space of the transference and it doesn't end at the threshold of sense and truth. What confused me the most was my belief that, if my analysis was not ended, my analyst would not have let me leave without saying that to me.

Happily for me, she did not. That allowed me to go through my own logical twists and turns to find the way out. To notice, in confronting the impasses of my questioning, of my beliefs and my received ideas, that each analysis is singular, that each end of analysis, despite the logical timeframes, is singular too. That the analyst does not have one way of doing things, one for all, one time for all, but that his moves depend on the analysand, on the moment of the treatment. This is nothing new. Except that, for me, it was a lesson from my own experience, tested.

Remaining without the authorisation of the Other, to decide alone, in this movement of separation from the Other, that is the analysis, that from the first day, was putting the act to the test. My act. To have been alone in deciding, did not mean that I was alone in this moment of conclusion. My experience showed me that the presence of the analyst was necessary, for me, right up to the last day of the process. The fall of the subject-supposed-to-know does not signify, it seems to me, that the analyst is no longer necessary during the end of the process, and in this beyond of free association.

So, what was I still doing in analysis? I tried to answer that question, but I kept bumping into something. For example, the analyst doesn't necessarily know when his analysand has finished his analysis. Does the analyst know when it is the end of an analysis? You can have finished your analysis and still go on with it. But then, to do what? What is analytic?

The solution came, prompted by a presentation of a patient and a discussion about sadness as cowardice, a discussion that sent me back to my sadness, in fact, not yet my own, but this sadness, put to the account of the external event. I had nothing to do with the event, so I had nothing to do with the affect! But I also believed... Lacan! I'm not a coward, so what was I doing with this sadness that had been going on all this time?

I got into a logical game, which was also the last, of question and answer, in an internal dialogue, me addressing myself. My questions tried to destabilise my belief, that is, that this affect was external to me, and my answers tried immediately to shut down my questions. This is how I arrived at the ultimate question:

What is the subject's responsibility in the face of what happens to him out of the blue, even when it's not of his doing? Because something is not of the subject's doing, does that give him more legitimacy to enjoy (*jouir*)? NO, was my response.

A logical deduction from this position: if I continue to be sad, I am responsible for it, so this *jouissance* is mine.

It was a powerful moment, when I found myself faced with a decision to make. That's how I experienced it. A position to take in the face of this real. And I was surprised, in relation to the Pass, as to the end of the analysis, to find myself, in a manner unexpected for me, faced with a decision to make again, whether or not to enter the dispositive.

Once the *jouissance* had been identified as mine, the conclusion was there, and with it an affirmation: "Now I know how to interpret a dream", I had said in the session. This affirmation, which came as a final point, which came thanks to the conclusion, referred to two different moments in my analysis, which made sense together, and they were articulated, in this final moment.

The first was a moment of anger addressed to the analyst, who had never interpreted any of my dreams. I had said to her, "I'm going to finish my analysis and I won't know how to interpret a dream!". It was the only time my analyst interpreted a dream, brought that day, which was not just any dream, by the way, since it concerned my desire.

Second moment, years later, in the period of the end of my analysis, a dream:

"My analyst is taking me for a check-up. We're in a car, she's driving and I'm sitting in the back. At one point we go off-course (this is linked with the event that had thrown me off mine) and my analyst drives with fury into the void. Despite the laws of physics, we don't fall, and she re-joins the road at the next bend.

I tell her: you are driving the car like you drive the treatment.

She replies: "I'm using the gears less and less" (implied in the dream, all you need is the steering wheel).

It's make or break,' I reply.

We come to a field and stop; we are face to face". End of dream.

The steering wheel that is all that's needed, distillate of the direction of my analysis, I interpreted as a compass to keep in the face of the real and *jouissance*. It's this that remained to be identified, after having located the signifier of my fantasy, and it wasn't an analytic spa that I was visiting!

The sadness evaporated. And even though I've always laughed at many things, it's since this truth, "what appears but what is not", that I can laugh with, and at, my unconscious! Being able to do that lightens me and amuses me greatly!

Translated by Deborah McIntyre

THE BOND DESPITE EVERYTHING

Dominique Touchon Fingermann

Bonds.

Cords made of cries

Guillaume Apollinaire

'The Imperative of the Social Bond,' the theme of this Study Day of the School, responds to the problem posed for the European Convention of the IF, 'The Ethics of Singularity', as if this pairing were to delineate the political scope of psychoanalysis and its paradoxical requirement of

connecting the One to the Other from the beginning to the end of the links delineated by transference. Our School deemed it relevant to interrogate the apparent paradox of an imperative of the bond with a discourse oriented by the ethics of singularity.

The imperative of the word

Initially, what is at stake is a bond at any cost: a forced choice of alienation despite the initial separation between the One and the Other. A choice, an “obscure decision”,¹ that does not go without saying... or worse. Alienation, the “imperative of the word”,² produces the speaking-being and that object which remains, yet remains restless, “this nothing that sustains itself from its advent”,³ a place between body and letter, as one would say between leather and flesh, potential locus for the act of Saying. The Master’s Discourse would be the matheme that writes this imperative of the signifier that commands and engages this bond marked by the impossible.

Freud indicated to us that the libido is the organ of linking and depicted the circuit of the drive which, starting from the body, links to representations before finding any object that satisfies it – a precarious and ephemeral attachment that will return again and again to the bodily source. One of the first diagrams of the ‘psychic’ apparatus of the body passing through the other, and its failure, called the ‘Schematic schema of sexuality’,⁴ clearly shows this knot, always renewed.

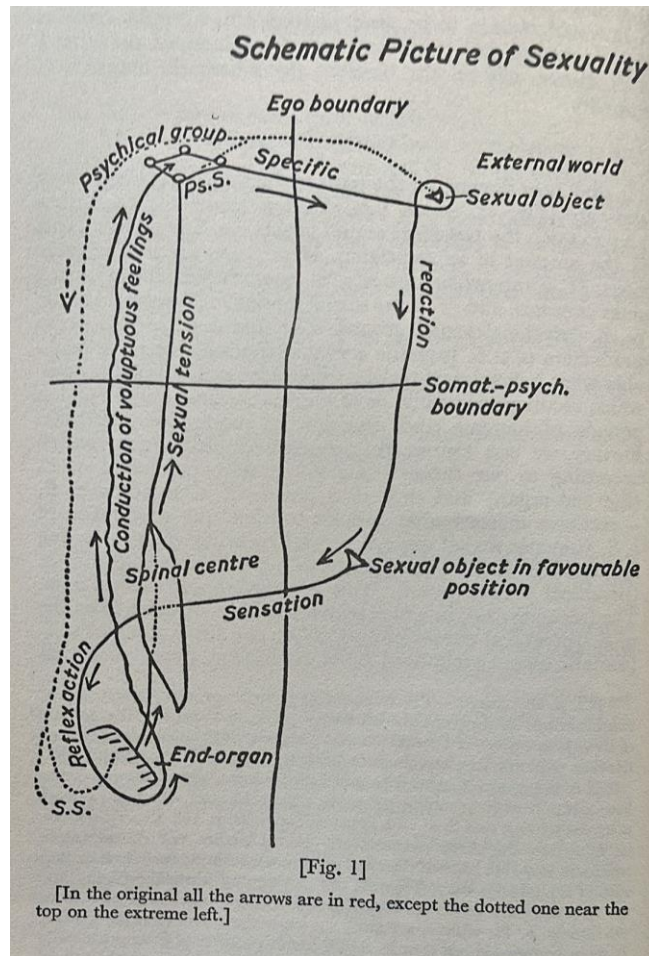
The primary quality of the libido is thus ‘making a link’ that stumbles upon the repetition of ‘what does not make link’, the death drive according to Freud. Lacan would name it ‘jouissance’ which, among other things, is a way to indicate the power of its insistence, and he would progressively specify the plurality of destinies of this singularity outside the norm, intimate/extimate, for which he would propose a writing.

¹ Lacan, J. ‘Presentation on Psychological Causality,’ *Écrits: The First Complete Edition in English*, Trans. B. Fink, New York and London, W. Norton & Company, 2006.

² Lacan, J. ‘Position of the Unconscious,’ *Écrits*.

³ Lacan, J. ‘Function and Field of Speech and Language,’ *Écrits*.

⁴ Freud, S. Extracts from the Fleiss papers, Draft G–Melancholia, SE I, p. 202.



All the diagrams, graphs, mathemes, the topology of surfaces and knots that punctuate Lacan's teachings – all write this link, always with cuts, with dotted lines, with discontinuity between the body and the signifier. They all write this place “between” the One and the Other, which mathematics writes as the empty set, and where we can, with Lacan, write the locus of the existence of the Saying.

From the very beginning, then, the speaking body knots itself with these “cords made of cries”. It attaches itself and sketches out this knot that weaves the three consistencies to escape the distress of *Hilflosigkeit*. However, one still needs the saying, in order for it to hold and retain bodies invisibly. It is also where these “singular entanglements”⁵ begin, namely the troubles, and where, in one another, one makes some serious knots. This is also where these “singular entanglements” begin, and where, the one within the other, we are tying ourselves in some serious knots.

An “exceptional bond”⁶

It is at this point that an analysis can begin, and its treatment, through an exceptional bond, of these knots and entanglements.

Anxiety, is the symptom that testifies to the One-all-alone who is looking for someone to speak to. The complaint can find a point of address which puts the subject into question and into the work of transference. Nevertheless, the saying is necessary – the one that supports the demand – and it must encounter a good listener. This is where the Analytic Discourse is put in the spotlight and the

⁵ Lacan, J. The Seminar of Jacques Lacan, Book XX, *Encore*, trans. B. Fink, New York and London, W.W. Norton & Company, p. 133.

⁶ Soler, C. *Une clinique d'exception*, Éditions Nouvelles du Champ Lacanien, Paris, 2022.

testing of the link that it can provide, to ensure that the analysis progresses and finds its end. It is imperative that the social bond that supports “of the analyst” responds knowingly to the lack of relation. The “sexual responsibility”⁷ of the analyst is to put the object that does not make the relation in command of this exceptional bond. Thus, an analyst is distinguished by his know-how, his willingness to ensure a discourse, a link, a dispositive “in which the real touches the real”.⁸

How can that which does not make a bond touch that which remains structurally out of reach? In fact, the saying of interpretation gives rise to the saying of the analysand’s demand. It is as if “of the analyst”, his silence, his act, inscribes itself as a discontinuity in the saids [*dis*] of the analysand, forcing the empty set that each individual harbours and which refers to the starting point of the act of the elusive enunciation. He supports the impossible relation that the analytic bond supplements: transference, love addressed to knowledge, which by chance encounters in this exceptional bond, the saying of interpretation, that is, the position, the place of the unconscious, the real. This is how I read this astonishing sentence by Lacan: “All love is based on a certain relation between two unconscious knowledges.”⁹

Despite the “There is no friendship there, in that space that supports this unconscious,”¹⁰ I cannot help but quote Blanchot and his version of the bond he calls friendship:

*“We must give up on knowing those to whom we are connected in something essential; I mean, we must welcome them into the relation with the unknown where they welcome us, too, in our distance... Friendship, this bond without dependence... [where the] infinite distance is reserved, this fundamental separation from which that which separates becomes a relation.”*¹¹

This paradoxical bond of analysis nonetheless ends with an aporia: “There is no sexual relation,” meaning, “There is something of One”: analysis does not end with the hole of trauma but with the discovery of this identity of separation that allows someone to stand, alone, despite everything. This saying, which is no longer forgotten, “is sustained by its advent”, but the singular distinction of this “silence, exile, astuteness”¹² must still be able to find a certain address¹³ outside the analytic bond. A saying despite everything, despite the generalised lack of relation.

The bond despite everything

I borrow this “despite everything” from V. Klemperer, *The Witness to the End*,¹⁴ who signed thus as the endurance of the Saying that allowed him to find the necessary cracks, beyond the turns and tortures of the language of the Third Reich, to let the breath animated by *lalangue* pass through. “This bitterness, stronger than I would have thought possible to experience, I must note it.”¹⁵ It is imperative. “Ethical possibility”, comments Didi Huberman, “that he had to open each time in the space of misfortune.” The imperative of the bond of *lalangue* despite everything, which passes ‘between’ the cracks, the intervals, the fissures, where the breath of the existential saying passes. We sometimes find evidence of these passers of the saying despite everything, in the accounts of survivors of camps, wars, exoduses, the traumas of the world, etc. Sometimes also before a ballet, a musical, literary, or visual work that blows us away. We also receive their testimony in our

⁷ Lacan, J. *The Seminar of Jacques Lacan, Book XXIII, The Sinthome*, trans. A. R. Price, ed. J-A Miller, Cambridge, UK and Malden, USA, Polity Press, 2016, p. 50.

⁸ Lacan, J. ...ou pire, résumé du Séminaire, *Autres Écrits*, Seuil 200, p. 548.

⁹ Lacan, J. *Encore*, op. cit., p. 144.

¹⁰ Lacan, J. The Preface to the English-Language Edition. In *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, London, W.W. Norton & Company, p. vii.

¹¹ Blanchot, M. *L’Amitié*, Gallimard, Paris 1971 p. 328. In English, *On Friendship*, trans. E. Rottenberg, Stanford University Press, 1997.

¹² Joyce, J. *Portrait de l’Artiste en jeune homme : bilingue français anglais*, Gwen Catala, Editeur.

¹³ Address in both senses: recipient and agility, cunning as a sleight-of-hand.

¹⁴ Didi Hubermann, G. *Le Témoin jusqu’au bout*, Éditions de Minuit, Paris, 2022.

¹⁵ Klemperer V. *Mes soldats de papier*. Journal 1933-1941 Seuil, Paris, 2000, p. 20 cité par Didi Hubermann op. cit. p. 85.

practices or in our environment, from those who, out of breath, know how to remain alive until the end.¹⁶

All these catastrophes of subjective destitution, or worse, the crushing of all possible bonds, including with its do-it-yourself RSI, can give us news of those who remain bearers of their own saying. It is this persistence of the Saying of the One that we expect from an analysis, stemming from its effects of unexpected knots, which the passage to the analyst can testify to. The question remains: How can those who do not have a community, nonetheless, create a community?¹⁷ In this regard, I thank D. Marin and B. Geneste for their publications at Éditions Nouvelles du Champ Lacanien on their impressive readings of Beckett: shared readings that create a community, not to mention a School.

Thus, to conclude with Beckett:

*More than standing up. So much for getting up and remain standing. So much the worse, to hold on to it. That or scream. The scream is so long in coming. No. No scream. Just pain. Simply standing. There was a time when trying how. Trying to see. Trying to say.*¹⁸

Translated by Daphne Tamarin

THE CHANCE OF THE LINK

Marc Strauss

If to the question of the imperative of the link I answered by the chance of the link, it's not only out of contrariness. It's because my curiosity was for a long time unresolved around what to me seemed to be a contradiction in Lacan.

The word is perhaps a bit strong, but for a long time in his teaching, the psychoanalyst must know how to put chance on his side, provoke it, even force it. And for that he must know the structure of the *parlêtre*, otherwise there is no chance. As a result, the obstacles first to the revelation of castration, then the absence of the sexual relation, are nothing but the manifestations of the resistance of the psychoanalyst, a lapsus of his act. But towards the end of his life, the note seems more fatalistic: whatever the analyst's knowledge of the graph of desire, of his place as object, he still needs chance for it to work. What is this chance moreover, that is ineluctable?

Let's look at two of Lacan's numerous citations to understand this opposition:

Of course, the well-known passage in the Introduction to the German edition of the *Écrits* about psychoanalysis: "... not that it is less illusory, but that it offers a partner who has a chance of responding, which is not the case in the other forms. Good-luck [the happy encounter – *le bon-heur*], is at stake, except that this chance comes from me this time and I must provide it.

¹⁶ *De son vivant* – film de 2021 Emmanuelle Bercot – C. Deneuve, B. Magimel, G Sara.

¹⁷ Blanchot, M. *The Unavowable Community*, trans. P. Joris, Station Hill Press, Barrytown, New York, 1988. This text is available on line.

¹⁸ Beckett, S. *Cap au pire*, Éditions de Minuit, Paris, 1982, p. 11. [Translator's note : *Cap au pire* is the French translation of Beckett's *Worstward Ho*, Grove Press, New York, 1983].

Until the 'Letter of Dissolution' [*Lettre de dissolution*]. Will those I admit with me do better? At least they will be able to take advantage of the fact that I am giving them the chance.

But in *L'insu*, lesson IX, March 15, 1977, another note resonates. He speaks of the symptom: "...the only thing that is truly real, namely, which has meaning, which retains meaning in the Real. This is why the psychoanalyst can, if he is lucky, intervene symbolically to dissolve it in the Real."

And then in his interview in Rome, he leaves everything to fortune. This is not entirely correct, he left a lot of his fortune to Jacques-Alain Miller, but nor is it false.

And we all remember his answer to the question of how a man and a woman meet: by chance. For the one who invented the graph of desire spoke so much about the structure of fantasy, the answer is intriguing.

Chance, according to its mathematical definition, is unpredictability, the absence of a rule which allows the result to be figured out in advance, even partially. Let's therefore ask our question: in what way in our discourse is it chance that imposes links? In other words, does our discourse itself hold together by chance? And if so, what are the effects on other discourses?

So then, the imperative of chance? I indeed to maintain that there is an imperative of chance in the structure. The chance which brings about the pairing of two signifiers, signifiers which copulate by echoing each other, by making one resonate for the other one with a jouissance that joins them by opposing them.

There is of course the imperative of the law, which makes the subject a serf of semblance to satisfy his needs, via the Other and its desire.

But at the structural level, there is no imperative of the link since the structure is the link. The link that articulates a signifier with another, in a pair that effectuates the subject. Let us think as well of the primordial pair in Lacan's teaching: white/black. It exists in the most common, most universal discourse, but everyone must nevertheless constitute it as such. The subject needs the addition of a certain number of elements which is going to provoke a tension in him, primarily a temporal tension which he will regulate through identification.

I have shown that the text of 1945, 'Logical Time and the Assertion of Anticipated Certainty', already makes it possible to say what constitutes the signifying pair: a game of six elements, three people, three white discs, minus one (two black discs). And everything is based on this minus one, as Lacan after a long time will clarify. In Madrid I tried to show the connection between these six of 1945 and the six of 1977, the six points of crossing in the knot, points about which Lacan took an interest to the point of trying to name them.

Sometimes this imperative to signifying pairing comes up against serious obstacles. I'm going to speak about a mathematician who has what we currently call Asperger's. She would like to make a link, but she doesn't understand anything. Above all, she sees lies in others that no interest accounts for in her eyes. And her body? She does not see the interest that most people have in sexuality, but we cannot say that she is not 'gendered': she is invariably dressed in the same way, that evokes the somewhat provocative femininity of 60s magazines.

In mathematics at least, a proposition is either true or false – it can possibly be true and false, but within the framework of a system which remains ordered. Thus, she has not renounced her pleasure in doing mathematics, and her expectation that another mathematician would recognize her as a subject and discuss mathematics, and nothing but mathematics, with her. However, things are not going well, her life seems pointless to her, and she sometimes considers putting an end to it.

What am I to her, when no one can be in the place of her lack ... since she has no lack. For her, a white is a white, a black is a black, as for everyone, and the rest is literature, especially this crazy

story of the black one that is lacking and of *notall*. What is she asking of me, she for whom signifiers are opposed without copulating?

In fact, it's very clear. I'm the one who tells her that's how it is, you must learn to be satisfied with it. But am I not therefore and above all a gaze, the one who sees and recognizes a woman who despite her suffering of existing gives up nothing: neither her physical appearance nor her intellectual pleasure. Not giving up existing, isn't that the subject's first response to signifying alienation?

But isn't this coalescence of an object and a signifier the very definition of the symptom, in what is autistic and irreducible in each person? So, what differentiates us from our mathematician other than that we love to speak so as to say nothing, and even that by putting a little method into it we will find some truth about ourselves. Would our heroine, who is not inclined to this, having no lack to address to the other, have nothing to make herself heard? On the contrary, she has only the suffering of a singularity that she manages to tolerate a little to be heard during the session. The lack of the lack of sexual meaning in her prevents the substitution between the mathematical game and the game of bodies, and her existence is stuck there as in a prison of unbreakable glass. We can help these subjects to bear the implacable imperative of this link that is in default.

The neurotic is a completely different matter. In response to the imperative of the link, he was able or knew how to persist in the structure and to tune his body, via the body of the Other, to the resonance of the signifying pair, a pair that nothing accounts for except chance. *Fort-Da* for example. The subject extricates himself from the lethal alternative and makes himself represented, with his share of imperatives between which to navigate. If he does not find his way, he can in analysis follow a thread by the chance of his transference, the thread of object *a*. Thus, at the end, there remains the unrepresentable, also called unconscious, with its sinthome bone. This irreducible is no less constraining than that of our heroine's, but its actualisation will have unveiled its face of incontestable satisfaction to the subject. The analyst must also have this added chance of being able to grasp the points where the covering over of the arrangements had become fixed.

Keeping all this to oneself is very sad, and this is probably why Lacan accentuated the comic side of the phallus rather than its tragic side, which he also fully recognised. I don't even know how it's possible, how we cannot but make a link in our way of questioning the link as such, with what it entails of calculable points of encounter and unimaginable chance in anticipation.

Let's thus continue to deal in depth with our questions about what makes the link, but let's not dream: if in theory Lacan is still largely beyond us, we live in the *patatras* era. At the end of 1980 he called *patatras* the breaking of a bond which could not and should not be undone. I will pass over the affect that Lacan attaches to it: shame, a shame which has overtaken him, he who believed he had gotten rid of it since *The Other Side of Psychoanalysis*. What lesson can we learn from this, other than that separations happen like encounters, by chance.

Bibliographical references

Cardan, Jérôme. XVIth century: first rigorous considerations on chance.
<http://math.univ-lyon1.fr/~aubrun/MMI-hazard.pdf>

Translated by Esther Faye

DE PAS DE DEUX EN PAS-DE-DEUX,¹

Christelle Suc

After the pass, something is hollowed, *it* [ça] is hollowed. The testimonies of this experience, the resonance it has for me too, the remarks and questions produce a new opening up, a new drilling down that I could describe as autonomous.

Today's testimonies with their differences will certainly allow us to hear the singularity of each one's path. Psychoanalysis cannot be industrialised; it is moulded in the hand of each individual, just as tools were when each worker would fashion his own, and no two were alike.

It is from the singular experience of each one that there can perhaps be a production for everyone in the School. The initials AE [AS] could be understood as 'to them'² and give resonance to the collective dimension, the community-school, rather than stumbling over the 'de' [of], the two, between analyst and School. Not two of them [*pas d'eux*]. I quote Lacan: "The satisfaction of the subject finds its fulfilment in the satisfaction of each person, that is to say of all those whom it gathers together in a human work".

I'm going to stay as close as possible to my own experience, to keep as close as possible to my own testimony, to try to maintain an opening as much as possible.

My blah-blah-blah, my elucubrations, are not what is important but with luck, my claptrap [*baratin*]³ might carry a tinkling, a ringing. I'm wagering on resonance, not reasons. It's the dream I had before my first testimony: I'm invited to come to the table – as I am here – and I'm bothered, how can I say what, by definition, can't be said? When I speak, all I say is consonants that one sounds, and *it* [ça] sounds beyond what is said, which is the only wager of transmission.

The experience of the treatment, and then that of the Pass is moored in a certain analytic knowledge, but it is also moored in experience, in the body. Something does not pass into words, but illuminates the path.

In 'The moment to conclude', Lacan indicates that 'analysis does not consist in freeing us from our symptoms; analysis consists in knowing why we are entangled'.⁴ From my treatment, I have extracted a certain knowledge from the instant of seeing, the time of understanding and the moment to conclude. There can be no moment of conclusion without the preceding moments. You can't go faster than the music. There is this primary, the Freudian part of deciphering, of elucidating, it is even the condition of the beyond or of the below of meaning but not its guarantee.

Time I – The instant of seeing : The entry into analysis is made through the unbearable that I encounter in re-petition (written with a hyphen to make the demand heard by the Other) and through my demand for an Absolute knowledge that would respond to the torments of my being and in particular, knowledge about sex and death. The analyst is in the place of an idealised being, and I locate in him a knowledge without limits, and therefore without castration. Installation of the subject supposed to know. To know, therefore, much more than is supposed!

Transference, the driving force behind the *pas-de-deux* of the treatment. The establishment of transference is the condition of this time, the time of understanding. A race to decipher. Time II – S1 searches for his S2 ... desperately! Then comes the long and necessary series of S1 + S2, a series

¹ Translator's note: this title plays on the dance step for two, a *pas-de-deux*, playing on the double meaning in French of 'pas' as 'step' and 'no', with the number two, *Deux*. Thus 'no two in the step-for-two'.

² Translator's note: The pronunciation of the letters 'AE' in French is homophonic with the French 'to them', *à eux*. The writing *d'eux*, 'of them' is homophonic with *deux*.

³ Translator's note: the author forms a neologism from 'baratin' meaning claptrap, nonsense, and *tinter*, to ring, tinkle.

⁴ Lacan, J. *Le Séminaire, Livre XXVI, Le moment de conclure*, 10 janvier 1978.

of twists and turns... . The turns [*tours*] are made around the hole [*trou*], the anagram enclosing the 2 words, waltzing in *pas-de-deux*.

This is the phase of the search for meaning, for the one who would tell the truth, the real truth. The neurotic is running after his truth, after the meaning of existence; he is looking for the why, but the 'because' is always metonymic. Of course, he finds things along the way, there is an efficacy in speech, it has valuable effects, but the truth cannot be said in its entirety, words fail us "literally"⁵ says Lacan; the truth can only be half-said.

The turns of the sayings are like concentric circles that close in on each other, but they close in on a point, circling around a fixed point: my fantasy: fiction and fixity (at once the invariability of the film, the immutability of the object and the mooring of jouissance), fiction written with an 'x'.

This going round and round in circles was regularly expressed in a recurring phrase on the couch: "I feel like I'm in the washing machine". I went round and round a fixed point that veiled the hole and made me captive, captive of the washing machine, of the Other.

Lacan states that "the value of psychoanalysis is to operate on fantasy".⁶

Starting with an early and primordial infantile scene that brings into play the question of the gaze and the Other, I unfold the grammar of my drive: "seeing, being seen, getting myself seen" (with the equivocation that comes with repetition). My little phantasmatic soundtrack, the driving force of my unconscious, seeks to make the Other, and thus myself, consist. To see myself in the gaze of the Other. For each of us, fantasy writes a regulated relationship of jouissance with the object.

The fantasy, a signifying arrangement, is the imaginary scenario that I have constructed precisely in order not to see! The 'at least one' at the beginning of my phantasmatic sentence blocked out the relationship, the one that doesn't exist, and allowed me to try to ignore the lack, but the lack didn't ignore me.... The fantasy acts as a double screen, meaning that it blocks and projects at the same time.

Clinical pass: it took the intervention of my analyst about an equivoque for him to allow me to hear the other meaning, other than the signification I was clinging to, for the other meaning to make the sexual resonate, that of the infantile. So, it took the partial lifting of repression, in other words, passing from not wanting to know anything about it to the horror of *ça-voir*.⁷ The guilty secret of the Oedipus had given way, a turning point had been reached. With the cut produced by the equivoque something was made to sound other than what was said, and the assurance I took in my fantasy wavered. The fiction I was relying on then began to emerge, and the connivance between the re-petition and the fantasy scenario became apparent to me. It was a case of being duped. What used to be the truth was now what was most fictitious and most insistent: 'the lying truth'.

I take a further step after another intervention made by my analyst, referring to the gaze. It was from this scansion that I caught a glimpse of the window frame of the fantasy. The step backwards took me away from the window: I was no longer captivated, captive to the phantasmatic scene, 'the real thing' [*le pour le vrai*] fell away, the fixation was revealed. End of hypnosis. Crossing the fantasy allows us to see the frame as a frame. To put it another way, my relations to the world and with things was made by looking again and again through the same glasses, always at the same story and believing in it as adamantly! And one day I simply perceived the glasses I had on my nose and realised that it was I who had not only put them on but the one who had also made them!

⁵ Lacan, J. *Television: A Challenge to the Psychoanalytic Establishment*, trans. D. Hollier, R. Krauss, A. Michelson, New York and London, W.W. Norton & Company, 1990 p. 3.

⁶ Lacan, J. *Discours de clôture des journées sur les psychoses*, 1967, p. 5.

⁷ Translator's note: In French, *ça-voir* [seeing-*it*] is homophonic with *savoir*, in this instance, unconscious knowledge without a subject.

I'll take a short detour in haste. To hasten [*hâter*] towards the exit, but not without having lifted the fantasmatic mirage. Lacan makes an equivoque and implies that haste sounds like the letters 'a-t', this little *a*, this little *a té*, atheist [*athée*] of atheism.⁸ My religious discourse of god the fantasy crumbles; I have become an atheist, an unbeliever in my own fiction. That's what happens when you go through the fantasy; you don't believe in the truth, your own truth, any more. The quest for truth reveals the lie, the race for meaning logically comes to an end. A paradigm shift. I'm no longer stuck in the fantasy, the step backwards puts me on the periphery, in the depth of field; I'm no longer in the scene.

The screen still projects the film but no longer acts as a shutter. The film is taken for what it is: fiction with a *c*.⁹ My little fantasmatic music is still there, but it's no longer a siren song. The crossing of the fantasy indicates what it's about: crossing, passing through, crossing the screen. Crossing indicates movement, not disappearance. The scenario does not vanish, but with movement you are no longer subject to your fantasy because you are no longer using it.

This movement produces a de-fixation, that of the object. The condition of this movement is linked to the belief that falls, and not to the knowledge [*savoir*] of knowledge [*connaissance*]. If we follow Alain Rey's definition that to believe is "to admit as true",¹⁰ what falls, *really* falls [*pour le vrai*]. Knowledge [*connaissance*] does not chip away at what is taken as truth: because we know full well that truth is a lie, that the Other doesn't know, that there isn't any truth, etc... we say it, we repeat it, we hammer it home, but theoretical knowledge has no effect; the subject's most intimate belief has to be touched, dented.

The fantasy does not operate on the real, it covers it up. The function of the fantasy is rather to deny castration and thus to try to make the '2' exist, that is the sexual relation in Lacanian terms. 1+1 does not equal 2. This is what my end-of-treatment dreams tell me: I'm the secretary of the Pass, so what's the secret that has to be kept? The rest of my dream tells me: 1+1 doesn't work, it fails, it's not possible. Another dream following this one illustrates what Lacan repeats: "the sexual relationship does not exist", in other words, *jouissance* doesn't respond to *jouissance*, it doesn't share *jouissance*, there's no union or fusion, no S2 for its S1.

I'm in a type of room at a patisserie, my husband is present and on the table there are lots of choux puffs cut in half with cream inside. I'm trying to make the pairs again, to find the right top, the one that would fit the part underneath perfectly but I can't manage it, and tell myself that maybe it's not possible. I stop and ask my husband, and he also tells me that it's not possible for them to be exactly the right fit. No complementarity: The two are not a pair. No *pas de deux*.

This dream announces, I can say retroactively, the third time, the moment of conclusion. It is Time III, which I propose to write *trou-a*, [hole-*a*] because the homophony makes the hole and the 'a' sound at the same time like holed [*trouée*]. S1//S2: the radical break, one isolated from the other.

The end can't be decreed, it can't be foreseen, it just happens, it falls on you based on a contingency. Unexpected and unforeseeable, it can't be thought, it can be known, not with reason, which is symbolic, but rather, with resonance. In order for it to resonate, the body needs a chamber for resonance, a void, so there needs to be movement, the movement of crossing, the movement that lifts the veil of fantasy and thereby exposes the gap. The moment of conclusion presents itself in act. It is a Un-ique¹¹ moment.

⁸ Translator's note: Lacan is playing on the sounds of the letters 'a' and 't' which together make the French words for 'haste', *hâte*, and 'atheist', *ath-ée*.

⁹ Translator's note: the author is making the distinction between 'fiction' and Lacan's writing of 'fixion' to indicate the fixity of the fantasy.

¹⁰ Rey, A. *Dictionnaire historique de la langue française, Le Robert*, 2012

¹¹ Translator's note: the French word 'Unique' allows the Un, One, to be emphasised.

Contingency, chance meeting. I was listening for the first time to a testimony from an AS. I listened to it floatingly, with the feeling that it was working on its own, as if without me, almost outside me. I heard a voice in the distance, producing a melody. At that moment, it wasn't the sense of meaning that was running through me, but the sense of direction: it was the waves, the waves that were spreading and hitting me. It's the body that's at stake, it's the body that's touched by the thought. Touched by the body of language, enunciation resonates. The percussion makes a cut that is not said but felt. It is not the utterances of speech that are conveyed, but the very breath of speech as an effect of the pass.

In this time, outside temporality, suspended and dazzling at the same time, one last signifier comes to me; to my great surprise it emerges and orders my treatment logically. In a flash, to use Lacan's image, the plain opens up before my eyes and closes again. It's so clear and obvious. I'm amused by this discovery, it's so simple and logical. "So much for that!" I said to myself, and I laughed.

The moment this signifier appeared and I say 'I've finished', I'm invaded with satisfaction and a touch of sadness, accompanied by a transient bodily effect: a hole in my chest accompanied by the sensation of a light fresh breath. The cut opens. The body comes alive again. The breath that I lacked as a child, suffocated by the Other, asthmatic sclerosis, is put back into circulation.

Perhaps that's what I'm trying to testify to by recounting how it passed for me: the real isn't caught; it is the real that grabs you. It doesn't show itself, the real is not demonstrated, it imposes itself and echoes in the body. It is an encounter with a real, with the primary definition of an encounter, i.e. finding oneself in its presence, certainly by chance, but not without responding from one's own place. It's a glimpse that could be written as *a perd su*.¹²

The way out, then, is only beyond meaning; the limit of meaning is the way out, not the dead end. Beyond words, it is an encounter in the form of a cut for which we make ourselves responsible by recognising in it the sign of the end: it's obvious, it's over. The 'it's over' is a performative saying is supported only by itself, with no guarantee. The radical solitude of the One. This signifier, the last one, is the one after which there is nothing more to say. The curtain has fallen and makes a cut as it falls. The certainty that my analysis is over. The race for meaning is over; it no longer makes any sense.

'*Privée*' [Private] is the ultimate signifier that emerges and imposes itself, yet it is not added to the others. By being outside the series, it stops the series: it makes less and not more, and at the same time it completes the signification: the loop must be completed for it to appear. This last signifier produces the moment of conclusion not in words but in deed, and this is what produces the crossing. It's a conclusive moment, a resolution.

This 'private' has a status other than that of signifier; it is a *signe-fiant*, in other words, a sign that I trust. 'Private' is both the last and the first. First, because it is at the origin and it marks my origin in more ways than one. It has always been there but absent from my formulations. I have never articulated this word in a session; it has never crossed my mind, but it has always stayed with me.

From *privée* to *drivée* – all you have to do is rotate the letter: the reversal of the p is a d. *Driver*, a word that has passed into French, comes from the English word for drive. I'm always *drivée*, driven, unbeknownst to me, by the *privée*, the radical presence that is absent from my discourse. This grammatical radical is detached to rotate the letter, in *p-rivée* and *d-rivée* and then there is the *rivée* [river bank]. The river that stamps the anchoring of *jouissance* in the body.

¹² Translator's note: here there is a play on *aperçu*, the French word for 'glimpse'. The author writes *a* – object *a*, *perd* – loses, *su* – the past participle of *savoir*, to know.

The 'private' drove my existence because it was riveted, pegged to the body. It doesn't appear in the symbolic and makes a sign at the moment of separation. *Privé* weaves through my story from the very first signifiers, even before I was born.

I was not a '*patoisienne*'. A '*patoisien*', is a neologism coined in my childhood to refer to the inhabitants of the language that is *patois* [dialect]. *Privée* an echo of my paternal *lalangue* Occitan: the *patois* heard as the *le pas-toi* [the not-you] without the S, I was not '*patoisienne*', '*patoisien*', neologism forged in my childhood to name the inhabitants of *lalangue* patois.

The 'private' comes to echo another, which I had named shortly before as my symptom. At first, I thought it was the right side and the wrong side of the same coin, but I think it's the same side of the coin, neither right side nor wrong side, but a surface where right side and wrong side are conjoined: that's the definition of the Moebius strip. It's not a two-sided surface, but a one-sided surface with a single edge. To take up the dialectic of the three prisoners, that's what I call the two disks on my back. Not one, as far as I'm concerned, but two that function in a *pas-de-deux* like a 'one': no alternation but a discontinuous continuity. And these two disks are not on anyone else's back. These disks are me! So, seeing the disks on my back, I hurry towards the exit; there's no turning back, something has been crossed, definitively. Short circuit, if Descartes doesn't like it, this moment is without the I, it passes without the ego, something fades away. The moment of conclusion is in act.

The act is what separates S1 from S2. No Other, no one to respond. Belief in the Other falls, and with it the Subject-supposed-to-know. But before the destitution, there was the erosion of the transference, and the transference could also be thought of as a crossing; in crossing the transference, there is the crossing of the Other, from an Other to no Other, *From an Other to the other* as Lacan's title has it, that is to say, from believing in it to no longer believing in it.

For some time now, I'd been noticing my lack of impetus to continue my analysis. There were some unprecedented requests for sessions by telephone, forgotten sessions ... things absolutely unheard of and unthinkable until now for I'd always been determined and enthusiastic. The three or four sessions I forgot during the course of my treatment had a very particular flavour. But now I was dragging my feet, no momentum, no desire, a moment of 'badmood' [in English in the original], as young people say.

There was a dream: I have to go and meet an analyst, who in my dream is the representative of my analyst, but I never get to the right floor. I look around a bit and decide to give up and leave without embarrassment and without warning. I understand absolutely nothing about this dream, but I tell it to my analyst.

This dream, the succession of omissions and my lack of impetus pointed to something I couldn't name, but the 'you have to come to the session' that my analyst said to me on the phone grabbed me and turned me around. The imperative of his sentence sounded illegitimate – who does he think he is? And it was only a few days later that my analysis concluded....

With the advent of the cut, there is a before and an after, the act changes a subject. Afterwards, things are no longer what they were insofar as the antecedent coordinates no longer exist. I would say that I am the same but changed, definitively. Not a transformation but rather a metamorphosis, like the caterpillar becoming a butterfly; it's the same living being but permanently changed. A metamorphosis linked to the effects of the treatment and to this passage from powerlessness, which is supported by belief in the Other, to the logical impossibility that was already on the

admission ticket. To say that it was on the entry ticket means that the end depends only on the beginning. The treatment is a logical demonstration of the impossible.

From absolute Knowledge to not wanting to know anything and then, with horror, seeing *it* [ca] and moving towards a holed knowledge where the *a* in *a*-bsolute becomes private. By detaching itself, the *a* becomes a limit. With the advent of an absence, of a blank, my saying changed sex, that is, it became feminine. I entered analysis with a masculine saying, armed with the phallus, and when I left, I was supported by a saying that knew how to deal with absence. From the all to the not-all. The crossing took me from the at least one [*l'au moins un*] to the one less [*l'un en moins*].

No two, there is something of One [*Pas de deux, y'a d'l Un*].

I'm now guided by an experience that I can't talk about with you, but if I can't say it, I can at least use it.

And as my grandmother used to say, "*Clic clac lou counte es accabat!*"¹³

Translated by Susan Schwartz

WHAT IS CRAWLING...

Martine Menès

*"In the final analysis there's nothing but that, the social link.
I designate it with the term 'discourse' because
there's no other way to designate it once
we realize that the social link is instated only by anchoring
itself in the way in which language is situated over and etched into
what the place is crawling with, namely, speaking beings".¹*

1 – Those who crawl [*Ce-ux qui grouille/ nt*],
are human beings, meaning us.

In the region where I grew up, we were, to begin with, the crawlers, *grouillots*, a term used to refer to children.

These crawlers, big and small, must, imperative, be ordered, in the sense of being put into an order, of recognizing their place in relation to the others, rather than in the sense of giving them orders. But the equivocation cannot be ignored.

"Discourse – says Lacan in April 1977 – serves to order ... to carry the command ... which I call the intention of discourse"². The intention is first of all to put each one in his proper place, in accordance with the discourse that animates him – master, scholar, desirer, or object cause. Thus the need for a discourse that names, positions, provides a more or less common class, in order that human beings, those who crawl, find themselves in a social link. A social link is what ties together, indeed what makes knots. Inevitable.

¹³ Translator's note: Rather than having these words in the Occitan dialect translated, thus giving them meaning, the author's preference is to leave them to resonate.

¹ Lacan, J. The Seminar Book XX, *Encore*, trans. Bruce Fink, New York, W .W. Norton & Company, 1998, p. 54

² Lacan, J. *Le Séminaire « L'insu que sait de l'une-bévue s'aile a mourre »*, unpublished, lesson of 04/19/1977.

Speaking beings, *parlêtres*, as Lacan calls us, are originally subject to, impregnated with, and structured by language; they find themselves installed in a game of places that indicates from where they are spoken and from where they speak. Discourse is a structure which utilizes language to hold the crawlers together. Speech then lodges there, hence Lacan's remark inaugurating the seminar *D'un Autre à l'autre*, "the essence of psychoanalytic theory is a discourse without speech".³

The name of the discourse highlights the type of social link it designates. In 1969, in the seminar that follows, *The other side of psychoanalysis*, Lacan identifies the three historic discourses which he writes in the form of mathemes: that of the master, of the university, and the hysteric, according to who occupies the place the agent. And he inaugurates a new discourse, the discourse of the analyst, specific to the analyzing relationship, which he defines as follows: "What I call the analytic discourse is the social bond determined by the practice of an analysis".⁴ But this new discourse can also modify the link with others, beyond the analyst-analysand couple through, for example, extension, through transference, in places of elaboration alone and together, the cartels, the pass, contributions to the School, etc. This is what the imperative is about, for without the social link, there is no School, nor even transmission in the wider sense.

Freud had noted these discourses by way of their mission, which he characterized as impossible: to govern, to educate, to heal, to which he reduced the analytic act, which Lacan will radically free from this function and sanction with his declaration: "the cure comes as an added benefit".⁵ But Freud also had an intuition of this. In 1909, in a letter to Jung, January 25, he confided: "To appease my conscience, I often tell myself: 'Above all, don't try to cure'". As for hysteria, it was a discourse so far from impossible that it led him to psychoanalysis.

Lacan, in *The Other side of Psychoanalysis*, emphasizes "the overlap between these three terms (missions impossible) and what this year I am identifying as forming the radical of the four discourses".⁶

2 – What allows one to desire,

in the micro crowd that is the collectivity of a School of psychoanalysis, imperative in order that there be a common cause, is the hysteric's discourse which orients the link as soon as there are more than two, because the agent here is desire. Not the object cause, which will be in the discourse of the analyst, but contagious desire, that of the young boarding school girls described by Freud, and more recently that of the feminists of the MLF (Movement for the Liberation of Women) in the 1970s who declared: "we are all historical hysterics", a slogan which probably inspired Lacan – he had these historical hysterics on his couch – to introduce, in 1976, the term "*hystoriques*".⁷

Producing desire, which would be characteristic of the hysteric's discourse,⁸ also has its share of the impossible, but allows for a chance, that of making room for the real of faults, and faults, as an analysand said, let the light shine through. Bottomless desire, by nature unsatisfied, which is its driving force, pushes us towards each other, in forever disappointed expectation, also by nature, but in the end pushes, creates linking, circulation and exchanges. This is how I understand the not-so-rare call for more conviviality, envious remarks that it's better elsewhere, in the provinces for Paris, abroad for France. And, of course, the opposite. It is better elsewhere, provided the exteriority that attracts is at the same time internal to our School community.

³ Lacan, J. *Le Séminaire, Livre XVI, D'un Autre à l'autre*, Paris, Seuil, 2006, p. 11.

⁴ Lacan, J. *Television: A Challenge to the Psychoanalytic Establishment* trans. Dennis Holler, Rosalind Krauss, Annette Michaelson, New York, W.W. Norton & Company, 1990, p. 14

⁵ Lacan, J. "Variations on the Standard Treatment", *Ecrits*, trans. Bruce Fink, New York: W. W. Norton, 2006, p. 270.

⁶ Lacan, J. *The Seminar Book XVII The Other Side of Psychoanalysis*, trans. Russell Grigg, New York, W. W. Norton & Company, 2007, p. 166

⁷ Lacan, J. *L'insu que sait de l'une-bévue s'aile à mourre*, unpublished, lesson of 12/14/1976.

⁸ Lacan, J. *The Other Side of Psychoanalysis*, op. cit. p. 201.

This social link supposes the desire for a desire, the one that founds the third identification according to Freud, the one called contagious, which rests on an imaginary community of affect and results in everyone disappearing under a common desire, agalmatic, an “infinite repercussion of desire on desire”,⁹ comments Lacan.

But ‘imperfect’ hysteria does not want to be the *objet a* to be desired, the place of the ‘cured’ analyst, who has done what it takes to be recognized by his peers, who reached identification with his symptom, as Lacan testifies about himself: “I am a perfect hysteric, that is to say, without symptom except from time to time”.¹⁰

But lo and behold the discourse of the analyst inaugurates a brand-new social link which creates a solidarity of an epistemic nature, not however without affect, but not for that matter indexed to a master. Desire aims for a sharing of knowledges, indeed for a unique and particular knowledge via the pass. In summary, for each one, the discourse of the analyst could sometimes extend to actualizations of the transference to psychoanalysis (cartel, pass, seminar...), that of the hysteric would be for everyone in the community of the School.

And the School functions, alternating, combining analytic discourse and hysteric discourse.

3 – Nothing has changed, and everything is different.

There is a point where the scattered, still remaining ill-assorted,¹¹ can come together: analysands all, at least at one time, which constitutes a class if not a group. What remains, the balance, an inexhaustible singularity, constitutes the subject alone but not necessarily solitary. A singularity with its singularities, a subject which bears its difference (perhaps absolute), its reconciliation with its symptom becomes at best *sinthome*. The desire of the analysand, the intimate, which fuels the transference to the subject- supposed-to-know, ‘cleansed’ of the horror of knowledge that immobilizes, makes room for the desire of/for knowledge, the extimate, and the transference becomes the transference of work. A linking united by a common interest in psychoanalysis, study, the treatment of problems raised by practice, the formation of analysts, the taking into account of the unconscious.

The School provides a place for the scattered that we are, to make them coexist and even work together, a ‘discreet fraternity’,¹² not without joy, sometimes... It is the place where one welcomes what brings together these isolated ones. This undoubtedly involves recognizing the other’s interest in psychoanalysis. Whence the weight given to the productions of knowledge, which are admired, critiqued, ignored, copied, etc.

Lacan’s appeal at the moment of dissolution:¹³ “those who still love me ...” condenses the love for psychoanalysis and the solitary attachment to an especially singular analyst. A moving example of a link to the School.

4 – And... to conclude, “The more saints, the more laughter”.¹⁴

Not so simple to be like a saint, an analyst, piece of waste in his function of semblant of *objet a*. And yet if we want to be in the lightness of laughter, we need to know how to be a piece of waste,

⁹ Lacan, J. *Le séminaire, Livre XII, Problèmes cruciaux pour la psychanalyse*, lesson of 3/3/1965.

¹⁰ Lacan, J. *L’insu que sait de l’une-bénue s’aile à mourre*, *ibid.* In the preceding session, November 16th, he had spoken of identifying with his symptom.

¹¹ Lacan, J. ‘Preface to the English-Language Edition’ in *Seminar XI, The Four Fundamental Concepts of Psychoanalysis*, trans. Alan Sheridan, New York, W.W. Norton & Company, 1998, p. ix.

¹² Lacan, J. ‘Aggressiveness in Psychoanalysis’, *Écrits*, trans. Bruce Fink, New York, W.W. Norton & Company, 2006, p. 101.

¹³ Lacan, J. Lettre du 26 janvier, 1981.

¹⁴ Lacan, J. *Television*, *op. cit.*, p. 16.

recognized, why not, by others, for example, in the Pass, if the lightness of knowing oneself passes ... from this passage.

Translated by Devra Simin

TRANSFERENCE, WORK AND LINK

Manel Rebollo

Dis-solution (Di-solución), is Lacan's response, on 5th January 1980, to there being "the problem of the School".¹ Dissolution of the Association, he continues, gives this School legal status. This dissolution is carried out with a precise objective: for a work... that, in the field that Freud opened, restores the cutting edge of its truth.

Thus, Lacan perseveres – *père sévère* – and he called for a new association with those who, in January 1980, wanted to continue with him.

He thus demonstrates in act that it is not of his doing that his School became an institution, the effect of a consolidated group. And he adds: "we know the cost that ensued after Freud permitted the psychoanalytic group to prevail over the discourse and become a Church".²

We know what Freud thought of the two statutes in human societies that he did not want for psychoanalysis: Church and Army, both of which are always on the lookout to appropriate the analytic community that we call School, and which we say we want to keep outside such models of the group. Along with the militaristic gluing of the Army we have the drift of ecclesiastical meaning, both effects and affects of the gluing that both institutions represent, and in front of which Lacan proposes his *Décolage*: unsticking and detachment as principles for what, on March 10th of the same year, he aims to establish: the Freudian Cause.

Faced with Freud's "guilt" for having left the analysts without resources and "with no other need than to unionise",³ Lacan tried to inspire in them other desires: those of ex-sisting, a term so often used by him to designate this place from which to operate, exterior to discourse, to make a link.

This ex-sistence means being outside, in an ex-timate place, at the impossible limit between the social link and analytical discourse.

"It is impossible for analysts to form a group"⁴... However, psychoanalytic discourse is precisely that which can establish a link clear of any group need ... I measure the group effect according to what it adds of imaginary obscenity to the effect of discourse. (...) The present observation regarding the impossible of the psychoanalytic group is, at the same time that which founds it, the real, as always. This real is that obscenity itself: thus it 'lives' as a group".⁵

Obscenity is a term taken from Latin, with different etymological origins depending on their versions. Although the ones that have had the most success are those derived from *ob* and *caenus*, something like *due to garbage*, or from *ob-scaenus*, in the sense that only on the stage can be represented

¹ Lacan, J. 'Lettre de dissolution', *Autres écrits*, Paris, Seuil, 2001, pp. 317-19.

² *Ibidem*.

³ Lacan, J. *D'Écolage* 11 mars 1980.

⁴ Lacan, J. 'O Aturdito' in *Otros escritos*, Paidós, Buenos Aires, p. 499.

⁵ *Ibidem*.

what cannot be said, it seems that the use of the term, older than the versions cited, refers to a bad augury, to what should not be seen, to what is a bad omen.

Beyond the different versions about the effects of the appearance and disappearance of the ‘s’ and the ‘ae’ in *obscurus*, I believe the three versions speak of the emergence of the real on the stage, which has neither image nor symbol, and therefore should not be staged.

“This life of the group”, Lacan continues, “is what preserves the so-called international institution, and what I try to proscribe in my School”.⁶

In 1964, when he founded his school, Lacan announces that “*the group (which will be called the cartel) constituted by mutual choice in accord with the Founding Act presents itself to my discretion along with the work that each individual plans to pursue*”.⁷

A little later he states: “*In the beginning of psychoanalysis is the transference... by the grace of him who we shall call ... the psychoanalyst*”. *It is at the beginning. But what is it? “... the transference alone is an objection to intersubjectivity. ... it refutes it, it is its stumbling block. ... no subject can be supposed by another subject*”.⁸

“*The teaching of psychoanalysis can be transmitted from one subject to another only by way of a work transference*”, he also states in his ‘Founding Act’.⁹ It is this transmission from one subject to another that requires a link, bringing into play the three terms of the title of this paper: transference, work and link. But what link is there for analysts in a School?

This is the impossible point in a School of psychoanalysis: the grouping between analysts.

The end of the analysis produces ‘*unarities*’, singular ways to face, know, metabolise the jouissance of each one, without the inhibitions perpetrated in the symptoms, and which, with the identification to the symptom, are no longer directed towards the Other but towards the others, with less pressure on the subject.

How then can we expect analysts to group together, to give up their satisfactions in the name of the collective?

On many occasions the real – obscenity – comes into play on the stage of School, perhaps more frequently in the different monolingual areas of our International community, because of the fact that jouissance adapts itself to the particularity of each *lalangue*, sometimes without being taken into account in other linguistic contexts. Possibly the establishment of the International and Bilingual Cartels of the School will play a role in supporting the Lacanian idea of establishing ‘limiting’ principles to the structure of groups. It is thus that Lacan proposes the ‘limits’, even numerical, of the cartel.¹⁰

Let us take these principles in their final development, in March 1980, in ‘*Unsticking or detachment from the School*’.

“I launch the Freudian cause”, he explains in the text, “and I restore, in its favour, the basic organ taken from the foundation of the School, which is the cartel, whose formalization, taking experience into account, I refined. (...) First – Four are chosen to continue their work which must have its product. Let me clarify: each person’s own product and not a collective one. (...) Second – The conjunction of the four takes place around a Plus-one who, although he may be anyone, must be someone. He will oversee the internal effects of the undertaking and bring about elaboration. (...) Third – To prevent the sticking effect, permutation must be carried out within the established period of one year, two at most. (...) Fourth – No progress should be expected, except for

⁶ *Ibidem*.

⁷ Lacan, J. ‘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, p. 102.

⁸ Lacan, J. ‘Proposition of 9 October 1967 on the Psychoanalyst of the School’, trans. Russell Grigg, *Analysis* 6, 1995, p. 4.

⁹ Lacan, J. ‘Founding Act’, op. cit. p. 103.

¹⁰ Lacan, J. ‘Founding Act’, op. cit. p. 97.

*periodically bringing into the open both the results and the crises in the work. (...) Fifth – The draw will ensure the regular renewal of the reference points created in order to vectorize the set”.*¹¹

These five points show one by one the numerical limits that Lacan proposes for that small group, the cartel. It seems to me that all considerations of an expanded cartel or extended group totally exceed the limitations of the cartel, which in 1980 is still considered by Lacan to be the “basic organ” of the School.

What link can we provide ourselves with for the task of collectivizing ourselves in a School and not dying in the attempt?

From the first two discourses established by Lacan, that of the Master and the University, we cannot expect much. They are discourses consistent with the Freudian group, and in no way do they augur anything other than obscenity. On the other hand, the analytic discourse, which is only between two, analyst and analysand, does not allow a grouping between analysts for what it promotes, precisely: *unarity* as destiny: absolute difference.

We are immersed in capitalism, a mutation of the Master’s discourse in which ‘we are all proletarians’, without a master to turn to. And the only link that remains, considering the real of capitalism is that ‘there is no social link’, which is in consonance with what is real in analytic discourse: ‘there is no sexual relation’, which is the hysteric’s discourse.

We have some examples of great hysterics, such as Socrates, who ‘only knew he knew nothing’, or Hegel, he of ‘absolute knowledge’, and a last ‘perfect hysteric’, Jacques Lacan, interested, beyond his ‘*unarity*’, in the symptom of the other, which led him to this practice of psychoanalysis, on the one hand, and to ‘think psychoanalysis’, a task for which he founded and dissolved his School and then founded his Field: the Freudian cause.

Although we can read in Jacques Adam’s text about the cartel, on the EPFCL website, that the hysteric’s discourse is appropriate in a School of psychoanalysis, to the extent that it is a discourse whose product is knowledge, Colette Soler enlightens us about these questions in her course *What makes a link?* from 2011-2012. She proposes the ex-sistence of the analyst as outside of humanity, and for this she relies on the *Italian Note*, where Lacan states: “There is an analyst only in so far as this desire comes to him; namely that already, through this, he is the refuse [*rebut*] of the aforesaid (humanity)”.¹² In this same text she states the existence of a “secret link between the group and analysis, that is that the group of analysts is required by the Analytic Discourse”.¹³

In 1975, in his seminar *RSI*, Lacan addresses the third Freudian identification, identification with the object *a*, conducive to the hysteric’s desire and therefore the one that would be appropriate in the link between analysts.¹⁴ We read in Colette Soler’s course: “at the same time alongside the common discourse and the obscene group, ... the ‘social knot’ made possible by this hysterical identification, which is the participatory identification in the desire of the other, regulated by what is at the heart of the knot: the object *a*”.¹⁵

Immediately after this, she entitles her next development under the heading: “The school of hysteria”, where she develops the difference between Freudian hysterics, who would find ‘there is no sexual relation’ in Freud’s response, and Lacanian hysterics, relative to Lacan’s saying “There is something of One (*Hay d’l’Uno*)”. These hysterics, hard-working analysands, could give a new

¹¹ Lacan, J. ‘*Decolaje*’. [Translator’s note: titles for which there is no official English version remain in the original].

¹² Lacan, J. ‘*Nota italiana*’ in *Otros escritos*, op. cit., p. 329 (translated from the French original by Susan Schwartz).

¹³ Soler, C. “¿Qué es lo que hace lazo?”, curso del Colegio Clínico de París 2011-2012, Ediciones de foros hispanohablantes, p. 108.

¹⁴ Lacan, J. *El seminario, libro 22 R. S. I.*, inédito. Lección 10, 15 de abril de 1975.

¹⁵ Soler, C. ‘¿Qué es lo que hace lazo?’, op. cit., p. 109.

impetus to the production of analytic knowledge. “I conclude: only the hysterical link is capable of founding an original School link”.¹⁶

Seven years later, in 2019, in her course *Return to the function of speech*, she refers to analytic communities as ‘aggregates’ of the ‘twice dispersed’. On the one hand “scattered, ill-assorted” by the unconscious, and also doubly dispersed by the solitude of the act. Thus, they do not establish a social link, but only a neighbourhood of separate units”.¹⁷

These aggregates, established almost automatically in analytic groups and which found some miniscule Ones, are a structural effect of the transference. But she warns that it is another thing to promote it through some obscure means, whatever it may be, in stating that: “it seems to me just as erroneous as the single thought [*pensée unique*] and even more hypocritical. In any case, the School is also made to counter this effect from the beginning, and not only because Lacan says so, but because the primacy of the invention of the cartel indicates that it cannot, that it should not, sustain any transference to the group”.¹⁸

To conclude, I would like to quote some words that Montserrat Pallejà recalled in our F8 mailing list and that seem very pertinent to me in the times we are living in, in our local community. She cited Beatriz Zuloaga in *Wunsch* 14, where she invites us to “be alert so as not to be surprised one day, as happened to Lacan when it was psychoanalysis itself that was finally expelled from his School by the very real that constitutes it”.¹⁹

Translated by Daniela Avalos

THE ETHICS OF DISCOURSE

Colette Soler

Let us start from this: psychoanalysis, driven by the desire of the psychoanalyst, aims to ensure that for each analysand their singularity be confirmed. This is one of “those things I cite which matter and which will be massive as soon as we become aware of them”¹ and which we can indeed come to discern in a psychoanalysis. That he knows what he, the analysand, did not know about his “absolute difference”, that he knows that he is a “scattered, ill-assorted”. This singularity is one of the versions of Lacan’s “There is something of one” [*Y a d’l’un*]. However, the analysand was already a scattered, ill-assorted before that was uncovered, hence it is not a triumph of analysis, it is the destiny of all those who speak, an effect of language, its manifestation primarily confirmed in repetition as a necessity which is undergone. In fact, it is there from the start of the treatment in the often typical, clinical forms that maintain demand. We are all the particulars of this universal which is the effect of language, but we are *not all* [*pastous*] in the same way, this is singular for each one, according to the diachrony of the language effect in their history. Suffice to say that what is gained by the analysand on this point of their absolute difference is at the level of insight, of acquired knowledge. Acquired not without interpretation because, since the desire which is signified by the speech of the transference demand cannot be designated in this same speech, it

¹⁶ Ibid., p. 112.

¹⁷ Soler, C. *Retorno a la función de la palabra*. Ediciones de foros hispanohablantes. Pliegues, 2020, p. 230. [Translator’s note: titles for which there is no official English version remain in the original].

¹⁸ *Ibidem*, p. 232.

¹⁹ Zuloaga, B. ‘La Escuela, aún’, *Wunsch* 14, p. 28.

¹ Lacan, J. *Ouverture de la section clinique le 5 janvier 1977*.

needs something other, that of interpretation. Thus, all of this in no way constitutes an ethics of singularity, but of the link. And this calls into question the analytic operation.

Besides, it is easy to verify that all of Lacan's texts which refer to ethics – first implicitly from FCPL, then explicitly after the seminar *The Ethics of Psychoanalysis* – situate it as an ethics of the link. It cannot be otherwise since psychoanalysis is a discourse, namely a structured link commencing from the psychoanalyst functioning as cause. That one of the two actors gains by identifying their singularity is a benefit from what operates in this link, but the ethics of this link is the ethics of its operation.

Moreover, this is also the case for all established links, structured in discourse, for ethics are relative to the discourse we use. These ethics are expressed, it is worth emphasising, with infinitive verbs which are not conjugated, and with personal pronouns left aside. The ethics of the discourse of the Master and of the University are ultimately about making people march in step, but that of psychoanalysis is not the opposite, namely letting each person march according to their own tune. We obtain that, but this it is not to the benefit of psychoanalysis — see “The Letter to the Italians” – and Lacan produced his own infinitive: to say well [*bien dire*].

Is it the relation between this ethics and the fact of singularities that they are unknown or unveiled?

Well, I believe that the ethics of to say well is made necessary, precisely because of what is a fact, the irremediable singularity of speakers. It's only when Lacan puts forward his definition of “absolute difference” that not everything is said about the singularity of the beings of speech. The infinitive, to say well, came late. This is because it could only be produced in the 1970s, after ‘*L'étourdi*’ and its conceptualisation of the saying in its difference from what is said, from the linguistic statements which represent the subject. Hence also from this date, the use of the word “the to speak” [*le parler*] which substantiates the verb *a contrario* the uses of French. “That one says remains forgotten ...”. This “one” is the one of the universal of the speakers that we are, it excludes all difference, that of sex as well as of clinical structures. But the modal form of the verb (he did not write the saying remains forgotten), the modal form of the verb indicates that this saying as utterance is a “moment of existence”, it is its expression. It is an emergence which ex-sists to language, an event, contingent therefore, hence unpredictable as well as opaque and unfathomable. This event manifests itself in a palette of phenomena ranging from mutism to various ways of giving voice, it is, how to put it? like the first breath, the dynamic principle, the engine. This manifestation of pure, radical singularity is not that of Seminar XI, which supposes it, and which is stamped by the signifier. I will say a few more words about it at the end of the Conference. This pure singularity of the saying presides over all that is said, but there is no way of saying it itself, all grammatical propositions come from it, but it has no proposition. It is this impossible which establishes, I mean which makes necessary, the ethics of saying well without which there is no way of identifying “the fault” [*la faille*] – Lacan's expression – the fault in the knowledge of the Unconscious which is this pure singularity.

What to say about it other than that it's not reassuring? Neighbour of an absolute narcissism which does without any mirror, both that of the mirror stage and the mirror of the Other reflected by others. Which undoubtedly explains why it fascinates neurotics to such an extent when, having reached the end of their journey, they who were so alienated from these two mirrors, finally discover that *notall* of themselves was caught up in them. In what we now call the common, which should be written in two words, the *as One* [*le comme Un*], over which current discourse presides, the narcissism of singularity is arranged in a Gaussian curve which goes from the monstrous to the brilliant, I am talking about the genius of creation, passing through the range of all possible non-significations [*insignifiances*] which, however, in no way reduce the disruptive power of singularity. Hence the imperative of the social link. Did Lacan not say of that recognised [*reconnue*] in Seminar XI, that it is outside the limits of the law where only it can live? To say well then.

To say well

The link that is established through the saying well is obviously not just any link. The saying well is not the well said, not the beautifully said, nor the well written. These three produce semantic effects and they do not require an other to be present, an imaginary other at the address suffices from whom the well said can in fact be cultivated, the beautifully said, and even the beautifully written. The saying well only works with the two of the analytic couple, which is why Lacan says the Ethics of psychoanalysis is done *à deux*. He has on occasion formulated “the ethics of the analyst” but this is because without him there is no psychoanalysis, which does not prevent him from being himself at the mercy of the analysand. On this point see the Discourse to the FSP. This is because The saying well is not a subject, neither that of the analysand nor that of the analyst, it is the product of the two sayings at play in an analysis, it is located at their conjunction. Which brings us back to what I mentioned as the ethics of the process.

“The only response to saying more is not enough”,² writes Lacan. Paradox for common discourse. This formula is that of the injunctions-to-saying which weigh on the analysand without consideration for the quantity of what has already been said. Say again ... What justifies it? It is because there are no limits to the articulation of the saids. The logic of whole numbers. Its infinitude can only be resolved elsewhere, in the register not of the saids but of the saying.

From the Well saying we therefore expect effects which are not the effects of expression, despite the passion so many place on wanting to express themselves. No, the saying well acts differently. It satisfies, it is enough, enough effects that are not semantic. And, if I can make a neologism condensing *the effect* [*l'effet*] and *the doing* [*le faire*], I will say *il éffait*.³ This doing Lacan spent years trying to conceive of as a structural change, locatable through logic or topology, a change from which the before and the after of a psychoanalysis are distinguished. In all cases, in psychoanalysis this doing of saying well, *a contrario* to all other discourses, hollows out the structural linguistic “fault” of the singularity of pure saying. It is in this fault that the saying can be inserted, this time as substantive, the propositional saying “to make exist” in an analysis, let us say the unique sentence which is inferred from all the analysing saids. The important thing here is that this saying which fixes the being of a speaker, thus acquired knowledge, this substantive saying would not be without the source which is the ex-sistential One-saying of absolute singularity, a-propositional, “the One-saying which knows itself” Lacan formulates. I’ve already said it, we knew that Lacan had never really been a structuralist, but here he provides the key to the structural impossibility of any ethics of singularity.

Only putting into act the ethics of the link, which is also an ethics of desire, makes it possible to reveal the consistency of each person’s unarity [*unarité*]. In analysis, it must be achieved, case by case and through interpretation, not only in targeting the enigma of this desire which cannot be articulated, but also in revealing the object which determines this desire. It is on it that the interpretation bears – not the interpretation of what is said, but of the transferential demand. See on this point the Afterword to Seminar XI. It says: “the demand to be interpreted”, it does not designate the multiple saids of demand of an analysand, but their unique saying. A single saying of demand not to be forgotten in an analysis. We therefore interpret the ungraspable unknown of the desire which runs through the saids, through what the saying of the demand requires, by what it seeks “to obtain” and this is a quantum of jouissance. The object *a* substantiated into *plus-de-jouir*, which constitutes the unarity of the *a*-substantial subject, its centre of gravity and its consistency. Is this the linguistic response to *Che vuoi?*

You still need what Lacan called “the speaking” [*le parler*] which determines that your daughter is not mute. Fundamentally, under the name of desire, in an analysis we seek ultimately to reveal the

² « ...o peor » in *Otros escritos*, p. 577.

³ The homophony of this neologism has been left untranslated, as it only really functions in French.

driving force of the speaking and acting of these beings of speech that we are, whatever their symptoms, by what means it's maintained in this life of speakers which is not solely that of a biological organism, but of the dynamism of a subjectivity.

Translated by Esther Faye

CONCLUDING REMARKS

CONCLUSION 1st TABLE

Cathy Barnier

As Colette Soler pointed out in her presentation at the Study Day of the School at this third European Convention, this title may come as a surprise to us when we see the disintegration of links and the push towards individualism produced by the ever-tightening domination of capitalist discourse. But it is also a surprise to us who practise psychoanalysis after having experienced and proved our solitude in the treatment as the price of our singularity.

For, as far as we are concerned, a question arises in the background: what drives an analysand, at the end of or after his treatment, when he has just experienced this structural solitude and separated from his analyst, to join a School of psychoanalysis?

So it was the imperative of the social link in the School that was discussed during the Study Day.

In the first part, Anastasia Tzavidopoulou, Bernard Toboul and Elynes Barros each attempted to answer this question in their own way, but I noted that all three emphasised the role and importance of a different relationship to knowledge making this link to the School necessary.

For Anastasia, it is the subjective imperative of presenting oneself for the Pass that responds to the imperative of the social link in the School, thus underlining the closeness of the link between the Pass and the School. The point was for her to bear witness to the transition in her treatment from solitude as an affect of the start, to solitude as a trace that is written.

For while the relationship cannot be written, solitude is being written, after it has been exclaimed in a vain call to the Other during the treatment; “This solitude that is written comes when unconscious knowledge no longer responds”, she tells us, the knowledge that gave consistency to being. This rupture of knowledge becomes a rupture in being when the affect of the start is transformed into the trace of another knowledge that is written, thus providing the epistemic satisfaction of the end. Writing, without which it is not possible to question this knowledge arising from the effect of language, as she aptly reminds us with a quotation from Lacan.

Dare I use the neologism *epistemethic* to designate this urge to put this knowledge to the test, to give it consistency, by addressing it to the School?

In her introduction to the Study Day, Elynes Barros, a new AS, also spoke of this solitude as a logical outcome at the end of the treatment, after she had separated herself from the signifier ‘sister’ and all that it commanded in terms of *jouissance* and gluing to the aversion/version of the maternal Other. This consent to solitude, and the fact that she was able to circumscribe its cause, was for

her the occasion of a new link to the School, as, in her words, “a community where one can share what is not common”.

In contrast to Anastasia, Bernard Toboul starts from the social link as being structural, and chooses to question the link generated by the unconscious. The unconscious, with its murderous Oedipal desire and destructive sexual impulses, is what made Freud say to Ferenczi: “We analysts are no strangers to the inhuman”. We are not far from what Lacan said about the analyst gaining his assurance from the encounter with the filth that can support him... Elynes, in her talk, also evoked in her own way this ‘inhuman’ part with the foul beast she gives birth to in a dream.

Bernard Toboul thus gave us his answer to the questions: how do analysts, aware of the inhuman, cope with the link in the transference, or how is the politics of the unconscious formulated and how does the analyst’s discourse respond to it? The effects of that response concern the relation to a knowledge which, in opposition to the one aimed at by politics, does not only not make a totality but prevents us from wanting to strive for it.

Translated by Chantal Degril

CONCLUSION 2nd TABLE

Marie-José Latour

I would have liked to offer you a haiku that could have captured in a few syllables, both melodious and effective, the echoes and perspectives that emerged from the second table of our morning of this Meeting of the School.

I thought for a moment that the hero of these lands, with his singular and universally recognised silhouette, Don Quixote de la Mancha, animated by an imperious force of insurrection tied to a tireless defence of the bond, might be willing to lend me his support for this concluding sequence.

I dared to hope that the great Baltasar Gracian, a point of reference for Lacan throughout his teaching, would inspire me with some of that *agudeza*, a word reputedly untranslatable, about which he wrote a remarkable treatise,¹ translated into French as *La pointe ou l'art du génie*, not the witty point but rather the point of wit.

But good luck doesn’t present itself just because you want it to!

Marc Strauss has made us aware of the many facets of the imperative, whether we call it the imperative of chance, of the law, of the bond, of the superego, of demand, and even of psychoanalysis. Not belonging to any flock does not spare the encounter with this universal imperative, that of the signifier. The fact that a subject would rather not have to deal with it, *I would prefer not to*, turns out to be unsupportable.

For the subject who wishes to expand a little from this commandment of the signifier, it would be more engaging to go down the path of the invitation that Dominique Fingermann makes resonate in Beckett: “Try to say”. The signifier commands without producing the relation. At the same time, isn’t it also what inevitably signals that which does not bind, which resists the imperative of the bond?

When the object (*a*) is in charge, it certainly generates some room, a gap, a breath! No slogan, but a few zigzags and some lightning-flashes to find a possible path.

¹ B. Gracian, *La pointe ou l'art du génie*, L’âge d’homme, UNESCO, 1983

So, I'd like to conclude my remarks by taking up the formulation of Dimitra Kolonia: "What appears ... is not". What appears ... an imperative, is not ... an imperative.

But luck or fortune, depending on one's inclinations, must knot a determined desire with the time that's necessary to make it possible, as Lacan put it in this precious text for our Convention, to "pass through the right hole of what is offered".²

Translated by Deborah McIntyre

CONCLUSION

Trinidad Sanchez-Biezma de Lander

The social bond generates significant impacts by itself. In *Group psychology and the analysis of the ego*, Freud uses terms such as influence and dominance, which refer to the effects or the influence that one person exerts on another. These words, repeatedly used in the text, suggest that in the social bond there is always a power relation at play, especially in group phenomena. When the reciprocal influence in the bond is not harmonious, then Freud asks: what is a group? What gives someone the capacity to influence the psychological life of the individual so decisively?

The communitarian spirit of society, so laudable and necessary, does not deny its basic lineage: the demand for equal treatment for all. There is a social bond from the moment in which the narcissistic dual relation is overcome. The fraternal bond, suitably transformed, is one of the exits that go towards the social field; then friendships and enmities will follow.

It is indeed in the measure that something in every discourse that appeals to the Thou provokes a camouflaged, secret identification, which is nothing more than that with this enigmatic object that may seem to be nothing at all, the object of surplus jouissance (the tiny little difference).¹

A camouflaged, secret identification that grants a common identity, something that is either a contradiction or an impossibility, and that is also a supposed homogenization of the modes of jouissance as a result of this identification, immediately results in the segregation of other modes of enjoyment, which, being different, are left out.

I know only one single origin of brotherhood [...] it is segregation [...] It's just that in society [...] I observe –everything that exists, and brotherhood first and foremost, is founded on segregation. (...) No other brotherhood is even conceivable or has the slightest foundation, as I have just said, the slightest scientific foundation, unless it is because people are isolated together, isolated from the rest. It is a matter of grasping its function, and of knowing why it is like this. But, in the end, that it is like this jumps out at you, and acting as if it weren't true must, necessarily, have drawbacks.²

This thesis comes from Lacan's reading of the last Freudian myth: *Totem and Taboo*.

² J. Lacan, 'Intervention à la suite de l'exposé d'André Albert', *Lettres de l'École Freudienne* N°24, 1978. [Translator's note: titles for which there is no official English version remain in the language of origin.]

¹ Lacan, J. *Le séminaire de Jacques Lacan, livre XVIII, D'un discours qui ne serait pas du semblant* 1971, ed. J-A Miller, Paris, Seuil, 2007.

² Lacan, J. *The Seminar of Jacques Lacan, Book XVII, The Other Side of Psychoanalysis*, trans. R. Grigg, New York and London, W.W. Norton & Company, pp. 114-115.

*Whether he wants it or not, anyone who does not participate, in one way or another, in this economy of goods is excluded... This exclusion is generally accompanied by another: that of the world of words and exchanges, in any case, within the framework of the dominant discourses.*³

Segregation is the foundation of the social bond, I would even say, of its thrust and its imperative. Martine Menès said that: *the bottomless desire unsatisfied by nature, which is its motor, pushes some towards others, in an always disappointed waiting, also by nature, but finally pushes, makes a bond, circulation and exchanges.*⁴

This social bond supposes the desire for a desire and leads everyone to disappear under a common desire, agalmatic, an infinite repercussion of desire inside desire, said Lacan in 1965.⁵

How to do something with this? Even accepting that, as Jean-Paul Sartre points out, hell is other people, I think it can be said that Lacan had the idea that psychoanalysis should do something with that unbearable, inhuman thing. Not the unbearableness of others, but of oneself, the unbearable that inhabits me: ... *[the analyst] must have discerned the cause of his horror, of his own, his, detached from that of all others, the horror of knowledge. From that moment he knows that he is refuse. Analysis must have made him aware of that, at the least. If he is not carried to enthusiasm by it, he may well have had an analysis, but as to being an analyst, no chance.* Manel Rebollo emphasised these words from Lacan's 'Italian note'.⁶

As Colette Soler said a few moments ago, we know that there are no *limits to the articulation of the sayings. Its endlessness can only be resolved elsewhere [...] in the register of saying [...] which functions in the analytical couple. Well-saying is not a subject, it is a product.*⁷ It is a matter of an ethic relative to the discourse, relative to the word that makes an act and modifies the subject in its relation to the Real. It is not a beautiful literary saying, it is not oratory or rhetoric, it is a position from which it is said, it is enunciated. And this position is reached in an analysis.

I end when, in Seminar XVI, Lacan recalls Ecclesiastes by treating the incurable, by taking *the words that, in Ecclesiastes, an old king who did not see the contradiction between being the king of wisdom and having a harem, who tells you, "All is vanity no doubt, enjoy the woman that you love, namely, make a ring of this hollow, of this void at the centre of your being, there is no neighbour if not this very hollow in you, it is the emptiness of yourself"*.⁸

And with this emptiness, which is where the symptom has not ceased to inscribe its *pathos* and where the *sinthome* appears as a knot, something can always be done to cope with the incurable, of one and of others. In the face of the non-reducible discontent in civilization, the way of well-saying opens up as a possibility. Münch's 'Cry' or Picasso's 'Guernica' are examples, in my opinion, of the possibility of doing something with that which is of the order of the unspeakable.

Welcome to Madrid.

Translated by Sebastián Báquiro Guerrero

³ Askofaré, S. *Clínica del sujeto y del lazo social*, Gloria Gómez Ediciones, Colombia, 2012, p. 115.

⁴ Menès, M. Lo que se mueve [What is crawling]. See this issue of *Wunsch*.

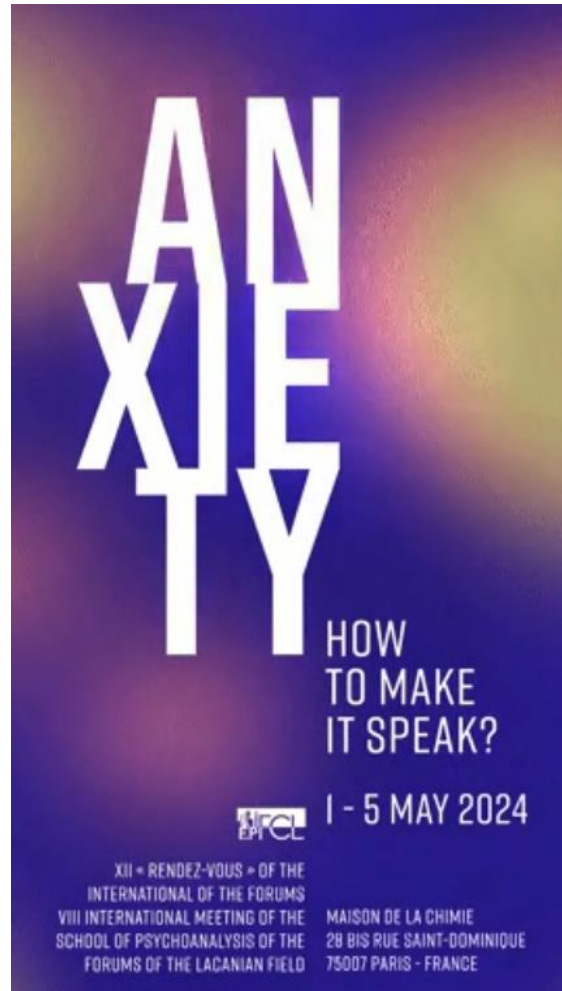
⁵ Lacan, J. *Le séminaire, Livre XII, Problèmes cruciaux pour la psychanalyse*, Lesson of March 3rd, 1965.

⁶ Rebollo, M. Transferecia, trabajo y lazo [Transference, work and link]. See this issue of *Wunsch*.

⁷ Soler, C. Ética del discurso [Ethics of discourse]. See this issue of *Wunsch*.

⁸ Lacan, J. *Le Séminaire Livre XVI, D'un Autre à l'autre*, 1968-1969, p. 25.

FORTHCOMING EVENTS



4th Half Study Day of the Intercontinental and Bilingual

Cartels of the School

of the CIOs

September 14, 2024

By video conference

“Becoming an analyst and the analytic act”

VIth Interamerican Symposium
of the Forums of the Lacanian Field
July 4-6, 2025, Buenos Aires.

“The analyst and the clinic”

Study Day of the School

July 4, 2025

Theme: to be decided by the ICG 2025-2026

IVth European Convention
July 12-14, 2025, Venice, Italy

“The symptom in psychoanalysis”

Study Day of the School

Organisation by the European members of the ICG

July 12, 2025

“The Pass: experience and testimonies”

Wunsch 24 has been edited by the ICG (2023-2024), via the Wunsch committee, composed of Carolina Zaffore, Dominique Fingermann, Ricardo Rojas and Pedro Pablo Arévalo, with the collaboration of Anne-Marie Combres, Rebeca García, Diego Mautino, Glaucia Nagem and Susan Schwartz, who have been responsible for the translation teams.

ACKNOWLEDGEMENTS

The ICG 2021-2022 warmly thanks all colleagues of all languages who contributed to the translation work. Without this important collective effort, it would be impossible to publish our debates on the School periodically and thus to keep the international dimension alive.

Translators into French

Martina Blatché, Anne-Marie Combres, Lina Puig, Sophie Rolland-Manas, Magali Raynaud.

Translators into Spanish

Ana Alonso, Pedro Pablo Arévalo, Pepa Cabrillas, Rebeca García, Diego Mautino, Mikel Plazaola, Alejandro Rostagnotto, Francisco Santos.

Translators into Portuguese

Tatiana Carvalho Assadi, Leonardo Assis, Elynes Barros Lima, Beatriz Chnaiderman, Luis Guilherme Coelho Mola, Maria Cláudia Formigoni, Luciana Guareschi, Andrea Hortélio Fernandes, Glaucia Nagem de Souza, Beatriz Oliveira, Míriam Pinho, Daniele Guilhermino Salfatis, Lia Silveira, Sheila Skitnevsky Finger, Viviana Senra Venosa, Gabriela Simão Monteiro.

Translators into Italian

Susanna Ascarelli, Maria Luisa Carfora, Diana Gammarota, Isabella Grande, Diego Mautino, Laura Milanese, Maria Rosaria Ospite, Maria Domenica Padula, Michele Ribolsi, Cristina Tamburini, Nicola Tonetti, Francesca Velluzzi.

Translators into English

Pedro Pablo Arévalo, Daniela Avalos, Sebastián Báquiro Guerrero, Diana Correa, Gabriela Costardi, Chantal Degril, Esther Faye, Carney Lee (copy editor), Deborah McIntyre, Nathaly Ponce, Elisa Querejeta Casares, Susan Schwartz, Devra Simiu, Julie Stephens (copy editor), Daphne Tamarin.

CONTENTS

Carolina Zaffore (Argentina), *Editorial*.....p. 3

Vth INTER-AMERICAN STUDY DAY OF THE SPFLF “SINGULARITY, PASS AND THE SOCIAL BOND”

Ana Laura Prates (Brazil) / Alejandro Rostagnotto (Argentina), *Presentation of the Study Day*....p. 7

1st Table

Elynes Barros (Brazil, AS), *The other side of the event*.....p. 8

Constanza Lobos (Argentina, AS), *A new signifier that opens to the real*p. 13

2nd Table

Stella Casanova (Panama), *The passer: the affects in the experience*.....p. 16

Beatriz Oliveira (Brazil), *Effect of the School*.....p. 19

3rd Table

María Victoria García (Brazil), *An idiotic attempt to say*.....p. 22

Glauca Nagem (Brazil), *I have heard of thee by the hearing of the ear*.....p. 27

STUDY DAY OF THE SCHOOL OF THE IIIrd EUROPEAN CONVENTION “THE IMPERATIVE OF THE SOCIAL BOND”

Mikel Plazaola (Spain), *Opening*.....p. 31

1st Table

Elynes Barros (Brazil, AS), *Detached*.....p. 34

Anastasia Tzavidopoulou (France), *The imperative of solitude: epistemic satisfactions, ephemeral enthusiasms*p. 39

Bernard Toboul (France), *The politics of the unconscious*..... p. 41

2nd Table

Dimitra Kolonia (France, AS), *Believer without religion*.....p. 43

Dominique Fingermann (France), *The link despite everything*.....p. 47

Marc Strauss (France), *The chance of the link*.....p. 51

3rd Table

Christèle Suc (France, AS), *De pas de deux en pas-de-deux*.....p. 54

Martine Menès (Spain), *What is crawling*...p. 59

Manel Rebollo (Spain), *Transference, work and link*.....p. 62

Colette Soler (France), *The ethics of discourse*..... p. 65

Concluding remarks

Cathy Barnier (France), <i>Conclusion 1st table</i>	p. 68
Marie José Latour (France), <i>Conclusion 2st table</i>	p. 69
Trinidad Sanchez-Biezma (Spain), <i>Conclusion 3rd table</i>	p. 70
FORTHCOMING EVENTS.....	p. 73
ACKNOWLEDGEMENTS	p. 75