

Echos, Echoes, Ecos, Echi n°3

THE LETTER

How does some *gay sçavoir* come from working on the rules, with their air of ennui? This is the question that is raised for me yet again in relation to the impassioned way in which our ICG works with satisfaction on what, step by step, rules our communal life in pointing it towards the Pass: from symptomatic particular to singular sinthome. *Gay sçavoir* sustained the intense work of in-tension during the weekend in Paris from which *Echoes 3* has come: attention, decision and enthusiasm have brought into the light and into relief some points about the experience in act, and through everyone's contributions, making them precipitate little by little into indications about functioning, minimal yet decisive for what is at stake. The question of knowing "what is the joy that we find our work?" is put forward there: the chance to meet but not without rules. "If something is encountered", says Lacan "that defines the singular – this is what I have called by its name nevertheless, a destiny, that is the singular – *it's worth [ça vaut la peine] being out, and it only happens by good luck which has its rules all the same*".¹

At what does luck, event, a rule such as Freudian free association, or a "regulation" – that of the ICG for example! – aim, if it is new? And that experience, in its different layers, still gives rise to and renews "the desire for psychoanalysis" each time. Which means for each one "to be encouraged to go by way of the *good hole [bon trou]* of what is offered to him, to him, as singular.

The "scattered" [*épars*] of our well-known *Preface*, are more than incomplete [*dépareillés*], they are ill-assorted [*désassortis*], as we know. They are not companions [*con-sorts*], they do not

¹ J. Lacan, *Sur le plaisir et la règle fondamentale - Intervention à la suite de l'exposé d'André Albert. Lettre de l'École freudienne*, No. 24, 1978, pp. 22-24. Author's emphasis.

hold tight to their fate [*sorts*]² save to ensure the conditions for a saying [*dire*], of which they make themselves responsible – in relation to the School – one that becomes a well-saying [*bien-dire*]. “It’s worth it ...” [*ça vaut la peine*]!

Milan, 9 July

Maria Teresa Maiocchi

CONTENTS

Presentation of the theme of the International Meeting

The preparatory Study Days for the International Meeting of the School at Medellin

- The Inter-American Study Day of the School, August 28 in Buenos Aires

- The European Study Day of the School, September 26 in Toulouse

- The Functioning of the Pass and of the ICG

Appendices of *Echoes 3*, (separate file)

Report on the meeting of the ICG of June 27 and 28

Updating of the Internal Rules of the ICG

PRESENTATION OF THE THEME OF THE INTERNATIONAL MEETING OF THE SCHOOL IN JULY 2016

Where does the desire for psychoanalysis come from?

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

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

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

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

² Translator’s note: The author is playing on the French word “*sort*”, fate, and the etymological link with *dés-assortis*, to convey the idea of Fortune, *Ananke*, and “*tirer au sort*” the drawing of lots, or we could say, the lot that is one’s fate.

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

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

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

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

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

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

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

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

Moreover, according to Lacan, transference love is new only because there is "a partner who has the chance to respond".³ If this partner fails, the transference ends and goes somewhere else. Freud was presented as the partner who responded, while Lacan – and this has always struck me – is introduced as the one who announced he was going to respond anew, at the point where Freud gave up, as did the Post-Freudians too, and he announced it even before the fact. In doing so, he produced in those who listened to him the expectation of his response. In 1973 he says, "this chance" – so good fortune [*bon heur*] again – "this time it is up to me, this time I have to provide it".

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

³ Lacan, J. "Introduction à l'édition allemande des *Écrits*", *Autres écrits*, Paris, Seuil, p. 558.

Colette Soler, April 21st, Buenos Aires

INTER-AMERICAN DAY OF THE SCHOOL: THE SCHOOL A VIVA VOCE

August 28th, 2015, Sala Pablo Picasso, Complejo La Plaza, Buenos Aires

The members of the International College of the Guarantee (ICG), west coast of the Atlantic, Sonia Alberti (Rio de Janeiro), Gabriel Lombardi (Buenos Aires) and Ricardo Rojas (Medellin) have taken the initiative of organizing a preparatory Study Day for the Meeting of our School in Medellin in 2016, which will address the theme *The Desire for Psychoanalysis*. We have called it “The School *a viva voce*”, in consonance with the Inter-American Symposium that will take place on August 29th and 30th in the Pablo Picasso Room, entitled *The Other Scene*, which will be about the voice and the gaze in the analytic experience and in art. Our intention in this Study Day is to debate the theme proposed by Colette Soler for next year in Medellin, “the desire for psychoanalysis”, by taking as our perspective the experience that each of us has of the three poles of our experience: the desire for psychoanalysis, the desire of the analysand and the desire of the analyst. The Study Day will be comprised of three conversations with various presenters and a coordinator, all having taken part in the experience of the Pass and not only as *passeurs*, where the various scenarios and moments of the experience will be treated. We would like to hear the presenters discuss their experience of the Pass with particular reference to the consequences that it has had on their perception, thought and the effectiveness of our practice in extension.

PROGRAM

09h.00 Table 1 *The effects of the Pass in the analytic experience*

- Introduction to the Study Day: Gabriel Lombardi (Buenos Aires), Coordination: Silvia Migdalek (Buenos Aires).

- Presenters:

Sandra Berta (São Paulo). *The effects of a saying in the clinic and in the stake for the School*

Fernando Martínez (Puerto Madryn). *The Pass: effectiveness and destiny of an experience.*

Pedro Pablo Arévalo (Caracas). *The effect of the Pass and the end of analysis on desire and in relation to psychoanalysis.*

10h.45. Table 2 *The analytic act, resolved?*

- Coordination: Marcelo Mazzuca (Buenos Aires).

Presenters:

Laura Salinas (Buenos Aires). *What names the analyst?*

Ana Laura Prates (São Paulo). Title to be translated.

Ricardo Rojas (Medellín). *Dreams that awaken the end.*

14h.00 Table 3 *Lalangue and the topology of desires in the Pass.*

- Coordination: Dominique Fingermann (São Paulo).

- Presenters:

Rosane Melo (Rio de Janeiro). *Scenarios and language in the meeting with the passeur.*

Beatriz Maya (Medellín). *A knot of desires.*

EUROPEAN STUDY DAY AT TOULOUSE *Echoes of the School*

Saturday September 26th, 2015, at Toulouse, 9h00 to 18h00 (Hotel Palladia, 271 Ave. de Grande Bretagne)

A psychoanalysis, some psychoanalysts, psychoanalysis

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

Collette Soler, Buenos Aires, April 2015

During the IXth RDV of the International School of the Forums of the Lacanian Field in Medellin (Colombia) in July 2016, the Vth Meeting of the School on “The Desire for Psychoanalysis” will take place. The European members of the International College of the Guarantee propose a preparatory Study Day where we will be keen to gather the echoes and resonances of this “desire for psychoanalysis” in different Forums, starting with the singular experience that is each one’s.

What leads someone to an analysis? What allows an analyst to sustain the offer of one? What are the effects of the analytic procedure on the social link? How to understand psychoanalysis in the world today? What is a desire for the Pass? These questions should be the point of departure for what we wish to be a moment of exchanges and an invigorating oscillation between intension and extension.

Organizers for the Study Day: Anne-Marie Combres, Nadine Cordova- Naïtali and Marie-José Latour

Registrations before September 10th 2015; Information: epfcl.pole6@gmail.com

Translation: French/Spanish/Italian

PROGRAM

9h 15, *Opening remarks*, Nadine Cordova-Naïtali, AS (Paris) and Camila Vidal, AS (Vigo)

9h30 - 11h

Round Table 1 : What leads someone to psychoanalysis ?

With Maria Dolors Camos (Barcelone), Anne-Marie Combres (Cahors), Didier Graiss (Paris), Ana Martinez (Barcelona), Philippe Madet (Bordeaux), Claire Parada (Paris), Patricia Robert (Montauban), Victoria Torres (Gijon), Carmen Eusebio (Milan)

11h15 – 12h 45

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

With Ana Alonso, Antonia M^a Cabrera, Carmen Delgado et Trinidad Sánchez-Biezma (Madrid) Sol Aparicio (Paris), Cathy Barnier (Paris), Paola Malquori (Rome), Marie-José Latour (Tarbes), François Terral (Toulouse), Maricela Sulbaran (Paris)

14h30 – 16h

In Brief

With Marie-Laure Choquet (Rennes), Lucile Cognard (Brussels), Maria Claudia Dominguez, Cecilia Randich and Alessio Pellegrini (Trieste), Olivier Larralde (Oloron Sainte-Marie), Maria-Teresa Maiocchi (Milan), Martine Menès (Paris), Josep Monseny (Barcelona), Ivan Vigano (Milan)

16h15 – 17h45

Round Table 3 : What happens from a psychoanalysis to psychoanalysis?

With Nadine Cordova-Naïtali, Maria-Luisa De La Oliva (Madrid), Carmine Marrasso (Milan), Eva Orlando and Antonella Gallo (Naples), Sophie Pinot (Tarbes), Colette Soler (Paris), Irène Tu Ton (Paris)

17h45

Towards the Meeting of the School in Medellin: the desire for psychoanalysis

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THE FUNCTIONING OF THE PASS

In this first half of the year five *passants* have completed their respective testimonies.

- The ICG composed **four Cartels** according to the languages and various incompatibilities

Cartel 1: Maria Teresa Maiocchi (Italy), Gabriel Lombardi (LA), and for France, Anne-Marie Combres, Jean-Jacques Gorog (plus-one), Didier Graiss.

Cartel 2: Ana Martinez (Spain) plus-one, Ricardo Rojas (LA), and for France, Cathy Barnier, Marie-José Latour, Martine Ménès.

Cartel 3: Ana Martinez (Spain) plus-one, Ricardo Rojas (LA), Sol Aparicio, Marie-José Latour, Martine Ménès.

Cartel 4: Sonia Alberti, (LA), Maria-Luisa de la Oliva, (Spain), and for France, Cathy Barnier, Nadine Cordova, Susan Schwartz, Colette Soler (plus-one)

- Of these five *passants*, one was nominated AS: **Camila Vidal**, de Vigo in Spain. The ICG communicated the information to the whole community.

- The next Passes will be heard during the next meeting of the ICG, on **November 26th and 27th**, the day before the Study Days of the SPFLF-France.