



Flying Papers N°6

Psychoanalysis: invention and intension

Aperiodic bulletin of intercontinental and bilingual
school cartels

July 2025



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Opening

The CAOÉ, the College of Animation and Orientation of the School, is pleased to present the 6th electronic edition of the *Flying Papers*, intended for the circulation of the work of the "Intercontinental and Bilingual Cartels".

The *Flying Papers* seek to constitute a "space of resonance" within our School, based on the different individual productions of these cartels. In this 6th edition of *Flying Papers*, we publish the texts received in response to a proposal launched by the previous CAOÉ on the theme: "The intension and invention of psychoanalysis?" We are pleased to announce that the proposal was very well received, so we recommend its reading.

The authors in this edition have asked: what can be said about the knowledge of the psychoanalyst? They also argue that it is necessary to encounter a knowledge without a subject that sustains the act of the analyst, an act that is not without saying, and from which the subject changes. A subject exiled and orphaned from his own mother tongue.

Another interesting related question, especially to think on the bilingual cartels, would be: how to use one's own language; how to overcome the barriers of another language in order to say? In such cartels, that which binds language together

is not lost in translation; it seems to become audible.

We invite you to read it!

The CAOÉ cartels have effectively allowed new working links between the members of the EPFCL and have given an account of the diversity, local particularities, and ever-changing expansion of the Forums of the eight Zones of the IF, which are based on a single principle: the extension of the intension of psychoanalysis, that is, what maintains the very essence of the “analytic discourse in act in the treatments.”

Making a cartel, committing oneself to this work, shows that a psychoanalyst takes “making School” seriously, contributing to the elaboration of a knowledge about the logical and ethical principle of that which “makes” an analyst capable of sustaining psychoanalysis.

We can say that, since the Founding Act, all cartels belong to the School and are open to all. However, the School cartels of the CAOÉ, which are intercontinental and bilingual, invite School members to do precisely what they committed to when they enrolled as interested parties in the EPFCL and its insistence on its object. Let us recall the terms of the Guiding Principles for a School: for a member of the School, it is a “specific commitment that is not only a commitment to psychoanalysis in intension, but another ‘intension’ without borders.”

Our School is international and speaks multiple languages. Our exchange apparatus would not be possible without the willingness and enormous work of the teams of translators, to whom we are especially grateful. Certainly, our various experiences with AI translators make us appreciate their collaboration even more. Thank you!

— The College of Animation and Orientation of the school, CAO: Dyhalma Ávila, Antonia María Cabrera, Rosa Guitart, Adriana Grosman, Gabriela Zorzutti, Karim Barkati, Mariana Severini.

Leonardo Assis \ With a loose tongue: on the intercontinental cartels

— “Testimony” Cartel¹



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One of the consequences of becoming a passeur through the personal analysis is the loose tongue: realizing the disaster (*des-être*) that guided his cure, without retrieving and taken by the anguishing permeability of speech, this analysand, who found in the equivocation of language the law that can provoke the desire of knowing, now produces with its own muscle distorted sounds - new resonances in a loop, tied before by the halter of fantasy that he always fruitlessly tried to adhere to its body to the Other, talking shit, miserable at the level of the economy of the signifier. Bathed in the fortune of the letter, the passeur lets himself be pierced by the diversity of language, and just like it, he isn't fixed nor

¹ Alonso Porres Ana, Assis Leonardo (Plus-one), Franco Milagres Andrea, Pallejà Domingo Montserrat, Rebollo Claveria Manel

immutable, but rather in the revolving motion of an incommensurable moment, the end of that infection so called transference, he extracts satisfaction and enthusiasm of what makes a woman tremble... The tongue trembles... In fact, it is the only part that leaves the organism, that trespasses the limits of the speaking body and, in the case of those who practice psychoanalysis, circumscribes the taste for the School. What place other than the School for the passeur to testify with his words the Lacanian saying of "he is the pass" or better yet, that the pass is a dispositif of transmission, of teaching and of destitution?

In these terms, we can celebrate the specific conditions of the modality of cartel proposed by the CAOS (College of Animation and Orientation of the School) in 2021: that its members be members of the School who linked by a transference of work, be able to overcome the linguistic and geographic barriers by forming cartels around fundamental questions on the intension of psychoanalysis, involving at least two continents and two languages. In this welcoming call to the members to literally experience the international predicate of the School, a passeur may find refuge for the testimony of his function, without blocking his loneliness, giving a hand at the beginning that guides the link with his colleagues, the pass, and therefore to sustain the following question: what is an analyst? An intercontinental cartel is convenient to the

passeur, where he can transparent the politics of the unconscious that Lacan enunciates in his lesson of April 13th 1976: «We create language inasmuch as at every instant we give it sense, a hand, and without it language wouldn't be alive. It is alive because we create it at each moment. This is why there is no collective unconscious. There are only individual unconscious, inasmuch as each person, at each moment, lends a hand to the language they speak". Nothing better than these bilingual cartels for the passeur to sustain his well-saying, which is not a passive agent, on the contrary, his tongue is loose, that is, in conditions to formalize on edge the poetic terms of his designation, of the authorization of himself that he begins and which moves him through that which we know as moment of pass. Speak more than the mouth, without getting lost in translation...

Translation: Gabriela Zorzutti

Julieta L. De Battista \ Brief reflexions regarding the invention in the intension

— “The knowledge of the analyst” Cartel²



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This proposal can easily slant us towards Lacan's disappointment with the pass in 1978. A disappointment that need be understood in the terms he proposes them in: a certain interest in making something of the becoming analyst transmissible- attempting to obtain some testimony of this- which clashes with the realization of what psychoanalysis has of in-transmissible.

Constructing a “knowledge” or a “clinic” of the pass has not been possible. Regarding the in-transmissible of psychoanalysis -precisely, the becoming analyst- Lacan outlines the discomfort,

² Kristèle Nonnet-Pavois, Anaïs Bastide, Carole Leymarie, Dominique Fingermann-Touchon (Plus-one)

but above all the need for each analyst to be made to reinvent psychoanalysis, or more precisely, “the way in which psychoanalysis can endure” (Lacan, 1978). And for this reinvention each analyst only has what they may have been able to obtain from having been analysands.

This reinvention is not in the way of a transmissible knowledge, but of reinventing the form in which psychoanalysis can continue as a praxis which requires: necessarily of the presence of an analyst, that is for the operators that transform a patient into an analysand by committing them to enact free association. That future is not secured. The endurance of psychoanalysis depends in part on whether analysts continue to exist, on that there being “opportunity of analyst” (Lacan, 1971-1972). From here that in my reading, the Lacanian disappointment of '78 doesn't imply that the procedure of the pass is of no value for the transmission of psychoanalysis, on the condition of accepting that there is something intransmissible that passes or not, by contingency. “There is no act other than bungled” (Lacan, 1971-1972).

In our CAOÉ cartel on the knowledge of the analyst, we have worked on that minuscule displacement, which can go unnoticed, by which an analysand can become analyst, possible answer to the question that insists in Lacan “(...) how can it be possible that an analysand may

want to someday become an analyst. It is unthinkable, they come to this like the marbles of certain games, which you know well, that end up falling in the holes; they come to this without having the slightest idea of what happens" (Lacan, 1971-1972). It seems to be about an advent of desire by swirling whirlwind, something wakes up after having crossed that unconscious knowledge till grasping its remains, its "*rogatones*" of knowledge³. Dreams are not in the same way, or about sense or knowledge or the truth. We could stay in the in-transmissible of psychoanalysis. However the proposal of the pass is also that of making an effort: give reasons of how one became an analyst parting from the work as analysand, even when that is considered by Lacan as something not normal, even an "aberration": that someone who knows what an analysis is would still act as an analyst.

Then, in order for this reinvention of psychoanalysis to be able to endure it has to differ from the dimension of what is invented before the non-sexual proportion, the symptomatic invention that finds its support in the real of the symptom. What is invented to plug the "*troumatisme*" of the non sexual relation⁴ is

3 I presented the first results of the cartel work under this title in the Journée des Cartels intercontinentaux et bilingues des membres de l'École : "Les analystes sont les sages d'un savoir dont ils ne peuvent parler." Acte et savoir du psychanalyste. 16 septembre 2023

4 "(...) but we all know because we all invent something to plug the hole [trou] in the Real. Where there is no sexual relation, that produces "*traumatism*" [troumatisme]. One invents." (Lacan, 1973-1974,

precisely what is dismantled in the roundabouts of the work of analysis. Before the hole in which transference is resolved there is no longer the chance to fill it with the "itch of invention"⁵ (Lacan, 1972-1973). It is the occasion for quite the singular mourning, given that this hole in the real in which transference is resolved no longer calls for symbolic threads in motion, the way of the analysand comes to a certain end. It is not that the analyst to become precipitates itself in that hole, they rather know how to keep on the edge (Lacan, 1967b, p.348).⁶

I tend to think that chances reside in this resolution of the mourning, the opportunity of this metamorphosis of desire that Lacan invents when naming it⁷ "desire of the analyst". This

19/02/1974)

5 Lacan, J. (1967a). Proposition du 9 octobre 1967 sur le psychanalyste de l'école. In J. Lacan, *Autres écrits*. Paris: Seuil.

6 "Cet acte qui s'institue en ouverture de jouissance comme masochiste, qui en reproduit l'arrangement, le psychanalyste en corrige l'hybris d'une assurance, celle-ci: que nul de ses pairs ne s'engouffre en cette ouverture, que lui-même donc saura se tenir au bord" Lacan, J. (1967). La psychanalyse, raison d'un échec. In J. Lacan. *Autres écrits*, Paris: Seuil, p. 348.

7 Lacan also links the invention to the fact of naming: "(...) the unconscious does discover anything, for there is nothing to discover, there is nothing to discover in the real and in that there is hole, if the unconscious invents, it is ever more precious to tell you that the same happens in logics, that is, even if Aristoteleshad not invented his first opening, if he had not made it pass from the saying to that noise of the being thanks to which it makes syllogisms, of course syllogisms had been done before, only that it was not known they were. To realize, it is necessary to invent: to see where is the hole, it is necessary to see the edge of the Real" (Lacan, 1973- 1974, 19/02/1974). "I name you, Real, for if you didn't exist, you would have to be invented. That is why I invented it" (Lacan, 1973-1974, 4/12/1973).

mourning, this separation from the analyst that caused the work, does not relaunch the way of the analysand, but it rather appears as a conclusion, it is a conclusive mourning which opens the doors to the act: passage zone, effect of threshold, liminality of the pass⁸ which invokes that moment of choice⁹ of passage from analysand to analyst, but which can also have other destinies.

What is mourned there? Perhaps something of that indestructible desire, of its immortality, of its infinitude. In his seminar on transference Lacan wondered which should be the role of the castration scar in the eros of the analyst.¹⁰ Perhaps this is a question that would be convenient to take in terms of which would be the reasons by which, after having been analyzed, someone would choose to embark another in the way of the analysand. (Lacan, 1976).

The dignity of the analytic act is in committing another subject into analytic discourse, causing and sustaining the practice of that impossible which is free association, making someone enter that novel link where the normal, the judgments, the ideals can be put aside. Such a prized link in these times of pressing morality and where the

8 I worked on this idee in my contribution "*Mind the gap: lo no reconocido del pase*", publicada en Wunsch 2023, where I pored my production in the work of the carteles of the CIG 2021-2022.

9 Lacan, J. (1969). L'acte psychanalytique. Compte rendu du séminaire 1967-1968. In J. Lacan, *Autres écrits*. Paris: Seuil.

10 Lacan, J. (1960-1961). *Le séminaire. Livre VIII. Le transfert*. Paris: Seuil, p. 129-130.

politically correct rules. The inventive chance of the endurance of psychoanalysis is played in how this analysand that became analyst will make the praxis of the fundamental rule worthwhile, in its enunciation. Subjective destitution in itself produces the prohibition of the pass in as much there is no subjective appropriation of it. There is no story of the pass, nor clinic of the pass. That pass must recommence always in the act of entry in analysis, it is not of the order of the end that would thus seal a destiny or inaugurate a position.

In this point analytic praxis is not oriented by any particular preference in terms of the references which work in other discourses to organize social links in the city. It is oriented between what can be read and what can be written: between the possible- that which ceases to be written- and the impossible- which does not cease not to be written-. The mourning of the analyst is precisely this: there is no object that is worth more than another. And if that novel desire emerged, then it may be irreversible. In that beyond of analysis, after the the hackneyed end, there would be yet another crossing, another loop, another curve: that of mourning.

That this hole in which transference is resolved be rather of the order of a whirlwind that swirls makes me think also in the effect that this conclusive mourning can have in the ethical interrogation of how the theory is practiced among analysts. Working with others in cartels,

parting from some coincidence, some encounter of desires: trusting in working and sharing desires in a transference of work. That is also an inventive finding of what can be obtained in analysis and of a desire that has been transformed in its relation to others: for trusting in the unconscious as analysand, that of the others can also be trusted. That morphed desire no longer believes itself to be so indestructible or immortal: it becomes finite, not all, not mad, it does not wish the impossible, it is acted desire.

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Translation: Gabriela Zorzutti

María Claudia Domínguez \ The roots of the act of the analyst

— “The desire of the analyst” Cartel¹¹



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To the interpretation that proves to be a fundamental tool in an analysis, as we know, Lacan adds in the period of the Baltimore conference¹², the introduction of the analytic act. Interpretation brings with it the revelation, in different ways,¹³ of an S2. And it gives a significant meaning that we have a duty to interpret.

11 Beatriz Almeida, Viviana Gómez, Matilde Pelegrí, (Plus-one), Victoria Torres

12 J. Lacan, Baltimore Conference 1966: Regarding the structure as a mixture of Otherness, the sine qua non condition of absolutely every subject. In so much of the placing of the Other as a place, one asks where the subject is? You need to find the subject as a lost object. More precisely, this lost object is the support of the subject and in many cases, it is something more abject than we can consider, in some cases, it is something that all psychoanalysts, and many people who have done a psychoanalysis, know perfectly well. This is the reason why many psychoanalysts prefer to return to psychology.

¹³ J. Lacan, Crf., L'etourdit, Autres écrits, Seuil Paris 2001: where Lacan produces a change of axiomatics in teaching, between that of desire that was based on the word addressed to the Other, while desire is placed among the signifiers and slips into the metonymy of the chain. The axiomatic of jouissance now prevails, of which the word becomes a vehicle. The unconscious becomes encrypted, written knowledge that houses jouissance and that must be encrypted when it is read.

However, Lacan adds that "the act of the analyst is not without saying", a saying that has to do with jouissance. "The act happens through a saying, as a result the subject changes". A saying, then, that has nothing to do with meaning, but with the real.¹⁴

We agree that it is an act, that of the analyst, in which the analyst does not think. Lacan speaks of the analyst's word as an autistic word¹⁵.

Is the jouissance conveyed in a saying on the side of the analysand or the analyst in his act? One might ask whether, in the analytic act, the phantom of the patient is not necessarily taken into account. That in this act of the analyst, the jouissance of the analysand is involved, could only be said if it had an effect on the analysand. The subject in analysis in front of the analyst's act will not be the same after this act.

These reflections were born in the light of a cartel in which we worked on the analyst's desire. A desire in which jouissance cannot be avoided.

From the moment I started thinking about what I was going to write for the "Flying papers", the analyst acts, and afterwards I thought,

14 J. Lacan, *L'étourdit*, *Autres écrits*, Seuil Paris, 2001, p.459: The reason lies in the fact that the analytic discourse concerns the subject, which, as an effect of signification, is the response of the real.

15 J. Lacan, *L'acte psychanalytique*, *Compte rendu du séminaire 1967-1968*. *Autres écrits*. Seuil. Paris 2001 p.375

paradoxically, that the analyst did not think at the time.¹⁶ As is presumed in the specificity of his act.

Following a few sessions of an hysterical analysand, there is a moment of protest against her elderly father who is also her employer and who does not leave her much decision-making space at work. The man evidently will not leave his place to anyone, for reasons that I do not know as I do not know him. At the end of the session, we agree on a new appointment at such and such day and time. The young woman frequently asks for appointments for her sessions late at night for work reasons. When she asks me "is it okay at 20.00 on that day?", the analyst replies – "of course, I love my job!"

The young woman begins to laugh when she says, "I hope not like my father!" While she wrote the appointment on his cell phone.

I wait for her the next time at 20.00 and she does not come.... Then at 20.20 I send her a text asking her: "didn't we have an appointment at 20.00?"

"No! I'll check now"

Afterwards she writes to me that she had not written the appointment in her mobile phone calendar and that several times during the week she had searched for the time when she was

16 J. Lacan, Seminar 15, The psychoanalytic act, lecture of 19 June 1968.

supposed to come, but she could not find the appointment in her calendar.

When I called her, after her – “No!”, which was her first reply, she wrote that she had written the appointment on her mobile phone calendar but had not saved it.

I think that as an analyst, maybe my act was incorrect? Was it something of my own enjoyment, a passage to the act? Or a phantasmal desire of mine that made me believe in the existence of the sexual relation?

I take my question to supervision.

In supervision my question led me to ask myself whether I should charge for the session when the subject did not show up. Thinking does not always help the analyst... As we will see.

The supervising analyst asked me why the analysand shouldn't pay for the session which she did not attend. Why shouldn't the analyst charge her fantasy, for the time that she waited during her appointment and for what is almost certainly an *acting out*.

The subject expects a representation of himself from the Other and it is there where the word can be thawed. It is the act that brings out the usual broken record of repetition.

For the analyst, it was a surprise to propose a new session, which was almost immediately

accepted. I am asking her the question, who didn't show up and what happened, when I ask her why she didn't come.

We know that the subject often denies the act, does everything, such as making a note on the mobile phone calendar of a new session, without saving it and then not finding it when she looks for it in the calendar, blinded by her fantasy.

The young woman cried inconsolably due to a furious quarrel with her father, where the struggle was steeped between issues of work and questions of the father's love for his daughter, since he is a father who is also her employer.

In the tears it turned out to be a sorrow, which made her cross the Rubicon ... "I don't want this legacy of violence that I received from my father! "I humiliated him myself."

It is there that I thought that the analytic act worked, a saying directed to other sayings, all that one says or does not say is the desire of the analyst, this is the logic that is given by saying. Not only did she pay for her session, but she also commented, "I have to work on this, because it's something that costs me a lot."

So it is important to understand that saying orients the said, because the act has introduced an error that has allowed repetition to be broken.

Translation: Carmelo Scuderi

Silvana Rosita Leali \ Body and Exile Cartel

— “Body and Exile” Cartel¹⁷



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This Cartel is committed to the fundamental issues of analytic discourse:

The Exile and the Exiles, the history and stories of our analyzing subjects knowledge

The horror of the present, dream, weakness, trauma love, mysticism, the body and deported bodies "*History is nothing more than an escape, of which only the exoduses are told, only the deportees have a body since man has a body, it is through the body that one has it*" (Lacan in Joyce the Symptom, Other Writings, Einaudi, p. 561, 2013 edition).

17 María Claudia Domínguez, Beatriz Almeida, Matilde Pelegrí, Rossana Arrivabene, Silvana Rosita Leali (Plus-one)

Each one of us, like Odysseus (and as Lacan teaches us) is an exile and orphan of our mother tongue (comfort zone and comfort zone) and advances, together and alone, on a somewhat fragile and moving ship.

We browsed through a list of books and knowledge, not compulsively, but wishing **we knew how to do** analytical work.

A book is not a sum of knowledge and linguistic lemmas but is, *for* an exile a *new* and *working land*

Diving, as in a dream, into a submarine in the 'horror of the present we encountered (or bumped into):

The lands of knowledge and the deported body

The anguish and nightmares of adolescence

The lands of exile and the poetry of weakness

The dreams, the tortured bodies, the jouissance, etc.

finally we re-emerged in the privilege of being weak and fluctuating (Lacan)

On the trip we had the pleasure of welcoming a new exile participant from Argentina who brought resonances, fragments of listening *joy for the future and also for listening*.

Without answers, we are heading for end-of-analysis satisfaction, *allowing the loss...*

This Cartel is not an inventory, but is it the possibility of new resources?

Is exile a meeting of questions without certainty, a journey from a broken body to a speaking body, a poetic body?

And the cartel, in a *circuit of affections*.

from (V. Safatle "On the political potency of the inhumane")

Is it an inventory or new alphabet?

A moment or a **cuttigh**?

*In the Sicilian language *cuttighio* is the speaking of neighbors, in satisfaction, knowing the business of others, recognizing someone, naming *cuttigghiarata* a place of speech

Translation: Gabriela Zorzutti

Glaucia Nagem de Souza \\ Transpeak the Language

Invention and Intension – in listening to the "language in the entirety of the misunderstandings that her history has allowed to persist within her."¹⁸

— "Dizer, Dire, Decir Cartel"¹⁹



Glaucia Nagem de Souza. *AME of the EPFCL Brasil, FCL São Paulo.*

Our cartel's theme began with the title: *Dizer, Dire, Decir*, which wraps around the title and the intertwined languages. There is a chosen language to speak: French--the 'lalangue' that our foundational author traversed and *transinhabited*. Our cartel started with 'L'Étourdit' and *bewildersaid* how each one of us moved through the *text-said*. To write what follows, besides the chosen text, I reread the circulating writings. I write and move within the language I *transinhabit*: Portuguese. Transitioning between one to another is not simple. Here are some

¹⁸ Lacan, J. O Aturdito, in: *Outros Escritos*, Rio de Janeiro: Jorge Zahar Ed., 2003. P. 492. (português)

¹⁹ Cartel which met from June 2021 until the end of 2022 – Dominique Fingermann (Plus-one), Andrea Fernández, Bruno Geneste, Christophe Charles, Glaucia Nagem de Souza, Rithée Cevalco

considerations *embroid(ed)* by discussions, which for me are *say-cursions* through lands, letters, and sounds echoing in my ears days after our meetings. Elements of invention and intension travel through these lines.

...

The Said (Ditos) and the Saying (Dizer) are about and totalize the time of *bewildersaying* in an analysis. One does not exist without the other, but the analysis wears out the said (ditos) to spit out the saying that is forgotten within it... By reading L'Étourdit and focusing on the issue of saying, we encounter a topological text. It begins with the suitcase phrase "What is said is forgotten behind what is heard in what is said"²⁰. A phrase that holds within its substance many twists and thus supports the entire construction of modal logic. Substance to be worn out and consumed in the written and spoken delights. Somewhere along the line: "Now a bit of topology"²¹, a quarter-turn moment that cuts the text at the point where the seam remakes the Möbian. Saying extracted from the text, juice when squeezing the fruit, the twists of analysis, and the place of the Analytic Discourse implied in it.

...

²⁰ Idem p. 448. (português)

²¹ Idem. p. 470.

Various fields of knowledge are expropriated for the construction of psychoanalysis. Linguistics and mathematics are invited to offer their best juice so that the analyst can sustain themselves. Even when saying that it has nothing to do with linguistics or that its logic is neither that of mathematics nor that of logic, the analyst leans on these sciences and benefits from their constructions.

As he tirelessly repeats, it is the *lalangue* he inhabits that assists him in his constructions. This is a question for other *lalangues*; here I explore only my own. How to transpeak (a term from the *lalangue* I inhabit, forged by Guimarães Rosa—the wizard of the Brazilian back country *lalangue*) so many important constructions and make them audible without falling into Gallicisms? Translators try and achieve some jewels. But still, what to do with the invented words? Some examples: the 'ser' that Lacan injects, intertwining within so many words that originally had nothing to do with being? We pushed: *Pareser*, *peloser*. Or the *Semblante* (i.e., visage) that doesn't achieve the same sonority: *s'y embler*, become emblematic. And some that simply don't work in the Brazilian *lalangue*: *cientichatos* (scients) and *serrar* (sciès). We could forge a dictionary of the neologisms found in L'Étourdit and their non-translations. Every time we include them in our texts, we incessantly need to resort to the use of footnotes. We spin the thinking with our feet!

I go back to Guimarães Rosa, who well defined what inventing words is:

We are also told, it is true, that it is nothing more than the art's deception, untrained and tricky: that whoever invents words is always an individual, and like creatures, they typically have only one parent, with the community only contributing by allowing or blocking their circulation. It doesn't matter. In the fertility of the counterfeit, advantageous simplicity is refined, and the wisdom of innocence surpasses the excellencies of study. Therefore, the neologist must be rugged or unrefined, and even better if they are illiterate.²²

Rosa seems to have read the Foreword to the English edition of Seminar 11²³. Isn't the illiterate the one still surrendered to the pure slip of listening? Would this be a good use by analysts when reading poets who insist on this state? I bring this point up to think about how the transmission of Lacanian constructions in Portuguese often stumbles, trips, and sometimes seriously clashes with Lacan's incessant use of neologisms in the *lalangue* he inhabited. How have we dealt with this? Studying French was essential for my education. We no longer have the tradition of teaching French in our schools in *Terra Brasilis*. Many of us, already *literbestified*,

22 Tutameia, p.92.

23 Idem. 567 (português)

enroll in French courses hoping to read and better appropriate the study of psychoanalysis. It is not quite impossible, but something emerges in this process: Would it be necessary to read in French in order to follow what Lacan tells us? At this point, I pause for a thanking-compliment to the translation efforts. Yes, even if some are really bad! The possibility of learning encounters the impossibility of saying. There is an impossibility that presents itself at each turn of teaching and that sprawls in the attempts of transmission--why not trans-mission?

At this point, an issue extracted from the cartel meetings: even with rudimentary French writing and speaking, something can be heard and read. Our School's commitment to multilingualism is an important and encouraging bet. But we still encounter the difficulty of opening up for so many languages to be spoken and heard. An important solution we have in Wunsch and Heteridade is the translations: could they be ways to transpeak and resonate, thus giving place to the many languages of our School? Yet, we still face the specific difficulties of each language, the impossibility of each one.

...

The 'Saying,' in one more turn, the one that we insist on crafting the subject from beginning to end. Making the subject go from the bilateral nature of their neurosis to the Möebian unilateral

'one-saying' of the end.²⁴ But reaching this unilateral point, *bewildersayingly*, involves undergoing a series of changes that we can follow in the second turn of the text. From the feigned band (borrowing lalangue from Rithée Cevasco) to the Möebius band: a path of analysis from start to finish.

But Lacan didn't remain only *bewildersaid*; he had a significant encounter with the links that would radically modify several points of his teaching. It is worth noting that he had this encounter at a dinner and received the links from a woman, Valérie Marchand, whom we can dream had braids in her hair. In the cartel, even though L'Étourdit initiated the work, the knot presented itself at each meeting as a step to be taken following L'Étourdit. A topology other than that of surfaces, but that certainly does not exclude them. From *bewildersaying* to *knotsaying*, we gather the inventions from the analyses we conducted.

Translation: Mônica Armando

24. Bousseyroux, M. Wunsch 8, in: chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.champlac anien.net/public/docu/4/wunsch8.pdf

Beatriz Oliveira \ A Knowledge that is Invented

— “Antecedents of the desire of the psychoanalyst”
Cartel²⁵



Beatriz Oliveira. *Psychoanalyst, member of the FCL-SP, AME of the EPFCL.*

I really liked this invitation from the CAOS because I think it is not possible to think in the analyst's formation without the invention that Lacan proposes to consider since 1979, at the conclusion on the meeting on transmission. That is, reinventing psychoanalysis, situating the pass as the dispositif in which one can gather what each one did of their analysis.

Our cartel was dedicated to explore which could the “Antecedents of the desire of the analyst” be, parting from the experience we had in a cartel of the pass. From this perspective, we read many things, mainly testimonies of AEs, that were clueing us in what is reached in an analysis: a new *savoir*, unprecedented, from which an exit is chosen.

²⁵ Cathy Barnier, Nicolas Bendrihen, Fernando Martínez (Plus-one), Mikel Plazaola, Matías Buttini y Beatriz Oliveira

In the *Note to the Italians*, Lacan will say that there is analyst only if the desire for knowledge advents in him, an unprecedented desire, no longer undercover as love for truth. A desire for knowledge which has passed through the experience of the horrific delimitation of the Real and throws us into mourning thanks to the radical impossibility of coupling with the Other. One, one, one alone before the step to exit the im-pass of an analysis.

How does this unprecedented desire, desire for knowledge articulate with the desire of the psychoanalyst? In order for the subject to bear that there is no sexual proportion and be able to leave the angst that the lack in that place of the Other implies, it is necessary to assume a knowledge without a subject which sustains the act of the psychoanalyst, a knowledge in the real. In the same 1973 text, Lacan will say: "Naturally, this knowledge has not yet been tp the oven. For it has to be invented" (Lacan, p.315).

On the invention, Diana Rabinovich will say: "This knowledge which is pieces of knowledge, fragments of knowledge, this knowledge can only invent. How? Inventing under the form of the saying-well for the analysand, of the one by one that corresponds the analyst to face each time" (p.166).

Lacan associates invention to the open set, no-all, precisely there where he also situates the

object *a*, the jouissance of the barred woman, contingency. Therefore, I believe that this invention of knowledge can only happen when an analysis takes the subject to that point: a Real from which an unprecedented desire for knowledge is extracted from, which in some cases, would lead to the desire of the analyst to obtain the absolute difference.

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Eliane Pamart \ Passeur questions

— “Function: passeur” Cartel²⁶



Eliane Pamart. Clinical psychologist, graduate of the University of Rennes II; psychoanalyst in Tours, member of the School of Forums of the Lacanian Field-France, AME; head of the Clinical Space in Tours, director of publication of issue 24 of the Journal of the Psychoanalytic Clinical Colleges of the

Lacanian Field.

After a bit more than 15 years of the experience as a passeur in our School, how can we advance with this Lacanian saying “the passeur is the pass” without turning it into a slogan? What other words can we use to circumscribe the function passeur? Precisely, passeur is the name that Lacan found for that crucial point of inflection which inaugurates the moment of the end, and beyond threads in the horizon the perspective of the pass - that is, more than a School function, which is the heart of the pass, the passeur is an experience. To carry out the transposition that corresponds to it, the passeur will experience the challenge of going beyond the idea of designation made by their analyst -the one recognized by his peers as Analyst Member of the School (AMS)- to take

26 Cartel “Función: pasador”: ASSIS Leonardo (FCL-São Paulo), BOISSÉ Alexandra (EPFCL-France), MACHADO Zilda (FCL-Belo Horizonte), SCEMAMA-ERDÖS Mireille (EPFCL-France), Plus-one PAMART Eliane (EPFCL-France).

measure of the responsibility of his function *what has happened in my cure?*

In the encore of the unraveling of transference, the passeur is not only pointing to the participation of an analyst in the writing of an analysis, but he convokes each person involved in the functioning of the pass to continue the exercise of permanently decomposing the following question: *what is a passeur?*

In these terms, the proposal of an intercontinental cartel lends itself well as a dispositif to process testimonies, that is, where the passeurs themselves and those who designate them (the AMS) can do School and from where they can direct their questions to the community parting from their experience, at the height of the “international” predicate. These matters are essential to support and bear the political dimension of the pass in the School.

Colette Soler wrote in June of 2000: “The praxis alone cannot justify the presence of psychoanalysis in civilization, unless it is constantly questioned”.

a) What reference does the passeur have to fulfill his function outside his own experience as analysand?

b) A passeur is not a know-it-all, much less a frivolous one. If his *savoir* is not of the order of knowledge, in what domain can it be situated?

c) The passeur does not erase angst, rather he demonstrates its dignity before the real. Angst, the affect that deceives not, would be his compass.

d) But what do we need passeurs for? What takes an AMS to bet on the designation of an analysand in a certain moment of their treatment?

e) To be designated as passeur is a consequence of an analysis: the designation is the effect of an act of the analysand in their own analysis. What is the mark of this traversal?

f) Given the random character of the pass, what can be said of the passeurs that were never randomly chosen to function? What is the effect of the randomness in that choice?

g) How long is the work of the passeur, keeping in mind that it is a work of the School? Which are the repercussions of his experience as passeur in his analysis and in relation with the School?

h) Which are the effects of the encounter of the passeur with the cartel of the pass for his own work and for his own analysis?

i) Does the passeur need to have a transference to the School, even if he is not a member? Or is it precisely about his dignity with psychoanalysis, with the unconscious knowledge that inhabits him? Which would be the difference between the passeurs that already have a link to the School and the so called "lay" ones?

j) In terms of the AME's designation of passeurs, and the naming of AEs through the dispositif of the pass, in what way do they imply the responsibility of the entire School and its future?

Translation: Gabriela Zorzutti

To be continued...

We thank the authors of these *Flying Papers* No. 6 for their contributions and elaborations.

The next Half Day of the Intercontinental and Bilingual Cartels will take place on Saturday, October 11 at 3 p.m. (Europe) and 10 a.m. (Argentina, Brazil), on the topic: Pass ♦ Ethics.

We invite School members to propose new intercontinental and bilingual cartels and remind them that they can send their proposals to the following email address:

caoe@champlacanian.net.

The School's College of Animation and Orientation (CAOE) has the mission of encouraging the School's debate at an international level. This College is responsible for coordinating the activities and/or themes of the School's Seminars, initiating them where they do not yet exist, scheduling conferences, and, in short, making the School's work a reality at the international level.

The CAOÉ website is translated into the five languages of the IF:

- FR
<https://www.champlacanian.net/public/1/epCAOE.php?language=1>
- EN
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