



VIII° MEETING OF THE SCHOOL – EPFCL  
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KNOWLEDGE AND IGNORANCE IN THE PASSAGE TO THE ANALYST

Opening 2

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In his 1967 'Proposition on the Psychoanalyst of the School', Lacan argues that " This in no way authorises the psychoanalyst to be satisfied in the knowledge that he knows nothing, for what is at issue is what he has to come to know" (Lacan, J., Proposition of October 9 on the Psychoanalyst of the School, trans. Russell Grigg, Analysis 6, 1995, p. 6.)

Even if Lacan varied throughout his teaching on the question of knowledge, he would always insist that it is what we do not know that must guide us. This is why he begins by arguing that it is a question of settling, not on a hypothetical desire to know, but on the passion of ignorance. Ignorance here has a precise meaning, far removed from the usual meaning of the absence or negation of knowledge. This is because the question is not about a lack of knowledge, which is always detrimental and is not something to be resigned to, but rather about what can never be known at the beginning of a therapy, namely the truth of the subject who engages in it. This truth that he necessarily ignores the analyst has to locate it correctly and not confuse it with a lack of knowledge.

And to identify that which beforehand he can only ignore, at least to know that there is something to know, he needs to equip himself with very substantial knowledge". In effect, there is a fundamental difference between knowing or not what we don't ignore. And it is only in this sense that ignorance has nothing to do with the illiteracy or ignorantism that Lacan has always complained about, but constitutes the most elaborate form of knowledge. This form that Lacan first called the non- knowledge, later the "non su", is at the beginning of the therapy an empty form, an empty set, knowledge of which so far there is only the framework. An essential framework in which will be able to collect and develop the unconscious knowledge of a subject, as Lacan puts it, that "« le non - su s'ordonne comme le cadre du savoir » Autres Ecrits, p.249.

What would be this substantial knowledge capable of locating our ignorance ? Although it is better to have access to a substantial doctrinal knowledge, it is obviously not enough to be a man of letters. This knowledge must also concern the real and the true. This is where the analyst is a product of the therapy, his own, real and true can only be his own. It is therefore up to him to be able to make knowledge with his experience, knowledge likely to accommodate then a truth that does not belong to him, or even to presentify it in the transference. This opens up the question of the analyst's desire.

Translation: Amélie Billa - Anastasia Tzavidoulou