

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

1 - 5 MAY 2024

AN
XIETY

HOW
TO MAKE
IT SPEAK?

EPICL

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

« KNOWLEDGE AND IGNORANCE IN THE PASSAGE TO THE ANALYST »

VIII° International Meeting of the School

2 MAY 2024

OPENING 6

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Simply 'To Pose' As Analyst and the Duty to Know

What is the analyst supposed to know? "To be a reject", Lacan says (1). Is this what leads him to enthusiasm? In part, if by enthusiasm we mean the fact of occupying the position of analyst with a certain lightness, at odds with both the Ideal and the Phallus. "Making oneself the dupe" (2) of the unconscious should also fuel this enthusiasm. "That's what the analysis must have made him feel, at least. If he's not enthusiastic about it, there may well have been an analysis, but no chance of an analyst" (3). Moreover, it is the trace of this enthusiasm that is often lacking in accounts of the pass.

Knowing that we are the rejects of what makes us human, the quest for meaning (4), should lighten or, metaphorically, lift the symptom, rid therefore of the leaden burden that placed it in an (over)determinism.

We think we know what the 'crossing of the fantasy is (the only occurrence in Lacan's work, I would remind you) (5): the mark of the end of an analysis (crossing the plane of identifications): '... there may well have been an analysis'. But we know less about a 'crossing of the symptom', as Michel Bousseyroux put it in Madrid last year (6). I would say that this other crossing is precisely knowing oneself to be the 'reject' of meaning, insofar as it allows one to occupy the position of analyst and by this is the sign of a certain enthusiasm.

During the discussion of a session (23 April 2023) of the Ecole Seminar (7), Colette Soler emphasised both that it was enough to 'pose' as an analyst (already in Position of the unconscious it is said that it is the analyst who is responsible for the position of the unconscious), and that it was necessary to distinguish between to pose as an analyst, to

practise psychoanalysis, and to think psychoanalysis. "He (Lacan) is telling us that in order to practise psychoanalysis, it's not necessary to think it. It's a powerful thesis" (8).

So there is a duty to know... to pose as an analyst. To know oneself to be "a reject" of the quest for meaning, which translates into a form of enthusiasm, of freedom in relation to the phallic register. This does not imply inculturation on the part of the analyst (quite the contrary). It indicates that culture (both 'general' and psychoanalytic) is not enough to 'pose' as an analyst. "To be in the place of object *a*, all you have to do is pose there. It doesn't require a great deal of knowledge... There are different sensitivities here," she concluded.

1. "Italian Note", in *Autres écrits*, Paris, Seuil, 2001, p. 309.
2. *Séminaire XXI, The Non-Dupes Err*, session of 13 November 1973, unpublished.
3. Id.
4. "...the refuse of the said (humanity)". Ibid, p. 308.
5. *Seminar XI. The Four Fundamental Concepts of Psychoanalysis*, Paris, Seuil, 1973, p. 246.
6. 3rd European Convention of the EPFCL (14-16 July 2023).
7. "That analysts, let's say those who only posit themselves as analysts, have the use of it, and I grant it on this basis alone: really, that analysts, I say it in the full sense of the word, whether they follow me or not, have not yet understood that what enters the matrix of discourse is not meaning but the sign, that gives the right idea of this passion for ignorance" ("Introduction to the German edition of a first volume of the *Ecrits*", in *Autres écrits*, op. cit, p. 558).
8. Recording available to EPFCL members on the School's website.