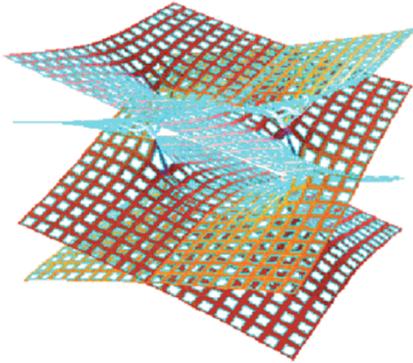


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STUDY DAY OF THE SCHOOL
FIRST EUROPEAN CONVENTION OF THE
SPFLF

Paris, 14th July 2019

THIRD STUDY DAY OF THE SCHOOL
III INTERAMERICAN SYMPOSIUM OF THE IF-
SPFLF

Pereira, 18th July 2019

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

EDITORIAL

This *Wunsch* is number 20 and that reminds us that next year we will celebrate 20 years of our School! *Wunsch* is the portrait of our common history as a School for from its creation, it has gathered the works that have brought us together.

In this number, published at this very particular moment for the world, we find in the first part, papers from the Study Day of the School held during the First European Convention, which took place on July 14th in Paris. Its theme was “School of cartels”. This Study Day was divided into two sequences: one was devoted to “Cartels of the Pass” and the other to “Cartels in the School”, with the paper by Sophie Rolland-Manas, AS, in between.

The second sequence gathers papers from the Third Study Day of the School held during the Third Interamerican Symposium of the IF-SPFLF, which took place in Pereira (Colombia) on July 18th, with the theme “Clinic of the end of analysis”. There you will find papers by various actors in the procedure of the Pass, members of the preceding and current ICG, and also the paper by Adriana Grosman, AS.

This number concludes with a contribution from Nicole Bousseyrroux, based on her work in the current ICG.

Beatriz Maya and Elisabete Thamer

(for the CIOS)

Translated by Susan Schwartz

EUROPEAN STUDY DAY OF THE SCHOOL

SCHOOL OF THE CARTELS

OPENING COMMENTS

Elisabete Thamer
Paris, France

Dear colleagues,

On behalf of the International College of the Guarantee and all those who have contributed to the organisation, I would like to welcome you to this Study Day of our first European Convention, the theme of which is “School of the cartels”.

I must admit that I particularly like this theme and its formula, so simple, because it puts at the centre of our discussions today this device that Lacan said was the basic organ of his School. It is a fact that we’ve become accustomed, during the Study Days, to dealing more with questions linked to the Pass, to the end of analysis, to trying to approach Lacan’s final elaborations on the real, questions that we consider at times more ‘sophisticated’ than the question of cartels.

So I’ve had rather divergent impressions about the choice of this theme: some people were rightly delighted that we were speaking of something other than the Pass, and others, on the contrary, were more half-hearted in the face of it, a theme which in their view was not very exciting.

It would be wrong, I think, to see the theme in this fashion, for the *School – cartel – Pass* are intimately related, forming a tripod. They are three of Lacan’s inventions that could be said to be in solidarity, even to coincide, or nearly so. There is no School, nor any realisation of the formation of analysts that is incumbent upon it, without these two devices, the cartel and the Pass.

It is obvious that the device of the cartel has been a great success since its invention, while that of the Pass has been met with a reception that is less unanimous.

As our theme indicates, our School is a “School of cartels”, cartels in the plural. It could not be otherwise. This device which is profoundly democratic, without a master, and which works to reduce the effects of the group, allows each one to work and to work in it from the point where he finds himself in his journey, whether it be starting to learn about the teaching of Lacan in a small group, in which one feels more at ease, or thinking about questions of the School or acting as host for the device of the Pass.

It was after Lacan I think, that the jury of the pass became a cartel, a “cartel of the Pass”. No matter when it was instituted, the fact is that we have retained it as part of our functioning, thus bringing together, at the heart of the School, the two devices: cartel and Pass.

Nevertheless, the “cartels of the Pass” are not exactly cartels like the others. Not only because of the way they are constituted, but primarily because they maintain their task of being what

Lacan called, in his “Proposition”, a jury. It is up to them both to nominate analysts of the School and to dedicate themselves to the elaboration of a “work of doctrine”. In what way do these two clear objectives - nomination and elaboration of doctrine - change the practice of the cartel for cartels of the Pass? Do they have some specificity? What is it?

That is why we will devote the morning to “cartels of the Pass”, in which we will address two aspects of what makes them specific: the particular temporality linked to their decision-making function – to nominate or not to nominate – and the responsibility for a work of doctrine. Is there a risk there that this work of elaboration turns into an *orthé-doxa*, a form of orthodoxy? In other words, could this work turn into a fixed theoretical model, leaving less room both for the testimonies of the singular solutions of each analysis and for the diversity of our collective elaboration? The problem is not so much that there is a doxa, which in Greek meant “opinion”, but that a doxa becomes for us what Plato called the right opinion (*orthé doxa*) or the true opinion (*alethés doxa*).

At the end of the morning we will have the opportunity to listen, for the first time in an international Day, to Sophie Rolland-Manas, analyst of the School.

This afternoon we will work on another aspect of our theme, namely the “cartels in the School”, interrogating the kind of particular working relationship that the cartels mobilise, their structure and their link to our School.

To conclude, I would say to those for whom the theme of the cartel seems a little lacklustre, that it is written in our “Guiding Principles” that anyone who wishes to be a member of our School be asked, in addition to effective participation in the activities of the School, to have, and I quote, “*the experience of the School within a cartel*”.

The cartel is, essentially, an experience of the School. It constitutes a gateway, in addition to analysis, that is conducive to forging a desire to belong to this School, whereas the Pass is only a possible horizon whose sole obligation is that it determines the orientation of the whole. Let us therefore keep up a keen interest in the cartels, for the future of our School depends on them if it is to prosper.

I would like to thank once again all those who have participated in the organization of this Day, all the speakers and discussants, as well as the authors of the “Preludes”, with special thanks to the indefatigable translator-colleagues: Rosa Escapa, Maria Teresa Maiocchi and Camila Vidal.

Translated by Deborah McIntyre

THE CARTELS OF THE PASS

QUESTIONS ABOUT AN EPHEMERAL EXPERIENCE

Sol Aparicio
Paris, France

What brings us together today, what brings together those to whom psychoanalysis is a concern, is the experience of the unconscious – an experience that the Freudian discovery and the correlative invention of the analytical dispositive made possible¹. There is a coherence, a necessary adequacy between the two: it is from the functioning of the dispositive invented by Freud that depends the possibility of an experience of something *so elusive*² as the unconscious.

At the time of the foundation of his School and the period that followed, Lacan from his part invented two other dispositives, the cartel and the pass; congruent both with the experience inaugurated by Freud.

Shortly after the launch of his “Proposition”, Lacan referred in 1973³ to *the experience* of pass and emphasized that it was a radically new experience different from that of the analysis, and that it was already in operation. It is still going on for ourselves and others. The experience of the pass has lasted for almost half a century! This fact contrasts with the point that the title of this paper suggests: I would like to question the ephemeral nature of the experience of the cartels of the pass.

“Ephemeral” is literally that which lasts only one day, that which passes... That is what happens [*lo que pasa*] in the cartels of the pass. Once the acknowledgement of receipt has been given, something of the order of forgetting occurs. Once the decision is made, the cartel stops dealing with the testimony of the passant, and a veil of oblivion seems to cover it. There remain only some signifiers and the essential point, the result, the decision taken.

If it is possible to say that the proper thing of the pass is to counter the forgetting of the act, of the act thanks to which there was a pass [*paso*] from the analysand to analyst⁴, what to say of the the ephemeral nature of the cartels of the pass? Is it of the order of a forgetting, of amnesia, of an act⁵?

Firstly, a few words about the experience. In the seminar *RSI* Lacan remarked that the experience supposes being involved, getting into it, becoming engaged. This is the case in the

¹ [*Dispositive*, as an adjective, is a word currently used in English in legal terminology. As a noun, it is regarded by the Oxford Dictionary as an obsolete term, with meanings equivalent to the French *dispositif* and the Spanish *dispositivo*. It seems reasonable to adopt it as a translation for *dispositivo* in this text. (T.)]

² Term with which Lacan qualifies the unconscious in *Seminar XI* [Lacan, J. (1977) *The Four Fundamental Concepts of Psycho-Analysis*. London, Tavistock, p. 32].

³ J. Lacan, “Sur la passe”, 10/3/1973, *Lettres de l'EFP*, 1975, n. 15, p. 186-193.

⁴ Cf. S. Aparicio, “El pase contra el olvido”. *Wunsch* 14, December 2014.

⁵ Regarding the analytic act, Lacan speaks of both the amnesia of the analyst who has just “rushed into the experience”, as well as the forgetting, which he denounces, of those who “pay their status with the forgetting of the act that is its foundation”. Cf. “Discours à l'École freudienne de Paris”, *Autres écrits*, Paris, Seuil, 2001, p. 270-272.

pass, both for the passand as well as for the passers. It is also the case for the members of the cartel. They too are in a different way engaged, involved in the experience.

That means that each member is taken, allows himself to be caught – this is the condition to let themselves be surprised by the unconscious knowledge at stake, the “know-how-to-do” of *lalangue* and its effects. The experience thus confronts each one with the challenge of letting himself be “instructed by the singularity of each analysis”⁶ while leaving aside, as much as possible, the *doxa* – which does not mean dispensing with the theory.

Lacan made a comment on his brief remark about the experience, and said that if he was the only one to commit to it, what he said “would have no bearing”⁷. This seems to me to be particularly pertinent when the cartel of the pass exercises its function as a jury. Each member engages in an attentive listening to the saying heard in the testimony, and then takes a decision on it. But what matters is that he does not take his decision on his own. The cartel as a whole engages in the response, which is the result of conjugating what each member heard and the joint elaboration at the moment immediately following the testimony of the passers⁸. This response deserves to be called “act”.

If the experience of the cartels of the pass is, then, ephemeral, it seems that we encounter a difficulty here, an obstacle to the “doctrinal work” that is expected, the one which Lacan had expected first of his jury⁹ and later of the Analysts of the School, to whom he proposed “to entrust the task of clarifying [their testimony] later”¹⁰.

Now, thinking about it, not only are the experiences of the cartels ephemeral in themselves, but it is also that in them one undergoes the experience of the ephemeral. The experience of the ephemeral that is characteristic of the manifestations of the unconscious is shared each time in the cartels of the pass. The epiphanies of what Lacan called *l'Une-bévue* are verified. (Let us put it this way to suggest the dimension of real that is at stake).

It may be necessary, then, to consider the forgetfulness or amnesia of the cartel as a sign of its experience of the ephemeral. In other words, it is about admitting this forgetting as the price to pay if we want to “believe in the unconscious to recruit ourselves”¹¹, to recruit analysts of the School. A fact that does not exempt us from having to give a reason for it.

As in the experience of the analysis, the experience of the pass endures over time, thanks to the preservation of its dispositive.

Having chosen to keep it in our School means that, following Lacan, we consider that the “recruitment”, in the case of analysts, cannot be done following the rules of the competition that govern the functioning of “most human groups” (this is true today, if not more than when Lacan said it in 1973).

The instauration of this “modality of survey that is the pass” had the ambition to establish something different, more in line with the analytic discourse, allowing anyone “who thinks he can be a psychoanalyst [...], who is close to authorize himself (to be it) to communicate what it is that made him decide”. And this with the aim of isolating what is specific in analytic discourse, therefore, what is specific in a modality of recruitment other than that prevailing in the

⁶ E. Thamer, “On the limits of knowledge”, *Wunsch* 18, June 2018.

⁷ J. Lacan, *The Seminar, Book XXII, RSI*, unpublished, 15/4/1975.

⁸ Agnès Metton has referred to this point, cf. “Pass and Witz”, *Wunsch*, n. 19, February 2019.

⁹ Cf. J. Lacan (1995) Proposition of 9 October 1967 on the Psychoanalyst of the School. *Analysis* 6:10.

¹⁰ Cf. J. Lacan, Cf. “Discours à l'École freudienne de Paris”, *Autres écrits, op. cit.*, p. 277.

¹¹ *Ibid.*, p. 281.

discourses of the master and of the university, that is, without the need to resorting to the master or to competing for a knowledge that has become a commodity.

With this objective, this singular dispositive was invented in which he who passes to the analyst testifies before two passers, who, in turn, transmit their testimony to the jury that will decide to nominate, or not, the passant as Analyst of the School.

The model for the dispositive of the pass derives from the Freudian *Witz*¹² and reproduces the ternary structure that Freud highlighted. Its functioning is verified by the effect produced: in the case of the joke, the laughter of the listener¹³. It is not a minoir detail that Lacan takes as “model¹⁴” precisely a formation of the unconscious. It is not for nothing that he said that he had not spoken of analytic formation but of formations of the unconscious!¹⁵

I open here a parenthesis to evoke a point of the text of Colette Soler published in the last *Wunsch* concerning what she calls *the performative One-saying* [*L’Un-dire performative*] which marks, she notes, a displacement in Lacan’s teaching from the emphasis on truth towards the real. This is what is at work in the dispositive of the pass: “performance of transmission which, like the witticism, according to Lacan is supposed to pass precisely by an effect produced on the other”¹⁶, either the passers or the cartel.

This mode of operation invented taking into account the unconscious, that is, the structure, is also present in the cartel, in the “four plus one” of the cartel. We find in it the same quadripartite structure, always required¹⁷, which Lacan had highlighted when he proposed the cartel to his School and that we find throughout his teaching, from schemas L and R, through the discourses, to the knots.

The structure of the cartel, with the condition of permutation added to it, imposes a different functioning of the group. Lacan said in this regard that the structure of the group, isolated by Freud on the basis of the example offered by the Church and the Army, entails the function of the subject supposed to knowledge¹⁸. This is what the cartel’s functioning enables us to avoid by putting to work a desire to know.

Let us emphasize now that our cartels of the pass have the particularity of introducing the functioning of the cartel into the other dispositive, that of the pass. This is a novelty regarding the composition of the jury as it was in Lacan’s time, a novelty that dates back to the École de la Cause freudienne and that we, like other analytic groups, have preserved. It should be said that our dispositive of the pass has no “jury”, but cartels that exercise the function of a jury.

I had not previously realized how relevant this innovation is. It seems to me that it is consistent with what I have tried to underline, Lacan’s insistence on the question of the modalities of

¹² *Ibid.*, p. 265.

¹³ Cf. S. Freud (1905c). *Jokes and their Relation to the Unconscious*. Chapter V: ‘The motives of jokes – Jokes as a social process’. Freud explains that ‘Joking as a *play* with one’s own words and thoughts is to begin with without a person as an object. But [...] if it has succeeded in making playing and nonsense safe from the protests of reason, it demands another person to whom it can communicate its result. [...] It may be described as a psychical process between three persons [...]. As Shakespeare (*Love’s Labour’s Lost*, V, 2) reminds us: “A jest’s prosperity lies in the ear / Of him that hears it, never in the tongue / Of him that makes it...”’. *Standard Edition VIII*, 144.

¹⁴ Term that he would then criticize. Cf. J. Lacan, “L’insu que sait ...”, session of 16/11/1976.

¹⁵ Cf. footnote 2.

¹⁶ Cf. C. Soler. What is not guaranteed. *Wunsch* 19, February 2019.

¹⁷ Cf. J. Lacan in “Kant con Sade” (*Écrits*, New York and London, 2006 [1963], p. 653): “From the vantage point of the unconscious, a quadripartite structure can always be required in the construction of a subjective ordering”.

¹⁸ Cf. J. Lacan (1995) Proposition..., op. cit.

functioning, his permanent concern for finding suitable modalities for the experience of the unconscious¹⁹.

Let us remember in this connection his remark at the time of the dissolution of his School in 1980: “*I expect nothing from persons and something from the functioning*”²⁰. The repercussions of this phrase go beyond the particular moment that motivates it. The persons are not the subjects. The person starts where *jouissance* comes into play, and is located at the level of the symptom²¹.

The introduction of cartels that exercise the function of a jury in the dispositive of the pass, and the inclusion in them of the “four plus one” that takes into account the real that is in the number²², contributes to making possible a functioning beyond persons. It was what Lacan did when he invented the cartel and the procedure of the pass.

“To believe in the unconscious to recruit oneself” requires, I conclude, passing through the real that is embodied in those dispositives.

Translated by Nestor Tamarin and Leonardo Rodriguez

TIME AT WORK IN THE *DISPOSITIF* OF THE PASS

Bernard Nominé
Pau, France

Subjective time is far from flowing with the regularity of our clocks. It expands in the moments of waiting, it stutters in repetitions, it rushes in the event. We find, of course, these turbulences of time in an analysis where these struggles are written in the form of crucial moments.

Until now we have rarely studied this concept of a crucial moment; it is however an interesting term which evokes the binding, that is to say, the basic element of the writing of a knot. If the passand can transmit, in such a short time, what has happened in their analysis, it is because it is not a matter of telling the story but of catching something from these crucial moments.

The logic of the analytic journey is written with RSI and not with the narrative. To identify the logic of this course the passer must not be caught up in the meaning of the story but be present and receptive to the saying of the passand and to his/her tempo. I speak of saying, because it is that which knots, and it is that which can be transmitted in the pass.

In my experience in cartels of the pass, and with the testimonials that allowed the different cartels in which I participated to appoint an *AS*, we noticed that something decisive had happened in the present of the encounter between passand and passer. We could therefore speak of a crucial moment for the passand as well as for the passers in the procedure. A crucial moment that can be scanned with slips, with missed acts that are memorable to the passand and

¹⁹ Concern not reserved only for his School, since in every analytic community the problem of training arises.

²⁰ J. Lacan. Seminar of 15 January 1980 (published by *Le Monde* on 26 January 1980).

²¹ J. Lacan (2006) *Le Séminaire, Livre XVI, D'un Autre à l'autre*. Paris, Seuil, p. 317-318.

²² Why trust the number? Why this recourse to mathematics? Lacan explains this at La Grande Motte: “As to the relationships between this unconscious in so far as it testifies to a real as inaccessible, between this unconscious and the real to which we accede, that of the number, is something that requires for us all this revision of logic according to mathematical logic”. [Intervention at the Congress of La Grande Motte, June 1975. *Lettres de l'École freudienne de Paris* 15, p. 185] Logic became the “science of the real”.

modify the pace of their testimony. A crucial moment for the passer that will incite them to, later on, commit themselves to the experience of the pass.

I am talking here about the pass as a *dispositif*. But the pass is also a logical moment in the cure. There can, for that matter, be more than one. The moment of the pass is a moment when the analysand sees himself/herself suddenly, “in a flash”, differently from the way they used to see themselves until then. To resume the theme that brought us together this weekend, let's say they suddenly see themselves from a point of exile.

This point of exile implies a change of perspective; it is often the result of an interpretation or act of the analyst. It is a crucial moment, that is to say a moment when the knot with which the analysand wove the repetitions of his life, is undone to be remade differently. The fixed meanings that made him be in the world, always in the same way, fade away. Something else appears that reveals the misunderstanding of the subject supposed to know. But that takes time, time to exhaust the meaning, time to understand how the unconscious works.

It functions like the Borromean chain; it knots the real of jouissance to the symbolic laws of speech and this has consequences on the imaginary of the body. Freud said that the unconscious does not know time. By this he meant that it does not take into account the chronology of the moments of a subject's history. It is true that it binds the moments of each person's story in its own way, rendering present elements of the past and giving them signification in an anterior future. Thus we cannot say that the unconscious does not know time; it has its own time, the time of the saying where signifying elements are knotted to each other to make surprising significations emerge.

The time of the unconscious is the time of the subject, not the time of its history. This time in the cure, it is the present. It is even the very “*present of the present*” St. Augustine¹ spoke of. That is to say, this evanescent, ephemeral object, which escapes the grammatical rules of statements that conjugate time in our languages, the present, past, or future. This Augustinian present of the present has something to do with haste, with “*l'objet hâté (a-t)*” of which Lacan speaks in *Encore*², but which he had identified much earlier, in the form of the haste which characterizes the relationship of the speaking being with the “chariot of time” that follows him. It is in the haste “where speech is found, and where language, which has all the time in the world, is not”³.

In the procedure of the pass, one does not have all the time in the world. The passand does not have forever to testify before his passers. The passers do not have forever to transmit the testimony before the cartel. And the cartel cannot take all the time in the world to decide.

This means that the hasty object, *l'objet hâté (a-t)*, is at the heart of the *dispositif*. It has been there throughout the cure. It is, in any case, what the presence of the analyst must promote. The emergence of the unconscious is related to the present of the session. The session being generally quite short, it is heard in haste and provokes surprise.

This haste, Lacan studied its logical function in his sophism about the three prisoners who must discover the color of the disc they carry on their backs in order to get out of prison.

The function of time is essential in this collective logic. There are shared times: that of seeing, that of understanding, if we accept that everyone has the same faculties of understanding. But the time for concluding separates them because it is marked by haste. This problem of logical

¹ Saint Augustine, *Confessions*, Book XI.

² This formulation is audible in the recording of the seminar made by Patrick Valas but has disappeared in the *Seuil* version, where it is replaced by a neologism: “the function of haste, it is already this little *a* that thetizes it”. *The Seminar, Book XX, Encore*, Paris, Seuil, 1975, p. 47.

³ J. Lacan, *Seminar, Book II, The Ego in Freud's theory and in the technique of Psychoanalysis*, Paris, Seuil p. 336

time in the sophism of the three prisoners fits quite well in the procedure of the pass. To find out the color one wears without knowing it, that is what we can expect from analysis. We need the help of others to do this. At first from an analyst; and in the case of the passand, the one who wishes to testify at end of the process, he/she needs two passers who have been chosen because they, too, are about to get out of prison. They are in the same time.

We note, as well, that this conditions the time of the testimonial. Some passands testify rather quickly, for others, it takes longer.

Then comes the time of the testimony of the passers before the cartel of the pass. Here again time is running out. The passers would like to be able to say everything, to forget nothing, not to falsify anything. The cartel only meets from time to time. The members have sometimes made long voyages, the passers too. It is thus necessary to take some time, but it is limited, so again the work is done with haste.

Then comes the moment to conclude for the members of the cartel, who have heard two versions, sometimes different, of the passand's testimony. Here again we could mention the problem of the three prisoners. Here they are five, but the collective logic is the same. The conclusion of some depends upon the conclusion of others. What matters is that the logic be built step by step, in a collective way, thanks to certain crucial points that some have identified and with which others will be able to perceive the logical structure of the analytic experience that was recounted to them. In the best of cases, it becomes suddenly obvious to everyone. We tell ourselves: "That's it!". The answer does not lag behind. Something has been caught in the mesh of the saying of the passand and his/her passers. It is in haste that the cartel expresses itself. Most often, it is not like this when more time is needed to understand.

In a case where the answer is favorable, it means that something of the passand's analytic path has been transmitted without being altered through the interferences of the various egos participating in the procedure. Something that indicates the emergence of the analyst's desire.

It is the desire of the analyst that allows the one who fulfills this function to be present where necessary and when necessary. The quality of this presence must be able to be identified at all levels in the *dispositif* of the pass. At the level of the passand, whose presence must be detectable although paradoxically they must, by definition, be absent from the *dispositif* when the cartel is at work. At the level of passers, whose quality of presence is essential at the time of receiving the testimonial of the passand, just as when transmitting it to the cartel. Finally, at the level of each member of the cartel, who must be in this particular moment of presence, in order to be able to gather the logic of this knot of time that characterizes the subjectivity of the passand.

The last point I propose to you, that of the singularity of the moment when the candidate decides to present themselves to the pass. This moment does not coincide with the end of analysis. The majority ask to do the pass once analysis is finished, but often finished for a long time. What makes them decide it is time to testify? I believe this has to do with the subject's particular temporality, which undoubtedly characterizes their mode of being in the world.

This is why it is useless for the School to push colleagues to present themselves for the pass, nor should it pressure the *AMSs* to designate passers. Anything done in this way does not respect the time of each subject, their hasty object — *a-t* — which separates it from the time of the Other.

It belongs to the ephemeral cartels of the pass to gather the emergence and the logic of this precious moment.

Translated by Sahar Yacoub

Revised by Devra Simiu

THE PASS, A MARK TO BE FOUND?

Patrick Barillot
Paris, France

A psychoanalysis that aims to form an analyst must touch the real. But this real is plural.

Today one form of the real is favored by our School. A number of testimonies of the pass focus on one real, that of the letter of the symptom, in anticipation of what the cartels would be expecting to hear. This is certainly an effect of the doxa of our School. This quest for the One that represents the being, that identifies it in its *jouissance*, is a commendable effort but with an uncertain and hypothetical result. In fact, the “One incarnated in *lalangue* is something that remains indeterminate [*indécis*] between the phoneme, the word, the sentence, and even the whole of thought”, as Lacan says in *Encore*¹. The whole of thought to embody the One, this gives one vertigo.

Therefore, undecided as to the One of identity, which the analysis can make emerge but without certainty. Moreover, this emergence is a matter of elucubration like any passage from *lalangue* to language. And finally, this One of the symptom which the analytic discourse² can manage to touch, is more to be imputed to the end of analysis than to the actual moment of the pass.

It may therefore be risky to focus on this real in the testimonies when what the pass explores is the change in the relationship of the analysand to the subject supposed to know. A change that implies a mutation of the subject's relations to a real more assured than that of the letter of the symptom.

Lacan gives us some indications on this point. Already in “L’*étourdit*” he tells us that the pass assures the analysand of a knowledge about the impossible in its three dimensions that unfold in sex, sense and signification. From this, he will know how to conduct himself, Lacan indicates.

Is this not a way to suggest to us that the psychoanalyst’s knowledge about the impossible produces modifications in the course of his existence, in the acts he carries out in his life, which also tell us what he is just as much as what is elaborated in the analysis?

The other indication that interests me today is in the “Note to the Italians”, subsequent to “L’*étourdit*”.

The pass is defined there as the lifting of an “I want to know nothing about it”, or, in other words, the lifting of his horror of knowledge. From this lifting, the passage for the analysand from his “I want to know nothing about it” to a desire to know is opened.

A new desire, unprecedented in the order of humanity, is the Lacanian thesis. In fact, before psychoanalysis appeared, this knowledge did not exist, because humanity did not desire it and still does not desire it. When this new desire comes to him, the analysand is then the reject of humanity. To become the reject is not to be taken in the sense of contemptible, of what is most vile, but rather it is to become worthless, to be set apart. If he becomes the reject, is to have detached from the all, by identifying the cause of his own horror of knowing.

¹ J. Lacan, *Le Séminaire, livre XX, Encore*, Paris, Seuil, 1975, p. 131.

² Le discours analytique est “un dispositif dont le réel touche au réel”. J. Lacan, “...ou pire” (Compte rendu du séminaire 1971-1972), *Autres écrits*, Paris, Seuil, 2001, p. 548.

And here comes this precious indication for the pass, since the analyst through whatever side of his adventures must bear the mark of this place³. A mark that members of the cartel of the pass must know how to locate.

This place of reject, standing outside the aspirations of humanity, is made possible for the analyst only through the efficacy of the analytic discourse, in the sense that it is the only one to put the phallic function in its place.

Indeed, the other discourses repress this propositional function. It is repressed because phallic *jouissance* is not suited to the sexual relation. If it were suitable, it would not be repressed. As it does not fit, one speaks of other things: of beauty, of truth, of idealized love in its completeness, all the things that make it possible to be satisfied differently. Every discourse, except the analytic discourse, excludes the impossible of the sexual relation. Discourses, tied to the structure of language, make up for this effect through a social link specific to them.

When the phallic function is put in its place, the analysis ceases to not write it, in contrast to the other discourses which do not write it, being repressed. This function writes the One, the One of castrated *jouissance* that objects to making two, the two of the couple. What an analysis pushed to its end reveals to the analysand.

To know how to be the reject, but certainly not just any knowhow. To detach oneself, to stand out from humanity by having identified the cause of one's horror of knowing goes hand in hand with the perception that humanity bathes in the good fortune,⁴ despite the clamor that animates it. This clamor is a demand: a demand for change in what makes him unhappy. In the first place the *jouissance* of the One that programs solitude, and then castration, which current discourses fail to make up for. Dissatisfaction will always be there, whatever the objects made available as *plus-de-jour*, and neither will the increase of the purchasing power compensate for it.

So what are the adventures of the subject? We think immediately of the analytic adventure, but is this really it? Obviously it must bear the mark, but it is precisely what we are responsible for spotting in the cartels of the pass. So this does not especially help the cartel and it redoubles the question. And then it is about plural adventures. Are not these adventures the ones that frame the life of the speaking being, the ones that command it and that a sentence can come to account for?

What could be better than amorous adventures to testify to this mark? The mark of the knowledge acquired from which, according to "L'étourdit", the analyzed will be able to conduct himself in the register of his relation to sex.

But what these adventures must bear as mark is not that which they owe to the therapeutic analysis, of their success, since as Lacan writes, if this is the fruit of the analysis, then there is nothing more than to refer the subject back to his dear studies⁵.

They must carry the mark of the knowledge acquired linked to the structure and this new desire to know.

The mark of this new desire to know can be broken down into:

- Mark of the castration of which the analysand at the end must have made of the subject castration.

³ "Je dis déjà: c'est là la condition dont par quelque côté de ses aventures, l'analyste doit la marque porter. À ses congénères de 'savoir' la trouver." J. Lacan, "Note italienne" [*Lettre aux Italiens*], *Autres écrits, op. cit.*, p. 308.

⁴ "L'analyste, s'il se vante du rebut que j'ai dit, c'est bien d'avoir un aperçu de ce que l'humanité se situe du bon heur (c'est où elle baigne: pour elle n'y a que bon heur) [...]" *Ibid.*, p. 309.

⁵ "Ça fait support aux réalisations les plus effectives, et aussi bien aux réalités les plus attachantes. Si c'est le fruit de l'analyse, renvoyez le dit sujet à ses chères études". *Ibid.*, p. 310.

- Mark of a subject assured of a knowledge about the impossible to say the object, the hole in knowledge.

But is that all?

Let's not forget that this letter to the Italians is at the time of his new definition of the unconscious as knowledge without a subject, the real unconscious. The previous marks belong to the real of the symbolic as impossible and not the real of the unconscious.

Lacan tells us in this letter that there is knowledge in the real, which the scientist has to lodge. And that the analyst lodges another, one who must take account of this knowledge in the real.

This knowledge, the scientist writes with small letters. The analyst, on the other hand, lodges a knowledge about the real unconscious.

To be the reject is also the fall of love with the truth⁶, the end of the mirage of the truth, which involves the glimpse of a breathtaking knowledge, of a knowledge without a subject.

A way of saying that we have to get out of the impasses that inhabit the search for knowledge, to get out of the endless deciphering by targeting the gaps in knowledge.

Added to this is the perception of a knowledge specific to the real unconscious, which is opaque, and which works for the *jouissance* with what this entails as a consequence of impossible subjective completeness⁷ and also of the incalculable destiny made for us by our unconscious.

The pass, with the end of transference love, ensures the reduction of the analyst to his *semblant* of object *a* as causal function and also ensures the perception of the flaws of the subject supposed to know. It opens the way to a different, more worthy, love of what is revealed there, the *jouissance* One that a desire supports to aim at a *plus-de-jouir*. Similar to the transference, love is a demand for something. Always narcissistic, it effects the substitution of the partner for the object of fantasy as a solution to the no relation.

The analyzed does not escape love even if not everyone has the same inclination to be satisfied.

He may have realized that what guides him is the quest for his *plus-de-jouir* that the fantasy dresses as imaginary, nevertheless he is not vaccinated.

With the resolution of the transference, of a transference to get something, the analysis can produce a love that does not demand, knowing that it is carried by a desire that supports its object.

The amorous adventures bear the mark of these different knowledges that the cartel of the pass must know how to find. To find it supposes that one must seek to locate it and thus to have the idea that it exists.

Translated by Mario Abboud

Revised by Esther Faye

⁶ “Quoiqu’il en soit de ce que la science doit à la structure hystérique, le roman de Freud, ce sont ses amours avec la vérité. Soit le modèle dont l’analyste, s’il y en a un, représente la chute, le rebut ai-je dit, mais pas n’importe lequel”. *Ibid.*, p. 309.

⁷ “Il y a du savoir dans le réel. Quoique celui-là, ce ne soit pas l’analyste, mais le scientifique qui a à le loger. L’analyste loge un autre savoir, à une autre place mais qui du savoir dans le réel doit tenir compte”. *Ibid.*, 308.

CARTEL OF THE PASS: DOCTRINAL WORK OR THEORETICAL ORIENTATION?

Carme Dueñas
Barcelona, Spain

During the previous period, 2016-2018, I was fortunate enough to be part of the ICG. I was able to extract from the work done during the cartels of the pass and the permanent cartel some reflections, but certainly more questions than answers.

To be in an international body such as the ICG involves work that is shared not only among the members comprising it but also within the community. This duty arises from a desire and an ethical position consisting of returning to the School the product that we have managed to draw from the experience.

In his “Proposition of October 9, 1967”, Lacan points out that the experience of the cartel of the pass must be communicated “to the School first for criticism,” and that “the functioning jury cannot refrain from a doctrinal work, beyond its selector operation”.¹ So what do we mean by doctrinal work? And how can this work not become a theoretical orientation, a dogmatic doxa?

On various occasions, we have spoken about how the doxa circulates in the School and how at some point it may contaminate the testimonies of the pass, but also what the cartel is about to hear to conclude if there has been an analyst or not. This is a question that appears in different contributions from colleagues who have been part of the cartel of the pass.

In my experience with the cartel of the pass, I was surprised to discover in certain passes that the analysis had been over for some time, even years, before the demand for the pass was made. And even if we know that the time of the unconscious is not chronological time and that the decision to present oneself to the pass is an intimate decision which at least “imposes itself” as a necessity for the passand, a question then crossed my mind: why, in the majority of cases, was this decision not taken at the time of the clinical pass? When this is what Lacan hoped to find during the pass.

That there has been a clinical pass, when that happened, can be heard in the testimonies of the passers through what the passand was able to extract from their analysis, in the shift that took place in their listening and by their authorization as an analyst before finishing their analysis. However, in the majority of cases, it was not at this moment that the desire to testify arose, but later when the transference to the *SS* was over and the analysis had already been ended for a very long time in some cases.

We know that in analysis the fall of the transference does not immediately suppose the end of analysis; subjective destitution entails a time of anxiety and mourning, “peace does not immediately seal this metamorphosis in which the partner vanishes through being no more than the vain knowledge of a being who evades himself”² says Lacan.

As with all bereavement, this type of mourning involves a libidinal withdrawal from the objects of the world, and a work to detach the libido from the object-cause that had been the analyst until that moment. Would it prevent the desire to testify at the very time when the subject is going through this mourning? I think it is possible, but there are other factors at play too.

¹ J. Lacan, “Proposition du 9 octobre 1967 sur le psychanalyste de l’École”, *Autres écrits*, Paris, Seuil, 2001, p. 255-256.

² *Ibid.*, p. 254.

In regards to the difference between the moment of the pass and the end of the analysis, we have many texts published in *Wunsch*. The majority of the texts ask if the doxa, which circulates in the School and which conditions the decision to present oneself to the pass, is intimately linked to the end of the analysis. Do we put enough emphasis on the texts of Lacan that speak of the end of analysis and the different “end affects”? The “I think about it but...” title of a European Day on the pass that took place in Paris in 2007; does it continue to condition us twelve years later?

As Luis Izcovich says in *Wunsch 11*: “[...] to isolate the formulations of the last Lacan, and to consider them as the only point of orientation in the theory, we consolidate a doxa which is not without consequences on the testimony of the passands, the elaboration of the passers, and which even conditions the listening of the cartels. Shall we go so far as to say that this conditions the nominations? It is impossible to generalize, yet it is a fact that the doxa insidiously infiltrates the idea that a community has of an *AS*.³

I was able to experience during my time on the cartels of the pass that there were some passes where we had the inner conviction to conclude a nomination just when all the passers had finished their testimony. It is an inner judgment that can only be reasoned after the fact and as such does not exclude it having contained part of the prevailing doxa.

Perhaps there are not enough answers to the question about the relationship between the doxa and the pass. As Colette Soler said at the School Meeting in Barcelona:

“In the pass [...] we do not sanction any competency, just a performance, [...] a performance of transmission. We can discuss what is to be transmitted, [...] but what is certain is that it concerns a performance of transmission which, like the *Witz*, is supposed to pass, according to Lacan, precisely through an effect produced in the other, in the first place on the sensitive plate of the passers who pass the effect; the received affect. So, again, it is useless to ask for the reasoning of their reasons to the cartels.”⁴

I will not continue to address this topic, which we will no doubt continue to talk about, and for which I have no more to add to what has already been said so far. I would like rather to come back to the question that led to the title of this work. How to succeed in making a work of doctrine which does not imply a theoretical orientation? How to transmit something that does not make a barrier to knowledge, which does not close the gap that is necessary to be surprised?

Lacan speaks of the good position of the analyst in relation to knowledge, the analyst must not “be satisfied in the knowledge that he knows nothing, for what it’s about is what he has to come to know”⁵; it is knowledge “in reserve” where “the non-known [*non-sû*] is arranged as the framework of knowledge”.⁶ This position makes it possible to listen without waiting to hear something in particular and to let oneself be surprised when something unexpected appears both in the clinic and in the testimonies of the pass.

When communicating these findings to the School, from which position is this transmission made? That of the teacher is out of the question since it is not a matter of transmitting a master signifier that would produce a *truth* based on what has been transmitted. That of the analyst is not useful either because it is not a question of putting oneself in the place of the *SsS*, it is not

³ L. Izcovich, “La doxa et la communauté d’École”, *Wunsch, Bulletin international de l’École de Psychanalyse des Forums du Champ lacanien* n° 11, octobre 2011, p. 47.

⁴ C. Soler, “Ce qui ne se garantit pas”, *Wunsch, Bulletin international de l’École de Psychanalyse des Forums du Champ lacanien*, n° 19, février 2019, p. 47.

⁵ J. Lacan, “Proposition du 9 octobre 1967 sur le psychanalyste de l’École”, *Autres écrits, op. cit.*, p. 249.

⁶ *Ibid.*, p. 249.

a question of analyzing the analysis of the passand. There thus remains the position of the analysand.

In 1970, during the “Conference held for the closing of the Congress of the Freudian School of Paris” entitled *Talk on Teaching*, we read: “in offering oneself to teaching, the psychoanalytic discourse brings the psychoanalyst to the position of the analysand, that is to say to produce nothing that can be mastered, in spite of appearances, other than the symptom.”⁷

As we have understood, transmission in psychoanalysis therefore involves producing something as a symptom, that is, as a particular production. This production would be in the sense of the specificity of the one who makes the transmission but also in the sense that what has been transmitted from a pass cannot be collectivized. But the symptom also implies the transference.

In an analysis, it is a question of “unraveling” the symptom, of finding the Real that is its foundation and thus of being able to do something different with the *jouissance* that accompanies it, to attain its unique identity and a new *savoir-faire*. During the pass, the mark we find is on the side of the Real which is so difficult to transmit and beyond verification.

So we can say that a work of doctrine would entail the members of the cartel putting themselves in a position to do an analyzing work in order to extract what this experience has been for each one, what they were able to hear that was novel, based on a point of the Real, and what they were able to verify of the “lying truth” that everyone is faced with in their own analysis.

More than a piece of knowledge, it would be a question of transmitting in the pass what each one has grasped of a successful invention, on the condition of not making it generalizable because it is precisely a question of finding a singular response in the analysis. A transmission driven by a desire articulated to the transference to the School or to psychoanalysis itself because, as Lacan says in his “Act of Foundation”: “The teaching of psychoanalysis cannot be transmitted from one subject to another except through the channels of a transference to the work”⁸.

A transference to the work that makes a link to the School through cartels, local Seminars of the School and Meetings like this one where we can listen and debate with each other and where the desire is revived to pursue this task of the psychoanalyst which is “gay” yet equally “impossible”.

Translated by Elie Hérou
Revised by Esther Faye

THE CARTEL OF THE PASS: NORM, DOXA AND SINGULARITY

Albert Nguyen
Bordeaux, France

From my various experiences in the cartel of the pass, I extract this ternary that I would like to question. I realized that if, in general, the testimonies in the procedure highlight essentially the singularity of both the discourse and the results obtained, it turns out that the School’s publications show a fairly frequent sliding towards a certain doxa marked by the repetition of some formulas that become a refrain and dilute what causes a spark, an originality, in the cartel.

⁷ J. Lacan, “Allocution sur l’enseignement”, *Autres écrits, op. cit.*, p. 304.

⁸ J. Lacan, “Acte de fondation”, *ibid.*, p. 236.

And this sliding from the singular to the doxa can also be reproduced from the doxa to the norm.

This sliding is an opportunity for us to interrogate what the cartel expects, but also what it transmits and what is transmitted, first, about the analytic experience, then about psychoanalysis itself.

The cartel of the pass is “apart” yet participates in what Lacan called the “basis of the School”. It welcomes and collects the paths towards singularity, and the decisions it makes are subject to the evolution of the doxa: sometimes satisfaction, sometimes surprise, sometimes novelty, but also “the saying” [*le dire*] that can “pass” through the testimonies of the passers. The work of elaboration of the cartel is crucial through its multiple approaches: logical articulation of the testimony, relation to the doxa, relation to Lacan and to a few others teachings, relation to analysis and to the School.

I note a difficulty in the cartel: if it says nothing, it runs the risk of being reproached for its silence, it brings nothing to the community, it adds nothing to analytical knowledge. On the contrary, if it announces its elaborations, the “doxic” risk exists, the risk of the identification of and the sliding towards what would be the norm. The solution is that the cartel continues to share the elaborations resulting from its practice, but, on the other hand, that it stays vigilant when listening to the testimonies and focuses on the singular solution proposed by the passand, the originality of the experience and of its transmission. That it gives itself the chance to hear something new: this is only possible by welcoming the said [*les dits*] from which the saying is picked.

For this, the listening of the cartel must be, as much as possible, rid of the doxa. On the other hand, in its elaboration, the cartel cannot disregard it because it is there anyway: one can notice that it [*doxa*] has varied over time, but it is never absent. The current doxa is the real, and it seems to me opportune to work on what ensues from it: lalangue, the sinthome, life. For all that, this is not the norm, nor is it a guarantee of grasping the singularity.

To question the doxa, I rely on Lacan’s reference to the doxa in ...*ou pire*, in the two pages that Lacan devotes to it in “L’étourdit¹” and in Barbara Cassin’s book entitled *Jacques the Sophist*.

In this reference to ...*ou pire*, Lacan denounces turning the doxa into the norm, even though in the ancient doxa “there is no trace of the word norm. We invented that”. And God knows that we live in a world that manufactures more and more norms and rules to cope with the outbursts of *jouissance* and the flaw in the symbolic. Lacan’s thesis is that the doxa – there were *doxai* – is today placed in the university discourse. In the time of Plato, they [the *doxai*] were on every corner of the street, he notes, and the true ones, in other words, the *doxai* were in fact forms of knowledge over which one can imagine their supporters disputing without falling into the norm.

Barbara Cassin’s book makes advances in the question of doxa. Barbara Cassin had met Lacan to talk to him about doxography. She jokingly tells of her meeting with Lacan, who was in his Borromean period in the year 75, but who, she says, wanted to meet her because he was wondering what to do with his School, what it transmitted, how the successive devices that he proposed had not lead to the realization of the School on the classic model, to the point that he would come to dissolve it. We can hypothesize a disjunction, a hiatus, between what he was led to by the experience of analysis (the object *a*, the real, the letter, lalangue) and the institutional translation of the doctrine.

¹ J. Lacan, “L’étourdit”, *Autres écrits*, Paris, Seuil, 2001, p. 482-483.

The philosophers of antiquity were passionate about the truth and the question of being. It must be said that with the contribution of the discourse of science and the birth of analysis, it is rather the question of the transmission of knowledge that has come to the forefront, transformed by the centrality of the real.

Lacan, in “*L’étourdi*”, binds the doxa to the saying and to the other-*fixion* of the real².

The question is what we mean by real; the definition is not univocal. In any case, it carries with it the definition of sense as an enigma, the reduction of truth, and the situating of being on the basis of speech. In this same chapter of *...ou pire*, Lacan comes to give a definition of the unconscious that is this knowledge: “This is the unconscious. This knowledge that I assume, I define as a new trait that is emerging, only able to be put in question by the *jouissance* of the subject³”.

My title says that the cartel deals with the discourses, and more fundamentally with the analytical discourse. I will say two things about discourse: there is no discourse that is not a *semblant*, including the analytical discourse, and every discourse is a social link but at the same time it segregates. As soon as one speaks, one supposes the Other, and deep down, the question is always that of segregation, of exclusion, of scapegoating, and capitalism fixes nothing of this state of affairs.

The analytical discourse has no precedence over the others, but it is nevertheless from this new social link that Lacan set up the four discourses, their four fixed places and their round. To speak of a social link means that everyone has their share of segregation. There is no discourse that does not segregate *...ou pire*.

So, there is no One of the discourse, no more than the One of sexual the relation but Y’ad’lun, which is undoubtedly the way through, by which Lacan indicates a possible exit from segregation.

First, he shows in his speech to the Freudian School of Paris that the analytic *semblant* differs from the other *semblants*⁴: an insolent *semblant* that shakes up the other *semblants*.

Then, if we take the series *...ou pire*, *Encore* and “Les non-dupes errent”, we realize that Lacan makes knowledge the central question: unconscious knowledge, knowledge without a subject, disharmonic and elusive, hassling knowledge, as he says in the end.

To question segregation one must take into consideration what results from the handling of the analytic *semblant*, namely the desire of the analyst. I make an hypothesis here: it is the consequence of the fall of the *semblant* of *a* and of the meeting with the non-relation, that the relation between knowledge and the desire of the analyst is inscribed in the place of impossibility. This desire is not more articulable than any other desire, but in relation to this unconscious knowledge, knowledge without a subject, it is the relation which says, “to take desire *to the letter*” as it [*the letter*] is certainly the irreducible function of *jouissance*, but writing.

Touching on this point highlights the singularity and makes it possible to envisage a response concerning the community of “scattered and ill-assorted individuals” [*épars désassortis*]⁵. Let’s say they are on the edge, surrounding the real of the School. Lacan reminds us that this real produces its *own misrecognition* or even its *systematic negation*, and it is by digging constantly, by uncapping this hole, that the desire of the analyst will see to it: the analyst is a watcher and an awakener.

² *Ibid.*, p. 482.

³ J. Lacan, *Le Séminaire, livre XIX, ...ou pire*, Paris, Seuil, 2011, p. 79.

⁴ J. Lacan, “Discours à l’EFP”, *Autres écrits*, *op. cit.*, p. 280.

⁵ J. Lacan, “The Preface to the English-Language Edition...” (1981 [1976]), *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*. London, W.W. Norton & Company, p. ix.

The knowledge of analysis is the “*motérialité*” and the relation to the desire of the analyst is the relation of this *motérialité* to “*varité*”⁶: coming out of the lying truth opens to *varité*.

In the end, the School of the pass, the School of *lalangue*, is the School of *varité*. The experience I have of the cartels of the pass, leads me to say that *motérialité* implies a School of *varité*. It is a joyous and light counterpoint to what, it seems to me, is always a threat, namely that in the School, *doxa* turns into the norm. The School is thus the place where singularities can occur in a series without being absorbed by the institution: it is the School of *Yad'lun*, it inscribes itself against the School of the One (that we left), a School that treats heresy in the right way (Seminar XXIII): where RSI is tied to the *sinthome*.

Conclusion:

I started from three terms, norm, *doxa* and singularity. In the end, I think that we must add two more that orient their articulation: *semblant* and knowledge, *semblant* referring to discourse, and knowledge to the unconscious, to knowledge without a subject, these five creating a cartel! Jokes aside, it is important to focus on discourse and in particular on what the analytical discourse has brought, centred on *jouissance* and the real, and which we must also question in order for it not to become a recurrent refrain or an S1.

Translated by Elio Gharios

Revised by Susan Schwartz

TRAVERSING THE TREATMENT... FRAGMENTS OF THE PASS

Sophie Rolland-Manas
AS, Narbonne, France

Having taken up the function of Analyst of the School some months ago, the path of transmitting the testimony of the pass rolls on. From one space to another, enthusiasm is always the order of every encounter.

Today in Paris, over the course of three days, this is tinted with a particular emotion that arises from finding, in one place, the two languages that have traced the trajectory of my life and of my analytic treatment. I thank the members of the International College of the Guarantee warmly for having invited me to the European Convention Study Day of the School in order to speak about my testimony. And as you would be aware, I am happy to share this moment of work and exchange with Camila Vidal.

In the days that followed the nomination, there was this question: in order for a transmission to be possible, at which end will I take it? “Psychoanalysis is not transmissible”, says Lacan in 1978. Rather, it is about “re-inventing according to what each psychoanalyst has succeeded in taking away from the fact of having once been an analysand¹”.

⁶ Ed. Note: “*Motérialité*” is a Lacanian neologism combining “*mot*” [word] and “*materialité*” [materiality]; “*varité*” is a neologism combining the words “*variable*” [variable] and *vérité* [truth].

¹ J. Lacan, “9^{ème} Congrès de l'École Freudienne de Paris sur ‘La transmission’”, *Lettres de l'École freudienne*, n. 25, vol. II, 1979, p. 219-220.

Taking this perspective, I am extracting from the singular traversing of a psychoanalysis some pieces of knowledge, some lightning flashes, *rayo* or *centella*, as we say in Spanish, which led to the end.

In these flashes, poetry taking its part, we begin the reading of the journey through a poem by Roberto Juarroz:

*Desdoblar un papel,
alisarlo con esmero
y ensayar luego su lectura.
No importa que no tenga nada escrito :
es justamente esa lectura
la que debemos ensayar.
Podemos, eso sí, preguntarnos
por qué estaba entonces el papel
tan cuidadosamente doblado²*

The moment of going there

I was in haste to do the pass following the end of the analysis. Committing to it was spoken like e-vidence [*é-vidence*³] at the last session ... However, the “not-doing” took some time... It was like an expectation, an in-decision [*in-décision*], a risk taking. I don’t know... I didn’t really think about it... Indeed, it’s by not thinking about it that it happened, by chance, a contingency.

Almost a year had passed between the end of the analysis and the request for the Pass. This bridge between two moments confirmed risking it. The decisive step is taken after watching the film *120 Beats per Minute* by Robin Campillo, for there is a resonance with my story. A scenario about engaging with Act Up in the 1990s in order to combat the contempt in which people with AIDS, or who were HIV-positive, were held. But beyond the film’s narrative an encounter occurs, one that is without the subject's knowledge.

In a flash, I am seized by three letters H.I.V... *Ab (j)y vais*⁴. And it is in the flash of this saying linked to desire that the request for the Pass is written. A fleeting moment of the meeting of words with the body that produces a movement and reverses a writing which, permeated with death, becomes alive. An ephemeral moment, which echoes through the long traversal of the treatment, led to this reversal on to the side of the living. I could and wanted to testify to it and maybe I would transmit something. Thus, a few months later, the meeting with the two passers was embarked upon.

The time it takes... and its contingencies

The course of the treatment, even if it is traced over several periods and with different analysts, is carried out in a single process for the analysand. My analysis progressed with two analysts and in three stages.

² R. Juarroz, *Treizième poésie verticale, Ibériques*, José Corti, 1993, p. 217.

³ Translator’s note: “*é-vidence*” makes a play, in French, on “*evidence*” meaning “obviousness, evidence” and “*évider*”, “to hollow out”.

⁴ These words are pronounced in French in a way that is homophonic with the letters H.I.V. They mean “Ah, I am going there”.

The first two “sections” almost succeeded. They go back to my life as a young adult and to my first encounter with psychoanalysis at the professional location which oriented the address I made to an analyst, a Lacanian, which was simply contingent, so by chance.

The first section was in an analytical treatment that was said to be for therapeutic purposes. This treatment was able to reduce the *jouissance* expressed as pain at the thought of death, a symptom of exclusion and a propensity to be the object of the Other and of others.

It unravelled the infantile fantasy, “I saved my father”, constructed from words heard in my family. A young father, called to fight in Algeria, escapes a deadly ambush through the permission granted to him following the birth of his second daughter.

It is also during this period of treatment, and the meeting with Freud and Lacan, that something of an ethic, not to have “given ground relative to your desire⁵”, is revealed and is woven with what had been caught by the Spanish language of my maternal grandparents. A transmission that knots the flash of poetry with the darkness of Spanish history, from the Civil War to the *retirada*, the path of exile for Spanish Republicans. A strange contrast between the luminous landscape of the words of Lorca and Machado, and the darkness of Francoist atrocities.

After this journey of ten years ended, the desire to know did not want to stop there, and the question of the passage to the analyst arose. I continued for three more years with the same analyst, hollowing out and making turns/holes [*tours/trous*] with this question. This treatment ends with the analyst’s departure for a far away city and it leaves, after an affect of satisfaction, an experience of dejection and sadness from not having gone to the end of the treatment, and especially of not having decided to conclude.

The idea of taking up the analytic path in order to end then seems *é-vident* and happens after a period of suspension caused by the real loss of my life companion.

The address to the second psychoanalyst was directed to a member of the School just after I entered the Forums. The transference was already there for he had come from a Study Day of shared work on Federico Garcia Lorca.

I was determined to go to the end of the treatment with this analyst, even if it meant risking the horror of knowledge. Thus the orientation of this third step has come to its conclusion. But there was still the reviewing of statements [*dits*] and the hollowing out of language again and again required to get there. The traversings and testings [*é-preuves*⁶] that were at stake in the analysis and the pass revolve around the signifier, language, the letter and writing.

Sadness, the infantile mark

Entrusted for a time to my maternal grandparents, my first words are sketched in Spanish. This language is permeated with the colourful and libertarian environment inside and the growl of the dictatorship that prowled outside. Then the return to France with my parents and older sister, and despite a “loving” atmosphere, the little girl lives in sadness. She stops talking. The word is extinguished here and is re-animated over there, to the rhythm of the rituals of back and forth. One between two languages, one between two ports. She no longer knew where her language was.

⁵ J. Lacan, *Le Séminaire*, livre VII, *L'éthique de la psychanalyse*, Paris, Seuil, 1986, p. 368; *The Seminar of Jacques Lacan, Book VII, The Ethics of Psychoanalysis 1959-60*, ed. J-A Miller, Trans. D. Potter, London, Routledge, 1992, p. 319.

⁶ Translator’s note: here there is a play on the French words for “to feel”, “to test”, “éprouver” and “preuve”, “proof”.

Redoubled by mourning and the thought of death, this affect of sadness, buried since childhood, returns. Beyond the affect, which sticks to the skin, “sadness” is a signifier that runs through the whole treatment.

In the transference, questions and addresses to the analyst are deployed in an attempt to get rid of the fault and the moral cowardice attached to sadness. The idea of death is strong and is sometimes confused with desire. A fight, sometimes silent sometimes devastating, between ceding or not ceding desire.

I left it to the Other, with formulations on the place of the analyst with regard to knowledge, until I heard the equivoque: “J’en-Jean sait rien – c’est rien⁷”, which opens a brief glimpse of the inconsistency of the Other. A vacillation, a seizing, a testing that revives desire.

Then there is a saying [*dire*] of the analyst, “Do not leave the responsibility of where you are going to the Other”, which is an interpretation and directs the treatment towards the act of separation by a series of sequences in which two dreams produce a turning point that leads to the fall of the subject supposed to know.

The transference capsizes

I appeared in a dream dressed in white and black, as if in the middle of winter. The analyst is not visible but present. Another woman behind me, a yellow scarf in her hair, bothers me with her light clothing. She is in a carnivalesque space. I move away from her and choose to go towards the black and white, the colour of sadness. The analyst is there no longer. There is an orientation, a determination of the subject towards the Real, also not very coloured, and no longer leaning on the Other. A white and black that causes a tearing in the transference, a glimpse of the fault in the subject supposed to know. The dream points to a moment of turning “where the subject sees the assurance he gets from this fantasy...capsize⁸”. In the aftermath of this “traversing”, there is the unforgettable experience of taking up the function of passer, meeting with two passands. Then, the “authorization” of the passage to the function of analyst.

Before the process of the end, the dream about the key comes as a response to what is at work at that time. “How to leave this place and the analyst, how to finish, how to decide?” “What is left afterwards?” The transference has diminished, it is otherwise, but what about the destitution of the subject supposed to know?

The analyst and the analysand are on a long couch, each at opposite ends. He activates a remote control that projects mathematical formulas onto the screen. He hands me a key that I take and he says, “See you soon”, specifying in 10 minutes. Now I have to take a train. I have to choose between coming back to the analyst and directing myself “there, where I am going”. I find myself alone on the station platform, holding the key, concerned, first of all, by the fact that the analyst is waiting for me and that he cannot open the door of his consulting room. And with this comes the question: What will he do without me?

In the end, the decision was made to keep the key, to let the analyst “fall” in front of the closed door. A decision that only the analysand can make.

⁷ “J’en” and “Jean”; “sait rien” and “c’est rien” are two sets of homophones. The literal translation is “I don’t know anything about Jean – it’s nothing”.

⁸ J. Lacan, “Proposition du 9 octobre 1967 sur le psychanalyste de l’École”, *Autres écrits*, Paris, Seuil, 2001, p. 254; “Proposition of October 9 on the Psychoanalyst of the School”, trans. Russell Grigg. *Analysis* 6, 1995, p. 9.

Beyond having de-supposed the knowledge that can already be read in the dream of white and black, this one illuminates the operation of the destitution of the analyst, discarding him [*sa mise au rebut*].

From now on, it's happening on my side. The turning to the end begins from this moment. A turning point that passes from the love of knowledge to the desire to know, from the transference to the analyst, to the transference to analysis. The fall of the subject supposed to know does not signify the end of the analysis but rather what orients and precipitates it. There still remains all the work of elaboration up to the point of conclusion.

Decomposition to the point of the letter of the symptom

Moment of pass, crossings, fall of the subject supposed to know – but that is not enough. There is also the question of the sadness that does not stop being repeated. A jouissance that is as useful as it is cumbersome.

In coming back there again and again, a crucial moment happens in the treatment. On the couch it [*ça*] questions, it [*ça*] wants to know this sadness. To be reduced to the point of the initial sketch.

Sadness and one is added? A question mark but one that still calls to an Other who can respond.

Sadness? then cut the word, act: Sad is it? Is it sad? It [*ça*] changes, it [*ça*] gets lighter but there is always sense.

S sad, an affirmation: The question mark disappears, the Other vanishes, the S remains.

Breaking down to the letter of jouissance names the real subject. A moveable letter outside sense, a writing that leaves the weight of sense on the word “sad”.

Sad, as a sinthomatic trait, the orientation that aims at “the desire of analysis, that of obtaining absolute difference”⁹.

S, from “the mark of the signifier on the living being from which desire arises”.¹⁰

Finally S, this untreatable bit of Real.

Spanish male/bad [*mâl(e)*]¹¹ – Reunion with Language

The extrication of the letter, the shedding of the weight of sense, the insignificance of sadness, provokes lightness and enthusiasm.

But that it is not enough; there is one more turn, one more hole.

A few more sessions, and there is a point of meeting with the real, something foreign, “extimate” and yet it is lodged in the most intimate part of the subject. An arresting saying irrupts: “Being Spanish doesn’t disturb me any longer”. How to say such thing about the language that animates the subject?

⁹ J. Lacan, *Le Séminaire*, livre XI, *Les quatre concepts fondamentaux de la psychanalyse*, Paris, Seuil, 1973, p. 248; *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*, trans. A. Sheridan, London, W.W. Norton & Company, p. 276, trans. mod.

¹⁰ J. Lacan, *Le Séminaire*, livre XII, *Problèmes cruciaux de la psychanalyse, inédit*, leçon du 5 mai 1965.

¹¹ Translator’s note: there is a play on the French words for “male” “*mâlê*” and “bad” “*mal*”.

And it is from this saying that the terror, the sad and the evil are felt to be on the side of Spanish. Having been there, at the carnival, at the bullfight, in the camps, and recognising oneself there in that dark and foreign place. Saying the Spanish male/bad [*mál(e)*], is terrible, it's that [*ca*], to do with the un-treatable.

It was there, at that time, that the Spanish signifier, “*estúpida*”, (*estoucida*), heard in childhood, returned in the word “*toupie*” [spinning top], in which the nickname, given by the father, could be recognized.

Hear the ambiguity: *es/tu/pida*, this is your request, but this time, doing without it. And beyond sense, find the S. Find yourself at the crossroads of two languages: *S-toupie*, this alluvium, the remainder of the hollowing out of two languages, makes traces.

From the untranslatable and the untreatable at the end of the treatment and just a glimpse of a point of coinciding with *lalangue*.

It is on this point of meeting with the impossible, this point of absence that the analysis ends.

Today the analysis is finished, the Pass is passed and the path of psychoanalysis continues with what can be transmitted through the function of AS. It too is dedicated to pass. The Real remains, it is always there, it does not move and it is that with which the psychoanalyst has to do.

Let's finish as we began with a poem by Roberto Juarroz:

*Inesperadamente
llega a veces una música
that palpa nuestra palabra más oculta.
Puede ocurrir entonces
que esa música la saque a la luz
where is con ella
en el tenebrario más secreto.
In caso cualquier,
nuestra soledad ha encontrado
la compañía que no abandona.¹²*

Translated by Susan Schwartz

¹² R. Juarroz, *Quatorzième poésie verticale, Ibériques*, José Corti, 1997, p. 222.

THE CARTELS IN THE SCHOOL

THE CARTEL, AN UNPRECEDENTED DEVICE FOR MAKING A LINK TO THE SCHOOL FROM THE NON-SHAREABLE

Anne Castelbou Branaa
Toulouse, France

This title, which seems to me important to speak to today, condenses the questions that accompanied me during the two years spent putting into operation the responsibility of the School vis-à-vis the cartels, sharing it with the School office headed by Agnès Metton. Permutation, an effective anti-routine weapon, makes it possible to build on what has been set up previously, but also to venture proposing modifications or new features. Returning to this experience a few years later was, therefore, the opportunity to be able to “think back¹” in order to extract the questions and observations that remain relevant concerning the responsibility of the cartel to establish a link with the School, but also that of the School vis-à-vis the cartels.

“It seems to me that it’s unlikely that analysts do not wonder what their work means analytically, inasmuch as it is a shared work. Should the analyst remain isolated, why not²?”

Lacan proposed the cartel system in order to break out from the isolation of the analyst’s position and think about psychoanalysis with others. In the functioning of the cartel, the responsibility of each person is engaged since if one leaves, the cartel is undone. Lacan, in thus formalizing this type of connection with a Borromean knotting, sought to fight against the effects of the group, glue, inertia, or the propensity to gather in groups in order to hide anonymity. The wager of the cartel was to have analysts who had reached the end of their analysis work together with non-analysts for the transmission of the experience. “Those who come to this School will undertake to carry out a task subject to internal and external supervision. In exchange, they are assured that nothing will be spared so that anything valuable they do gets the attention it deserves, and in the appropriate place³”. Lacan was thus expecting that every member of his School would take the risk of producing his own elaboration of knowledge in a small, benevolent, and non-hierarchical group, in order to counter identifications to master signifiers or to a leader whose function he would subvert. It is “to the plus one”, echo of the group, that he assigns responsibility for the selection of the works produced in the cartel for dissemination in *the School*. Lacan, in this debate of 75 on the formalization of the cartel, interrogates at length, with his students, the function of the “plus one”, as a person, a place, or the incarnation of a transference to psychoanalysis or even as a function of “latent infinitude”, a function which leaves room for the indeterminate, for what remains to be known and produced, and which endlessly revives the desire to elaborate against the closing of the *doxa*.

The responsibility of the “plus-one” in the functioning of the cartel and its link to the School remains relevant today; he has the responsibility to declare its constitution and dissolution. The reintroduction of work themes on the declaration form came about at the request of a “plus one” who was surprised, rightly so, at their disappearance behind the theme of the common

¹ G. Didi-Hubermann, excerpt of a citation from the presentation of the book *Désirer désobéir, ce qui nous soulève*. May 24, 2019, *Ombres Blanches*, Toulouse.

² J. Lacan, *Lettres de l’École freudienne*, n.18, p. 246.

³ J. Lacan, “Acte de fondation”, Paris, Seuil, 2001, p. 229.

work of the cartel. The importance of the watching over function of the “plus one”, vis-à-vis the formalization of the cartel, can be measured here, to emphasize the singularity of the working through to production that is not limited to purely administrative matters.

The School also expects the cartel to organize “open meetings”, when it deems them necessary, to testify to the effects of the cartel, its progress or crises in its work.

The responsibility of the School vis-à-vis the cartels is, first of all, to ensure conditions conducive to the transmission and dissemination of the developments of each person’s relation to unconscious knowledge. “The repressed is there. Always. It’s irreducible. To elaborate the unconscious, as it is done in analysis, is nothing but to produce this hole in it. Freud himself, I would remind you, makes a statement of it⁴”. Lacan, after speaking about the solitude of the analyst vis-à-vis this hole, due to the unconscious that must be confronted alone, goes on to speak of the group of analysts and the functioning of the cartel at the basis of the School, so that the “cause” of what unites them can hold up. It was really an incredible gamble, to put at the heart of the cartel’s functioning the taking into account of each person’s question in relation to what resists being understood and shared, along with the collision with the real specific to each person. This lack of knowledge is truly what originates and provokes the vortex of the desire to know linked to the unconscious via what causes it. Each cartel member experiences it in his cartel, being confronted with the enigma of not knowing very well what he is looking for and what he will find, and yet puts his research in motion. In this trial and error experiment, we teach each other the answers we have found at the limits encountered, since they cannot be shared. In a cartel, in fact, one does not pair up with another, or even with the “plus-one”, rather, one pairs up with the question that one strives to elaborate oneself, and to metaphorize with psychoanalytic concepts in order to subjectify it. The effects of this subjectivation are always unpredictable. However, it is possible to testify to them in what then comes to be elaborated. Sometimes, texts or their authors can be the “passeurs” of each person’s own question, as was recently pointed out to us by Marie-José Latour, our cartel’s “plus one”.

“The unfathomable thing, of course, is that it happens all the more, the less we want it, that is how I notice, even so, something that is an effect[...]⁵” Lacan discovered, to his surprise, from reading the cartel productions which were to be presented during the Study Days of 75, the effects of his teachings, those of the seminar (not yet published) on “The Ethics of Psychoanalysis” which directed at that time the work transference of his students.

For Lacan, it was a matter above all that his School of psychoanalysis not be an obstacle to the cartel’s functioning, this minimal principle of “mailbox” was not enough to support, and even renew, the interest in cartels and in the outcomes produced. It must also be possible to propose mechanisms for submitting the cartel’s products to exchange and critique external to the cartel, and to regularly renew the debate on the cartel’s role in the School.

I will briefly remind you of the two kinds of mechanisms that are typical of the cartels of our School: there are those that allow for *the testimony of the cartel outcomes and those that ensure their dissemination*. The cartels of the Pass are split into ephemeral cartels and cartels of the ICG put at the service of the procedure of the Pass itself with the specific purpose of the nomination of the AS. The cartels of the ICG are cartels for the elaboration of questions stemming from the testimony of the desire of the analyst, whereas the other cartels of the School deal with the passage to the elaboration of the work transference to psychoanalysis as praxis and as ethics.

⁴ J. Lacan, *Lettres de la Cause freudienne*, October 23, 1980, textes fondateurs, p. 141

⁵ J. Lacan, “Ouverture des Journées de 75”, *Lettres de l’École freudienne*, n. 18.

The open meetings of the cartels are at the cartel's initiative, which then operates in its entirety. Inter-cartels are proposed by the School on common themes, in connection with national or international meetings. It was in October 2016 that a new modality of inter-cartels/inter-forum meetings was organized in Athens with the French "plus-ones" of cartels from the two Greek Forums on a common theme. This formula has been a great success in terms of attendance and debate. This experience was repeated by Laurence Mazza-Poutet and Gloria Fernández de Loaysa during the organization in Madrid in October 2017 of a Franco-Spanish inter-cartel, the texts of which were published.

There are several communication and dissemination mechanisms: The *Catalogue des cartels* lists the community of cartels, the diversity of themes being worked on in the School. A new section has been created to classify the cartels of European countries belonging to the Francophone zone by Forum or by country. Its biannual update allows us to follow the dynamics and note new methods of formalization such as the "enlarged cartels", cartels without "declared plus-ones", as well as cartels whose dissolution is not reported, even though they are no longer active. Is it that the declaration, which makes it possible to institute an act supported by a transference to the work, holds more worth for some than a notification about the act of dissolution of the cartel? The quarterly *newsletter*, "L'Actualité des cartels" brings together all activities related to the cartels, announces them, and includes a brief account of those that have already taken place. Its "Cherche cartel" section creates a network that connects those who are looking to work in a cartel, and another section hosts the "Impromptus", brief comments on the life and function of the cartel. The *Bulletin des cartels* used to publish all the presentations made during the various cartel meetings, some of which are now published in the *Mensuel* de the School (SPFLF-France).

The reintroduction of a "cartel commission" by the new office emphasizes the need for a multi-pronged practice, to implement the School's responsibility towards cartels, something we have previously trialled ourselves. Far from keeping the administrative routine purring along, against which Rithée Cevasco would warn us, we had rather the desire to contribute to offering new mechanisms that might highlight the School's cartel community, and especially the works produced, so that each one could make the best use of the findings gathered here and there in the cartel meetings, to counter the temptation to stay within the confined functioning of their own cartels. So, to conclude, I would say that it is primarily up to each of those who still have the same interest and the same pleasure in working in a cartel, to take the responsibility for transmitting the relevance of this device of the School to those who are discovering it. The cartel is the only device that makes it possible to make a link to the School, starting from this knowledge tied to the unconscious, and to testify to others about what passes from the non-shareable to the development of a transference to the work of psychoanalysis, with their own signifiers. It is valuable for a School of psychoanalysis to be able to hear the style of enunciation and the range of voices of those who let themselves be taught the effects of their cartel.

To wonder what a School of Lacanian Psychoanalysis would be without the cartel invented by Lacan to think about psychoanalysis and shed light on becoming an analyst, is tantamount to asking what an analytic treatment would be without the rule of free association invented by Freud to receive the formations of the unconscious.

Translated by Julien Mrad
Revised by Deborah McIntyre

EX-CARTELLISER¹

Maria Teresa Maiocchi
Milan, Italy

“[...] even by not considering that he had accounted, at the end of the proceedings, for the astonishment by which he entered into the proceeding [...]”

J. Lacan, *On a Purpose*
(*Écrits*)

“[...] but finally there is something of substance in this word: cartel, which itself already evokes four ... I have used the word *cartel* but, in reality it is the word *Cardo* that is behind it, that is, the word *gond* (hinge); I had put forward this word *Cardo*, trusting each of you, of course, to find out what it means”.

J. Lacan, *Journées sur le Cartel* (1975)

“And so it is necessary to create a whirlwind that will be favorable for you. That, or else glue, guaranteed [...] Hierarchy only supports itself by managing meaning. ...It is on the whirlwind that I count. And I must say, on the resources of doctrine accumulated in my teaching”.

J. Lacan, *Dissolution*
(1980)

“...We have a name to designate these groups” Lacan said, introducing us to the cartel in 1964 and, in 1975, he will again take up the question of the name in a forceful way. Behind this word, *cartel*, there is the word *gond* (hinge), as he emphasizes... Why not, then, interrogate this valuable word, interrogate its reasons, to perhaps find – again (*encore*) – after a long period of fallout and multiple crises filled with surprises, a way to orient ourselves, again (*encore*), in the permanent “counter-experience” of which Lacan has made us the heirs². In addition, if the declared intention is to “trust each of you to find out what it means”, what is this “*gond*” (hinge), to which Lacan sends us back with the term *cartel*³ ?

¹ In Italian this slang term resonates in different dimensions: close to the Neapolitan slang word, “scartellato” designating someone who is an outsider, outside rules, on the margins of the constituted order. In the Neapolitan cabal, the figure called “lo scartellato” brings us instead towards good fortune, the luck of the gift contained in the word *kartos*, the basket that “lo scartellato” carries hidden in his hump. Cf. <https://www.fanpage.it/chi-e-lo-scartellato-il-significato-e-l-origine-scaramantica-del-termino-napoletano/>

² The chance for misunderstanding, in the future “which is in the hands of those I have formed”. J. Lacan, “La méprise du sujet supposé savoir” (1967), *Autres écrits*, Paris, Seuil, 2001, p. 339.

³ I quote in full the passage from *Journées EFP sur le Cartel*, April 1975, placed as an epigraph and taken up again in the text: “... what constitutes the life proper to a cartel really has the closest relationship to what I am trying to articulate for the moment in the seminar. For myself, I know what I want to obtain in terms of the functioning of cartels; if I gave it this limited scope, by saying between three to five, at most six, there must be a reason. After all, this is not an enigma. It should normally suggest at least to some, to those who have the most practice, an answer, it is not at all that I am sure of it, but finally there is something in the word: cartel, which already itself evokes four, that is, three plus one, it is really what I would consider to be allowing the elucidation of its functioning, and that one might go up to six, it would first be necessary to put the thing to the test; I used the word *cartel* but, in reality, it is the word *Cardo* that is behind it, that is the word *gond* (hinge), I had put forward this word *Cardo*, trusting each of you, of course, to find out what it means. In the end, I have preferred the word *cartel* because it was at once a precision and an illustration of what I gave forthwith in speaking of a minimum of “three plus one”, allowing for an effective stake and, moreover, they play their part not only in one of the sections that I am anticipating, where three are also found; it would be worthwhile noting that, by making three sections, this would also imply a “plus one”, that is, a fourth. Meaning that the School has perhaps not yet really started to function. This can be said, why not?”

Hinge: a humble apparatus for opening-closing. A nail is introduced into a hole, allowing for movement, an articulation. That which simultaneously holds together and separates. The term is also used in the field of anatomy (see note 6). The cartel also brings together, with a movement of opening-closing, if only in the crises that it can bring about, always in a way that is singular [*singulière*⁴]. On the one hand *cartel* evokes something public, a writing which commits, which signals and which declares a shared agreement. “What is written is trustworthy” one says in Italian. But on the other hand, what exactly drives this expression that is so energetically insistent, “*cardo*”, which explicitly refers to the number four? Evoked in 1964 as organ of the School⁵, gateway of both polarization and experience, the cartel is again taken up in 1975 (in the passages cited of the *Journées de l’EFP* and in *RSI* to which Lacan makes direct reference) as a radical, though not very much used, path from/to the School. A path which opens again, a new opening⁶ presenting “the closest relation” with the knot advanced in the seminar and the “voids” it indicates, opposed but also linked to the group, to the identification which emanates from it, but including in it the point of real of this identification, the hole of the non-relation⁷.

In *RSI*, lesson of April 15, 1975, *car-tel* is related again, forcefully, after an interval of ten years, to *car-do*, as the hinge⁸: the fixed pivot which goes into a housing to obtain beats, a joint, a rotation. Already in 1964, in the *Ac* – rightly called *of foundation* – the reference to the Latin-Etruscan world is certainly not accidental: in founding the School, in recalling in institutional terms the novelty of its experience, the appeal to the foundation of a city must not be taken, I think, as a metaphor. *Cardo*, which comes from the ancient root *skar, skrad, kurd*, (which is shared with *cor-cordis*, the heart): which means *to stir, to swing, to jump, to shake, to vibrate*, and even to *play*, something which is not displaced but which is throbbing... And which also comes from the ancient symbolic-astronomical reference: for the Latins, these were the two extremities of the axis which served as a pivot (north-south) to the “movement” (east-west) of the sun: therefore the flow of time, the cycle of life, of the seasons, their laws always identical, always new. “Springs” was the poetic way of saying years, each time rebirth.

It is precisely this echo of *cardo* which, it seems to me, opens an unexpected space: since the foundation of the ‘city’, in particular the Latin-Etruscan city coincided with the consecrated positioning of the *templum*. This space is above all a quadripartition of the uniform vault of the heavens starting from the contingency of the flight of birds and its observation made by the priest correctly positioned, thanks to his science. The *templum* (a word which comes from the Greek *tem-no, separo*) is therefore above all a portion of the sky located between the universal of the vault, its framing and its partitions, insofar as it is anchored to the particularity of the event, the luck of the flight, a contingency that opens to a logic of separation and orientation that involves the particular. *Cardo* thus makes present the line that breaks, so to speak, the (duo) *decumanus*, by producing an essential quadripartition of the “starry sky above”..., of which the

⁴ Indeed, what is more radically separating than *kerino*? To screen, to sift, to judge, to decide...

⁵ J. Lacan, “Acte de fondation” (1964), *Autres écrits, op. cit.*, p. 235.

⁶ J. Lacan, “Clôture des Journées d’Étude des Cartels de l’École freudienne” (1975), *Lettres de l’École freudienne*, 1976, n.18, p. 263 sq.; et *Le Séminaire XXII, RSI* (1974-1975) lesson of April 15, 1975, *Cf.* <http://www.valas.fr/Jacques-Lacan-RSI-1974-1975>.

⁷ See *ibid.*: But I am “not thereby saying to what point in the group they have to identify themselves. I am saying that the starting point for every social knot is constituted from the sexual non-relation as hole. Not for two: at least three, and what I mean is that, even if there are three, this makes four. The ‘plus-one’ will be there, even if you are only three...”

⁸ The French word *gond* comes from the Greek *gomphos*, see *gonfose*, a medical-anatomy term which indicates, in certain articulations, a part with a specific conical form, for example teeth, which are locked into the bone. *Cf.* p. ex. M.A. Marchi, *Dizionario tecnico-etimologico-filologico*, Milano, Pirola, 1928.

geographic space-time of the *urbs*, the earthly city, is the result, the reflection⁹. Here we do not find some more or less “stupefying” founding myths, but rather a logic of frontiers, tracings, lines of separation, proportions, where worlds are divided between east and west, north and south. Sophisticated positionings, not without reference – so it seems – to the golden mean (golden ratio). Points called precisely “cardinal”, able to accommodate and deal with the inaugural contingency. And these rectangles and proportions, related to the inaugural contingency, referring to them as “golden” indicates a cut that is not purely geometrical, aiming at a contingency capable of including the incommensurable¹⁰.

The *Templum* is conceived in accordance with the laws of astronomy, whose precision is disconcerting. The specialists speak of an “Etruscan science” and it is precisely this construction which prevents wandering on the imaginary side of the myth. The *templum* expresses a structure capable of including the unexpected, a contingency, the requirement of a foundational place oriented and at the same time separated-separating, precisely the idea of a constitutive break with the inaugurating experience, and which also lexically constitutes the *templum*, in its derivation – as I have recalled above– of *tem-no*, to separate, *se parere*. These are the coordinates of a place of separation that the *cardo* will secure, traversing *decumanus*, the course of sun. At the crossroads of these two principal axes was the *forum*, the place of public exchange. The geographic place of the *templum*, and the foundation of the *urbs*, the *city*, which is its consequence, are the reflection of this celestial quadripartition, which connects the inaugural contingency of divination to the fixity of sidereal coordinates, in which something particular is introduced, something new, the new foundation.

It is the four (*quatre*) which dominates this space of opening, dominates the “square city...¹¹”, the city of the Latin-Etruscan four. Square Rome, the *’urv*, the furrow that is traced out, in accordance with its origin, is rigorously quadripartite. In the constitutive bet of this tiny, basic cell of the School, the sidereal reference, reference to *sidera* which presided at the orientation, and thus to the *de-sidera* which flows from it, therefore does not seem inappropriate: the *cardo* sums up the four, the cartel – from which “quartier” in French, like the Italian “quartiere”, the place of concrete living and everyday relations, and the “cuartel”... the Spanish term which referred to the “quartier” in the defensive sense, beyond that of the habitat, and in Italian, as well¹². The Latin-Etruscan world has left a profound geometrical trace in the very construction of our *urbain* world, conflating its stones with the discourse that supports them. This is what Lacan suggests when he refers to the *cardo* and emphasizes so precisely the Latin origin of the term, including its extensions which I am here trying to grasp¹³. Thus, in the “Foundational

⁹ *Urv* – hence *urbe*, the city– this is the *furrow*, the trace of the wake made by the flight of birds in the sacred space of the sky, which is brought back, separated, by the *cardo*, reflected on earth, on the soil of the city that will be built: the *templum* – in its complexity, over and under the earth– defined by this inaugural trace in relation to the *cardo*, which crosses the course of the sun, where the *mundus* is the underground *templum*. (See the subsequent notes).

¹⁰ Among the numerous sources that form an approach to the archeo-astronomy developing, among other things, the *quadrature* and the golden ratio cf: A. Chericci, “Per una scienza etrusca, 2., Templum, templi e rettangolo aureo”, *Science and Technology for cultural Heritage*, 16, 2007; A. Gottarelli, “Templum solare e città fondata. La connessione astronomica della forma urbana nella città etrusca di Marzabotto (III)”, *Culti, forma urbana e artigianato a Marzabotto. Nuove prospettive di ricerca. Atti del Convegno di Bologna*, 2003, p. 101-138; C. Zanforlini, “La nascita di una città. Riti di fondazione nel mondo romano”, *Seguendo le tracce degli antichi*, Agosto 2016, A. Blumenthal, “Roma quadrata”, *Klio*, 1942, p.181-188 et aussi V. Di Cesare, “I cardini del cielo”, *L’Astronomia*, n. 38, ottobre 1984, p. 20-23.

¹¹ Cf. A. Mastrocinque, *Roma quadrata*, in *Mélanges de l’école française de Rome*, 1998, n.110-2, pp. 681-697.

¹²In such expressions as “*non dar quartier*” (don’t give up) et “*lotta senza quartiere*” (merciless struggle).

¹³ Cf. A. Gottarelli, *Contemplatio. Templum solare e culti di fondazione. Sulla regola aritmo-geometrica del rito di fondazione della città etrusco-italica tra VI e IV secolo a.C.*, *Templa*, 2017; see note 10. The foundation of a city, Latin as well as Etruscan, followed a scrupulous set of rites. First, knowing auspices, in other words, the divine messages based on the flight and singing of birds, the interpretation of which communicated the will of the gods; this task fell to the person of the *augure*. Second, the digging of a circular ditch at the intersection of two perpendicular main roads: this ditch was called *mundus*. Inside of it, in a rite heavy with symbolic content, religious symbols were interred: those needed

Act”, Lacan tells us that the admissions committee [*comité d'accueil*] is “called *Cardo*, that is, ‘hinge’ in Latin, which is *indicative of its spirit*”¹⁴.

Templum is thus an eminently public space, which regulates, which inscribes, which is capable of inscribing the laws of the cosmos and of the city. Its impenetrable borders define the sacred character of the civil link. This is also because it hides a secret reference and is built above the *mundus*. Umbilical fossa, uterine cavity, mysterious and empty space, essential “empty place” of the feminine¹⁵... The *Origine du monde*, as we know, was certainly not uninteresting to Lacan... *Mundus* is thus the empty place, essential for the fruitful construction of the city, an obscure place of symbolic-real insemination: sacred and symbolic objects are thrown into it, clods of earth, the earth at the origin of the founder, grains and fruits. It is a germinal place, hidden from view, inaccessible yet known, ex-sistent. A subterranean, mythical presence, sealed by a stone, “a cavity at once filled and closed off once and forever,” or ritually opened in moments linked – precisely – to the equinoxes. It thus constitutes the “solar” center of the underground and the essential void of the system of the “square city”. The *templum* of the constructed city is thus a separated place, founder of the civil space, but not without posing a structural conjunction of the starry vault and the chthonic world and underground *templum*. Freudian hells..., Achéron answers to the structure...¹⁶

While pursuing the cartel in the footsteps of a refined “Etruscan science”¹⁷, we can clearly see that the question of School– via the *cardo*, via *quatre* – is linked to the structural passage from the experience of analysis to another discursive dimension, political, that of the *civitas* (like that of the *polis*): experiences which originally questioned the structure of the link and its paradoxes. Cartel-*cardo* from the beginning communicates this dimension of re-foundation, and Lacan situates it as a question mark, interrogating a novel link, as the accomplishment – in an increasingly refined way – of a social link *that is suited to the analyzing experience in its social, even public, engagement which is the School*. A social link that “never existed until now” (see below, note 37).

What can produce in the group an anti-suggestive, separating effect? What produces *cardo*? It is the pivot which mobilizes a work of theory “including a lack”¹⁸. “Work transference,” this is Lacan’s point of departure in the “Foundational Act”, for the work (in cartel) questions and

to insure the well-being of the city being built. Next, a limit was traced with the aid of furrow made with a plow, thus determining the city limits. The rites went on for days, to extend the benefits belonging to the ‘*mundus*’ to the whole of the delimited territory, thus rendering it sacred to the chosen gods. Since it was not possible to immediately build the defensive walls over the first tracing, a second furrow was made, parallel to the first. The strip of earth between the first and second furrows was called ‘*pomerium*’. To this ‘excluded’ territory were confined specters, ghosts, phantoms, demons, illnesses, and the spirits of war, famine, pestilence, anything that could pertain to situations that could be harmful to the city and its inhabitants. In this strip of territory, no one could build, live, farm, or even walk: it was the area consecrated exclusively to the city’s protectors to safeguard its ramparts (and its interior). The sacred ramparts defined the *urbs*, the city as consecrated entity. In the legend of Rome’s founding, Remus is killed by Romulus because he crosses – armed – this furrow, thus profaning the zone of the *urbs*, the furrow which is itself – according to its etymology– the original *threshold-furrow*.

¹⁴ J. Lacan, “Acte de fondation” (1964), *Autres écrits, op. cit.*, p. 234.

¹⁵ J. Lacan, “Préface à ‘L’éveil du printemps’”, *Autres écrits, op. cit.*, p. 563.

¹⁶ J.-P. Vernant, *Les origines de la pensée grecque*, Paris, PUF, 1962. Similarly, the *polis*: “There is a structural analogy between the institutional space in which the human *cosmos* expresses itself and the physical space into which the people of Milos project the natural *cosmos* [...] Of these correspondences between the structure of the natural *cosmos* and the organization of the social *cosmos*, Plato shows himself to be still fully aware in the IV century.”

¹⁷ See n.10 et n.11.

¹⁸ J. Lacan, “La méprise du sujet supposé savoir” (1967), *Autres écrits, op. cit.*, p. 337.

upsets the identificatory sleep of the group, all the more if this sleep is institutional¹⁹. But ten years later, in 1975, in strongly proposing this device anew, Lacan will involve more explicitly the point at which one can only identify with the group, that is, the hole of the non-relation, from which any social knot is constituted²⁰. This is what Lacan introduces in *R.S.I.*, what moves the cartel towards the logic of the knot. In the later logical time, 1980, in the very midst of the *Dissolution*, he could even encourage “sticking together”: “Go ahead, join with others, stick together for the time it takes to do something and disband afterwards, to do something else. It is a matter of having the *Cause freudienne* escape the group effect that I denounce this to you. From which it follows that its duration will only be temporary, I mean—if one unties oneself before getting so stuck that one can no longer go back²¹”. Remarkable, the insistent return of the *whirlwind*, of this whirlwind that was new in April 1975, during the *Journées sur le cartel de l'École freudienne*, in precisely the same period as *R.S.I.*, insofar as it is this whirlwind which connects to the knot and makes the hole operative.

It is not an advancement in doctrine that one expects from the cartel, this is explicit. But then, what is it if not a singular *saying*, the *experience – analyzing –* of each one's relation with psychoanalysis, which is not done *alone*. Not alone, nor by/through the group: “elaboration sustained *in a small group*²²”.

Human beings seem to have few alternatives other than sticking together and hating themselves (an indissoluble modality of the glue) so the analyzing work of the small group, what does it bring that is new? What kind of surprising link could there be with this small-large device? A link not without knowledge... there are such, could it be a political effect? There will have been something of the cartel insofar as experience in the cartel makes for encountering the hole of the non-relation. The echo of the *cardo* gets us onto this trace, perceived immediately by Lacan, who founds at the same time the cartel and his School. How are the conditions established there for a “theory including a lack” (1967)? Will there have been a cartel because experience in the cartel encounters the hole of the non-relation? *Occasion*, fall and chance, the real, awakening, (already in 1964, suggestions of his reading of Freud, *Father, don't you see...*). And this is where Lacan's appeal to the relationship between cartel, knot, hole and whirlwind would be situated, where the passages I take up play out in their implications of a *new* social link.

Beyond the different themes of work, the cartel is the place of a saying which in a certain sense “historicizes”, makes *present* the point where each one can “think psychoanalysis” according to Colette Soler's indication²³: “to think” (*penser*) comes from “to hang” (*pendere*), to weigh, and thus

¹⁹ J. Lacan, “Acte de fondation” (1964), *Autres écrits, op. cit.*, p. 233 and following, in particular, p. 236. A sleep against which even the seminars are no guarantee, unless there is an act of “transference.”

²⁰ J. Lacan, *Le Séminaire XXII, R.S.I.* (1974-1975), lesson of April 15, 1975: “But I am not thereby saying to what point in the group they have to identify themselves. I am saying that the starting point for every social knot is constituted from the sexual non-relation as hole. Not for two: at least three, and what I mean is that, even if you are three, this makes four. The ‘plus-one’ will be there, even if you are only three [...]” Cf. <http://www.valas.fr/Jacques-Lacan-RSI-1974-1975,288>. See the presentation closing the “Journées d'étude des cartels de l'École freudienne” *Lettres de l'École freudienne*, n.18, 1976, p. 263 sq.

²¹ J. Lacan, *Le Séminaire XXVII, Dissolution* (1979-1980), March 18, 1980, *Monsieur A*. See also *D'écolage*, March 1, 1980.

²² From the most well-known passage in “Acte de fondation” (1964): “Those who enter into this School will undertake to fulfill a task subject to internal and external control. They are assured in return that nothing will be spared so that whatever they do will have the impact it deserves, and in the right place. For the execution of the work, we will adopt the principle of sustained development in a small group”. The emphasis is mine. For a commentary at a moment of impending crisis, see M. T. Maiocchi, “Non-tutto da sapere. Note sull'esperienza di cartel”, *Quaderni milanesi di psicoanalisi*, 1995 (taken up again in *Per Lettera 1*, aprile 2006, document de FPL, internal document).

²³ C. Soler, “Le cartel analysant?” (2010), *Mensuel*, n. 57, 2011, where this singular way of “thinking psychoanalysis” is related to the intension-extension knot.

has to do with the gravity of bodies, the fall: a link of work, living, not without body. This is why the cartel is suitable for the analyzing experience of the School, conducive to the sharing, not of affects, but a sharing that affects, which acts, a transverse operation, multiple, and at the same time singular, so that there be realized this “base and refuge” against the malaise of civilization, which the School is, insofar as it gathers and questions itself around the teaching of Jacques Lacan; which, for some - “a group looking for a way out” – turned out – “to be rather precious, even rather essential” – to have been privileged compared to other “advantages”, those offered by another politics, not of School, or of non-School²⁴.

But if one looks closely, isn't it from the same place, starting from the time of the “Mirror Stage”, that Lacan questions, extending Freud, aiming for the crux of identification? Is there another way to talk about the link, other than the aggressive tension of the mirror, a way other than that of hypnotic suggestion? Indeed, the question is not so far from the one that Freud makes explicit by directly taking up the problem of suggestion, in 1914, then in 1921 – well-known moments of crisis, the upsetting of links – surprisingly taking up old themes of hypnosis, identification, suggestion, for a subversion which certainly does not go in the direction of “oceanic feeling”, à la Romain Rolland...

The advantage Lacan brings is that this great little invention is *practical*, it is the *praxis* of a place, “conducive” to this “saying” and to the permanent treatment it produces, via the *whirlwind*. “And so it is necessary to create a whirlwind that will be favorable for you. That, or else glue, guaranteed [...] Hierarchy only supports itself by managing meaning... *It is on the whirlwind that I count. And I must say, on the resources of doctrine accumulated in my teaching*”²⁵, I have emphasized this. In his reasons for this *whirlwind*, is this not the point to which Lacan entrusts the fate of his teachings as something living? This point of regrouping forms not only around his teaching – although much more valuable than a bureaucratic-institutional recognition (as in 1964) – but around the void that this teaching *knows how to excavate*, a void made present by the nodal dimension that the cartel realizes through the vortex that permutation produces. “Work transference” is thus dislocation of links and knotting of speaking bodies, involvement of a real *of and in* the encounter. This is how the cartel produces an analyzing place: either whirlwind or glue, whirlwind or no launching of the school... *Pas de D'écolage [no Schoolness]*... In this sense, the cartel is the condition of the School.

The question of the cartel, the nature of a link suited to the paradoxical experience of analysis, which is not without a “saying”, is similar to that of a School, the School, since it is not made for the purpose of associating in a group. School is *societas*, of course, which requires *affectio*, as we well know: some people *ad-sociant*, but it is “no country for associates”, to recall a film... No country for *socii*, for tag-alongs²⁶, or latecomers. School is not for *followers*... of a leader, an order, a hierarchy, even a “good” purpose: if the School structurally goes through hierarchy – and its “management of meaning” – through the instability and contingency of the *gradus*, in other words if it is *scholé*²⁷: if it accepts a period of cessation, of a *dis-courir* [dis-coursing], place of a dis-course, place which *is* discourse. In this sense, wouldn't our institutional texts themselves be like “cartels”, like road signs – constantly updated and public – of the experience in progress,

²⁴ J. Lacan, “Proposition du 9 octobre 1967 sur le psychanalyste de l'École “ (1967), *Autres écrits, op. cit.*, p. 245. F. Boisdon, *À l'École des cartels, politique du cartel?* Prélude à la Journée d'École de l'EPFCL, Paris, July 14, 2019.

²⁵ J. Lacan, *Le Séminaire XXVII, Dissolution*, lesson of March 18, 1980, “D'écolage”: “And so it is necessary to create a whirlwind that will be favorable for you. That, or else glue, guaranteed [...] Hierarchy only supports itself by managing meaning. ... *It is on the whirlwind that I count. And, I must say, on the resources of doctrine accumulated in my teaching*”.

²⁶ Associated comes from *socius*, an etymological derivation of SAK, to follow.

²⁷ From the Greek *scholé*: leisure, repose, ease. To talk during a time free from material concerns, and thus a time for scientific and intellectual exchange.

and its impasses. To start with the *Charter*, in its echoing of *cartel*, the writing of that which orders our paradoxical *cum vivere*, our living together with others: what makes *civitas*²⁸, of course, but “unlike others, it targets the desire for knowledge, which we perhaps have in *common*, but which does not make us *into a one...*, for it remains irreducibly singular, making us rather into “grains of sand”. (Which poses the problem of what is – in the analytic space – *démo* or even *iso-crazy*²⁹. What democracy can continue to operate with an unprecedented “politics of singularity”?)

So then School “politics” as “cartellizing politics”, a possible alternative to a generalized hypnotic suggestion? It is no accident that Freud takes up the theme of suggestion at two topical moments in his journey: 1914 and 1921, when the question becomes pressing, the unavoidable failure, in the clinic of the subject (Wolfman), and in the clinic of association (rupture with Jung). Crisis therefore³⁰, it is to confront these two moments of crisis in his School, foundation (1964) and dissolution (1980) – interrogating the words linking – unlinking and their relationship³¹ – that even Lacan tries and tries again to enact something surprising which – in much earlier times, immediately after the war – he had found to be an antidote to a link that literally came *from the army*.

The sky over London, which still bears the traces of the wake produced by the Luftwaffe, seems indeed to have been favorable to this invention³². One is struck by the fresh and profound way in which Lacan is as if awakened by the Bionian discovery of the small group, the unexpected fervor of desire that animates it and manages to touch this debris of the army, these *dullards* – Lacan greatly emphasizes this term – a little rebellious, a little crazy, cared for by Bion and Rickman³³. And could they not be called “dupes”? Owlets, surprisingly available in their own

²⁸ This is not the place to address the differences – to Rome – between *urbs* and *civitas*. For the latter, the accent is on the inclusive aspect as well as at the social and juridical level, given that the Greek *polis*, which seems to contain – by slightly forcing the etymology – the same root as *poly*s (“many”) to indicate the ensemble of citizens as unified “multiplicity” (*pollo*), community which inhabits the shared space (*cf. Le sel de l'exil*, prelude to the Journées européennes 2019). In order for there to be a city, the essential elements are indeed the existence of a *community*, a *set of laws* which regulate coexistence and a rigorously planned *space*.

²⁹ *Cf. N. Bellanca, Isocrazia, Le istituzioni dell'uguaglianza*, Castelvechi, 2016. *Democrazia*: (gr. δημοκρατία, de δῆμος “popolo” et κρατέω “e domine”): “Democracy in Greece is the sovereignty accorded to those who are part of the δῆμος. The sovereignty of the State belongs to the totality of its citizens, whether born or became citizens, independently of their birth or wealth. As it is necessary in principle that everyone has an equal right to vote in a democracy, the majority is sovereign, and therefore, where there is no way to moderate things, the inferior class, which is the most numerous, easily becomes synonymous with *démo*, the crowd, to which is opposed the few who are richer or who excel. In the most ancient times, such governments did not have the name democracy, but they were spoken of as πλῆθος ἄρχον. The fundamental principles here are liberty, equality before the law, equality of power, and freedom of expression. Liberty is the necessary condition and the purpose of democracy; equality of power and freedom of expression, variously understood according to the times, are the means by which a democratic government is put in place”. http://www.treccani.it/enciclopedia/democrazia_%28Enciclopedia-Italiana%29/

³⁰ These are precisely the themes found in 1914, in *The Wolfman, On the History of the Psycho-Analytic Movement*, and in *Remembering, Repeating, and Working-Through*, then in 1921 in the *Metapsychology*. As I have emphasized, Freud’s insistent critique of the suggestive dimension is notable during these watershed moments of theoretical and political change. The break with Jung and the understanding of the clinical act of transference as repetition are doubled in the interrogation of the master and the perspective of another possibility for the links that psychoanalysis can trigger. What allows for a solution different from Church and Army, names of the One? An adequate modality of linking, supportive of the singular-separative that analysis reveals and engages.

³¹ Crucial question in our politics of “common markets”, caught between migrations and confinements. In the shift between *limen* and *limes* – which Massimo Cacciari recalls – “we are obliged to decide whether the frontier is a *limen* or a *limes*, a threshold or a barrier, a place where one finds refuge or a place where the gaze, envy and desire, move in”.

³² J. Lacan, “La psychiatrie anglaise et la guerre” (1945), *Autres écrits, op.cit.*, p.101-120.

³³ Laggards in their education, ravaged by the feeling of their inferiority, maladapted and easily delinquent, not so much due to lack of understanding as from impulses of a compensatory nature, hence prone to depressive or anxious states, confusion under the assault of emotions or commotions in the line of fire, natural drivers of all

way to make use of the unconscious... Stupid in their existence, stupefied perhaps or capable of letting themselves be stupefied by their ex-sistence. The small group which is proposed to them does not aim to rectify their “*dullness*”, but unexpectedly arouses desire there, *via* the particular... It is on this term, *dullard*, untranslatable, that Lacan insists, by also pointing out the social risk of segregation, which the a-hierarchical treatment of the small group can counter, centered as it can be on what can arise as the invention of the subject himself.

Why does Lacan insist on this term *dullard*? The Germanic root of the term connects it, by successive passages, to the old German *toll*, which broadens its semantic field and opens up to the idea of extraordinary, fantastic, to what makes wonder: the *dullard* in short lets himself be surprised. Thus from *stupid* to *stupefied*...

This text seems to be traversed by the fervor of a “political” opening that is found again, following the dark Nazi experience, in a London cleansing itself of debris, of vertical and sharp gaps – Lacan remarks it – rather than of scattered ruins, and we can even find in the text an allusion to permutation, what will ultimately animate his whirlwind of cartels, as resource of a desire in action. Thus, in the invention produced by this sort of forced menu of care, offered to these marginalized subjects, a panorama more true and more varied, more suited to the “*varité*” of subjects at stake. “*Verité*” (truth) is also the word which, in any case, concludes the text. Lacan is impressed, he describes this to us.

But this open to the sky London story, rather magical, leads to another anecdote, equally caught up in the imaginary of opening-closing. I am talking about “logical time”... which is from the same year, 1945. And which states the same requirement for a horizon of “exit”, which shows in acts that “the collective is nothing but the subject of the individual³⁴”. It is the same test of a link that is conducive to the act. From the serene functioning across the Channel, those folks at work in debates and questions (which will redeem the laziness of *dullards* for civilian life), to the grayness of the prison and its malicious director, the landscape is reversed, but isn't the question the same? How does one decide on an exit step if not precisely and paradoxically because of this something that knots the three prisoners of the fable, but only at the moment when they *grasp themselves* as separable, by virtue of being caught in the contingency of this knot: paradox of a decision which- itself -constitutes plus one, fourth, real of the knot which makes act, logical step of exit, their way of “making³⁵” the knot.

They “grasp themselves”: this is the contingency of a new, non-deducible knowledge event, which concerns them as an *ensemble* but surprises them singularly, a non-specular-identificatory instant of awakening, the opposite of which would be the ruin of all three.

Thus, with the cartel, new link, *décoller/d'écoler* (launching School/making School), *s(e)-cartelliser, ex-cartelliser*, exiting group and/or institutional suggestion – which always menaces from the shadows – by way of a “never before heard of³⁶” social link, yet which doesn't guarantee against the fact that this novelty may remain hidden unless actively renewed. Hence the advantages, the

forms of mental contagion, these subjects affected by too great a deficit must be isolated as *dullards*, [...] the French equivalent is not the term retardation, but rather the term dense. Another way to say it would be, in colloquial language, *feeble-minded* [...]” *Ibid.*, p. 105.

³⁴ J. Lacan, “Le temps logique et l’assertion de certitude anticipée. Un nouveau sophisme” (1945), *Écrits*, Paris, Seuil, 1966, p. 213, n. 6

³⁵ J. Lacan, *Le Séminaire*, livre XXIII, *Le sinthome* (1975-1976), Paris, Seuil, 2005, p. 140.

³⁶ J. Lacan, “D’écolage” (March 11, 1980), *Le Séminaire XXVII, Dissolution* (1979-1980), *op. cit.* Here is the passage: “It is Freud’s fault for having left analysts without recourse, with no other need than to unionize. As for myself, I tried to inspire them with another desire, that of ex-sister. There I succeeded. The precautions that contort the return to a rut are the mark of that. This is not true for everyone, since there are enough to follow my path-making, to sustain themselves on a social link never seen until now”.

“resource” of the *whirlwind* as an *anti-segregative, anti-repression, inclusive-of-a-hole* organization, the hole excavated by the whirlwind, *to actualize*, in act, the effects of the Lacanian teaching as authentically “political” effects, which have an impact on the civil link, on the *polis*, contributing what is ours, allowing us “to inspire with another desire, that of *ex-sisting*³⁷” – “different from that of everyone” – a reinvention of psychoanalysis, today.

Translated by Devra Simiu

FOR THE SCHOOL OF THE PASSING A: THE PLACE OF THE CARTEL

Marie-Annick Le Port Gobert
Rennes, France

Let's start from this logic: the psychoanalytic institution and the School of psychoanalysis are distinct. The institution supports the School: in the sense of sustaining it, raising it, caring for it, aiding its creation. It must also support its antinomy with the School, operating as a group, not of psychoanalysts, but of analysands often hooked to the lure of the sexual relation, and not wishing to move too far from the discourse of the master. This is a matter of structure.

It is when, one by one, One lends itself to the analytic discourse that this One creates the School. It is distinguished by its exit from a discourse, in order to make heard what falls within the analytic discourse. Logic says here that there is no School of psychoanalysis without the institution. This One puts out its paw, its line, its trace, even its symptom in order to make its School. This is why it seems that the instances of a particular School are attached to the signifiers and the style of the institution that contribute to its creation, in its contemporary state. In my opinion, it is impossible to make the Pass in a School other than the one on which the institution to which we belong depends.

In our School, and for more than 20 years, the institution of the Forums of the Lacanian Field has chosen to support the procedure of the Pass and its cartels through its International College of the Guarantee (ICG), in order to gather knowledge, if there is any, about the desire of the analyst. This question, moreover, is the only one that Lacan posed in his “Proposition of October 9, 1967”. To be a School, the International College of the Guarantee devotes itself entirely to this question of the desire of the analyst, to collect what is heard, and to name or not the analyst of the School (AS).

Staying in this spirit of creating a School, I would like to offer a proposition:

Under the aegis of this ICG, it ought to be possible to collect testimonies of the moments of passage of analysands, authorising them to want to say what is entailed in passing to the analytic discourse, in the different circumstances of their journey as analysands, either in their treatment or in their lives. Of those moments that constituted an act for them, situating them for a time a little other to themselves.

This would require another type of cartel that would not be “of the Pass” in order to name ASs and centered on the search for the analyst's desire, but a cartel of the “passage”, i.e. a workplace on the question of the passage from one discourse to another.

³⁷ *Ibid.*

Here are some examples of possible situations:

- When an analysand asks to join the School as a member, or to join the Forums, what has happened for him?
- When a cartel comes to an end, a cartelisand wants to testify to an acquired knowledge, and to the modalities of the passage from his question to new knowledge, or to a new interrogation?
- When in the treatment, a passage takes place (the fall of an identification, or any other event which becomes an advent of the real in a journey). So testifying to the passes in a treatment and not only the last pass in the treatment.
- When an analysand, who has for the first time exposed his work to others, wishes to say something about this passage which is so important in his changed relation to others and to the School: how does this make him different in his relation to psychoanalysis?
- When an analysand has been a passant in the procedure but has not been named, and wants to say something about this passage, whose institution does not ask him a priori the details, to testify about it? (some have done that, but in a restricted group, not as a work of the School).
- And what about the entry into analysis?
- What about the passage from the symptom at entry to the analytic symptom in the treatment?
- What do we understand by the knotting of the transference in the experience of young analysands?

There are probably other circumstances in which an analysand, in order to ‘make’ the School, will want to credit his saying to the analytic discourse. There would probably not be all that many who would like to testify, but their passage transmitted an entity of the School will constitute, just like the speaking of the ASs in the School, a collection of valuable work for the advancement of psychoanalysis.

The time of a passage, its cause, its effect and its remainder, are they not what structure the fundamentals of psychoanalysis, namely the act and the discourse?

Concretely, it would be enough to begin the experiment by having one or more cartels entitled “passage”, complementing the cartels of the Pass, that the ICG would propose to take responsibility for organizing. One can imagine a “passage” cartel per pole for example, for more practical modalities. This mechanism would allow the analytic youth (I mean young people who have entered into analysis), to know what an analytic treatment is, in their moment of switching from one discourse to another.

There is no passage without an act, and no act without a subject who is absent from being. In this logic, an analysand can only make a reading of his act with others, make others understand what has produced for him a change of position in relation to his cause, the object *a*. We keep saying with Lacan that a new social link is the consequence of the analytic discourse. But what does the analysand’s experience say about this issue today? What will left of it for the social link in our community?

If we give credit to what Lacan says in *Encore* (a phrase we cite at will...), namely that “at every passage from one discourse to another, there is always some emergence of the analytic discourse¹”, then would it not be relevant to listen to those who venture to put forward what is effective? It is not enough to cite Lacan in the text (what does this “some emergence” consist of?), but to try to transmit through the experience what this passage consists of. Because there

¹ J. Lacan, *Le Séminaire*, livre XX, *Encore*, Paris, Seuil, 1975, p. 20 in English translation *Sem. XX*, p. 16.

is a contradiction in appearance between the fact that the act of the analyst is without discourse, and the discourse that is considered analytic. The School of psychoanalysis deserves to receive from analysands, on this point of passage from the act to the discourse, a testimony ‘that makes’ a School.

Hence, a cartel, set up in its procedure in the same way as that of the Pass, would offer to do the work of seeing how, through experience, and not theoretically, we can identify the encounter of a subject with the object cause that leads him to desire, even a glimpse of it, and even without knowing what touches the real of this object. The simple observation of the loss of jouissance in order to pass to an act which will found a new order, and which can be written for a School – isn’t this the substance of what psychoanalysis has to voice?

The institution might be reluctant to propose one more mechanism, and therefore additional work for the ICG. The School will only be strengthened by it, and the analysands who will commit to it, while probably being as few as the passants, will be the transmitters of a knowledge in the same way as the future AS nominees.

It is well known that if the ‘plus’ of the work transference aims at the real and touches on jouissance, there will be no reason [*raison*] to do this work, but it will have resonance [*réson*] with psychoanalysis, that is, for the purpose of transmitting not what we know, but what is impossible to know, from what can only be heard. And perhaps to propose as well that it is **not** only the interpretation that can transform the subject of the unconscious, and perhaps too to give back to the real of the body *its letters* of Lacanian nobility.

These “passage” cartels would be as ephemeral as the testimonies, reacting to the lightning and the haste of the saying, they would be caught in the same turmoil as those of the Pass, at the work of the factory the School, and would come to touch on a possible School *not all* [*pas toute*]. They would comply with the time of the unconscious of the analysands of the School.

These cartels would be set up by the same process as those of the Pass, through open applications (maybe by increasing the number) and a vote in the GA.

What interests us here, fundamentally, is a knowledge about the remainder, when a subject has gone through the Lacanian small *a*, in order to change discourse. The remainder that is the AS would be equivalent to the remainder collected by the “passage” cartels, where the analysands have become, for a short period of time, without names ... which means, on the path of the desire of the analyst.

Translated by Elio Gharis
Revised by Deborah McIntyre

WHAT FOUNDS THE CARTEL ON THE FOUNDING TEXTS?

Anna Wojakowska-Skiba
Warsaw, Poland

It has been twelve years since, during a supposedly Lacanian analysis, I settled down as an analyst knowing that the psychoanalyst does not authorize otherwise but by herself¹. Since then, my knowledge has enriched thanks to the teaching of members of SPFLF-France, the second part of my analysis and to the work of the cartel on the founding texts of the School.

The cartel began five years after the founding of the Forum, which bore in its name our membership in the IF and our connection with the School. Five of us got together, including a “plus one” who had no more experience than others in regards to this charge. We adapted to the instructions of “The Act of foundation”² at the time of the ignorance of the pioneers. We were just more than fifteen; less than half of whom were analysts. Some had just started the second part of their analysis in France. Some had participated in international meetings. There was no member of the School, no one with a pass experience. For the most part, the difference between the Forum and the School was opaque.

A Lacanian cartel is a challenge for a small group; the challenge coming from the necessity to adapt the principles set out in “The Founding Act”, namely to support collective work to achieve individual products and not allow anyone to be a leader to mount in rank.

As Lacan explains in *RSI*, the cartel is based on a group identification. But, unlike the Freudian crowd, it is an identification with a specific point. This point is “the heart of each Borromean knot” where the desire is located which gives a possibility of such an identification. It is the desire of the hysteric and at this point the object *a* lacks and therefore makes a hole³ in the knowledge. This lack causes the desire to know, even if, for each member of the cartel, this hole in the knowledge is placed elsewhere.

Our cartel worked on the reading of three founding texts at the same time as on their translation into Polish: “The founding act”, “Proposal of 9 October 1967 on the psychoanalyst of the School” and “The Italian note”. The knowledge acquired through this work has been broadly spread due to the organization of meetings open to the public with members of the Forum and teachers of the SPFLF-France.

During this work, another member of the cartel and I applied for our admission as member of the School and were accepted. This had imaginary effects on the group and its dynamic. On the one hand positive, because the distance between the Forum and the School has been reduced and admission to the School has become imaginable. On the other hand negative, because the distance between similar ones has grown larger: what do these two know more? This raised the question of the two. And it is not for nothing that Lacan stated in *RSI*: “No two, at least three”.

All of this, as well as the fact that we did not follow Lacan’s advice on the maximum duration of the cartel, led us to experience of a glue in the cartel and a crisis in the Forum.

¹ J. Lacan, “Proposal of October 9, 1967 on the psychoanalyst of the School”, collected writings, the *Autres écrits*, Seuil, Paris, 2001 and J. Lacan, “The Italian note”, collected writings, the *Autres écrits, op. cit.*; the latter being translated into English by Susan Schwartz.

² J. Lacan, “Act of foundation June 21, 1964”, collected writings, the *Autres écrits, op. cit.*

³ J. Lacan, “The Seminar, RSI”, unpublished, lecture of April 15, 1975.

The group became divided into two poles that orbited around two different opinions on a professional initiative of one of the members. Some have understood it as going against the Forum. Each pole had its own transferential “plus one”. Internal discussions took place. But one day, one of these poles decided to appeal to the transferential “plus ones” outside the group. A duel? - one can ask by referring to one of the four meanings of the word cartel in CNTRL⁴.

The transferential “plus ones”, as described by Colette Soler, are “invested with the prestige of the subject supposed to know”. Around them are created subgroups whose members share the same love of the transference⁵, because we love the one to whom we attribute the knowledge regarding our unconscious. The object of this love, it seems to me, may be an other as an analyst, as a member of the School, or even as a woman. Each time it refers to a supposed supplementary knowledge.

This call for transferential “plus ones” was issued without other members of the Forum knowing, but still in demand for an answer. Except that, as Lacan says in *Subversion of the subject*, “there is no Other of the Other⁶”. Therefore this answer came in the form of an analytical interpretation, without deciding on the question. The call went back to the senders and the problem to the Forum.

The question that arises is: why this situation, overwhelming for the group and disastrous for relations between people, did not cause a split? Work continues, and in forms that attract new people and institutions, including academics. In addition, after the end of work on the third founding text and the closing of the cartel, we have translated and studied “The Italian note” alias “The letter to Italians⁷” and recently, with David Bernard, we have worked on the question of the experience of the pass, with more and more participants. A link effect at the Forum and a transfer to the School has therefore appeared.

How was this exit from the crisis, to answer Albert Nguyễn’s question from his prelude, been possible? I think that beyond the effects of analysis in most of the protagonists, it is the effect of the cartel. Here are my arguments.

The cartel, like the School, was for Lacan an organ intervening on this spontaneous transfer which generates internal fragmentation in the analytic groups. But how does it intervene? It seems to me that what operates there is the object *a*, and that in two ways. On the one hand by the fall, even momentary, of the subject supposed to know of these transferential “plus ones”, because if they are in the cartel, their knowledge must be holed, lacking. On the other hand, by the participation in the cartel of those who share the same love of transference; the fact that they assume a position of “You can know” can reduce the imaginary distance between the “transferential ones” and the loving ones. And this acquired knowledge has multiplied through meetings open to others.

Following the work of the cartel on the founding texts, our group took some consistence and began to work for a common purpose, thus facilitating the answer to the questions that were asked to those who wished to break with the antagonists of the opposite pole. But did Lacan not say in *RSI* that when human beings do not identify with a group, they are lost?

The cartel on the founding texts is a working modality that teaches cartel members, those who undergo psychoanalysis and those who are interested in it that the School is there for “guaranteeing that an analyst has been formed by it” as Lacan says in his “Proposal of October 9, 1967” and, as he adds in 1974, that the analyst “is authorized by himself but also by some

⁴ National Center for Textile and Lexical Resources <https://www.cnrtl.fr/definition/cartel>

⁵ C. Soler, “School cartel”, Monthly, n. 25, May 2007, p. 41.

⁶ J. Lacan, “The subversion of the subject and dialectic of desire”, collected writings, the *Écrits*, Paris, Seuil, 1966.

⁷ J. Lacan, “The Italian note”, collected writings, the *Autres écrits, op. cit.*; translated into English by Susan Schwartz.

others⁸”. This function of the cartel contributes to what happens in the analyst’s cabinet, to the experience of his own unconscious, that is, to psychoanalysis in intention.

But the cartel is also an instrument of cohesion of the group despite the crises. This function contributes to psychoanalysis in extension, and thus to psychoanalysis in the institution that faces the world. Following the meetings organized around the founding texts, a new signifier entered into the discourse. Here are the words of my patient who participated in these meetings: “I dreamed that my colleague is making a pass in Paris”. It can be deduced that some knowledge about the School has thus settled. Without this knowledge, there is no possible future for psychoanalysis in intention, and without it psychoanalysis is doomed to extinction.

Between psychoanalysis in intention and psychoanalysis in extension, there is a gap. It is a gap between the particular and the universal, the individual and the collective, but it is the connection between the one and the other that makes the guarantee of the School effective.

According to Lacan, in the cartel built on the basis of the Borromean knot, everyone must imagine himself responsible for the group but “effectively and not just imaginarily⁹”. It seems to me that this effect can be transferred from the cartel to a sub-group of members in the Forum which consists of the most active people, who make the foundations of work there. Once the decision of each member of these sub-groups was to stay, it has had the effect of maintaining the cohesion of the Forum. In this context, the rupture of the bond by one person does not involve the dissolution of all the rest.

The three registers that build the knot, as Lacan says in “The Triumph of Religion”¹⁰, a month before *RSI*, are three “small ropes” that allow to stay on the water. Apparently, despite the swell.

THE INTER-FORUM AND INTER-NATIONAL CARTEL IN ITS NODAL FUNCTION OF PUTTING TO THE TEST THE SOCIAL BOND IN THE SCHOOL OF THE IF

Celeste Soranna
Rome, Italy

We know that the 14th of July is an important date for Paris, because it is one of the historical culminating events of the French Revolution. For the Bastille was the symbol of the Ancien Régime. But the storming of the Bastille is not only of value to the French, it represents, as Giosué Carducci said in his “*Ça ira*”¹, the passage to the modern age, a new era for humanity, as Goethe would also have said. It is a revolution that makes an epistemic cut, a clean cut from the old world and its paradigms.

⁸ J. Lacan, “The Seminar, The non-dupes errent”, unpublished, lecture of 9 April 1974.

⁹ J. Lacan, intervention in the working session on: “The plus one and mathematics” of April 13, 1975 during the “Journées des cartels of the Freudian School of Paris, House of Chemistry”, published in the *Letters of the Freudian School*, 1976, no. 18, p. 248-259.

¹⁰ J. Lacan, “The triumph of religion” text of the press conference preceding the VII Congress of the Freudian School of Paris (EFP), 29.10.1974, edited by Seuil, Paris, 2004.

¹ Stefania Baragetti, *Carducci e la Rivoluzione, I sonetti di Ça ira*, Roma, Gangemi Editore, 2009.

The term “revolution” evokes another revolution that is much more important and not only for the history of psychoanalysis, that of the invention of the unconscious by Freud, which Lacan in his Return to Freud calls the “Copernican revolution”. It is under the aegis of the signifier “revolution” that I would like to put some questions about the cartel and the School. It concerns the revolution that follows, or better said, that is renewed each time in the offer of the analytic discourse.

The psychoanalytic discourse is the School’s paradigm for the cartels, although the cartel has neither the structure, nor the functioning of the psychoanalytic discourse.

Certainly the cartel gives consistency to the psychoanalytic discourse, as an “instrument”, a “basic organ”. However, the function of “basic organ”, while fundamental, does not account for the whole cause of a School.

“Which cartels for our School?” First of all, at the level of denomination, the School is the School of the IF, that is to say, of the international forums of the Lacanian field. This means that each cartel is international by definition. It’s a choice that is not only statutory, that takes into account the various linguistic zones, but a choice that is also articulated on the basis of the concept of the “social” dimension of the plurality of languages that make up the network of exchanges between the various forums and that takes into account the fact that the unconscious is not without link to language.

The signifier “inter” of the inter-national, is also present when we speak of cartel – it’s sufficient to think of inter-cartel. This makes it possible to think of the School of psychoanalysis not as a simple community, although it is in fact, assuming the principles of regulation that underlie it, but also as that which is based on what is not there, and which is not situated as a “between” [*entre*] but as an “inter”; in other words, one can share but not form a relation. And we know that the fact that something is not there does not signify that it does not exist, on the contrary.

Moreover, there is a point underlying the question “which cartels?” which resonates as follows: how can one remain a member of the School - from which can arise the desire to go on - beyond the idiosyncrasies of each forum’s history?

In other words, how can one bring back to an epistemic level what remains constrained in the search for relation within the School, when Lacan warns us: there is no relation? I believe that this also applies to the School, we must go beyond that and not allow the object cause to become an object relation between people. This is an obstacle at all levels.

That’s why I chose the expression “put to the test” in the title. It’s an expression used to define the transference rather than the bond itself, but it’s one that also describes the experience of a bond that is not for everyone.

To say “which cartels for our School” also refers to the various types of cartels. It is true that there are various types of cartel, often involving a difference given by the purpose peculiar to the cartel: translation, revision, writing, reading, study. Finally, there are the cartels of the Pass that work on the demands at the heart of the School, and which, one supposes, are another thing. But whatever they may be, the cartels share the formal structure conceived by Lacan, namely that they satisfy a regulation given by the number of participants (4+1), and their aim is to reach a more or less precise goal within a given time. I think there is a difference between cartels that have an already defined object, such as translation, and cartels that seem not to objectify issues by reducing them to a given product, but that involve the production of a different kind of knowledge. As Kuhn would say about cartels that are oriented to a specific product, they operate through a “an experience of conversion²”. I like Kuhn’s expression very

² T. S. Kuhn, *La structure des révolutions scientifiques*, Flammarion

much because, although he doesn't know it, it recalls the symptomatic mechanisms of hysteria in the production of knowledge in a certain type of cartel, for which the product would be a product of conversion. In any case, the structure of the cartel refers to the possibility of a passage – from one discourse to another - while sometimes it is genuine support rather than a passage.

Another thing is that of knowing what is produced from this radical lack which is at the root of subjectivity. Lacan in *Seminar X*, in the chapter entitled “From an irreducible lack to the signifier”, enunciates a very strong formula on knowledge: “As soon as it becomes known, as soon as something comes to the knowledge of the real, there is something lost, and the most certain way to approach this something lost is to conceive of it as a piece of the body³”.

Thus, there is not only a meeting of bodies, whether in person or virtually. There is not only the voice, subtle body... there is also the writing, which takes shape from a loss, for each one in a different way. It makes *body* and *symptom* by implicating the name of each, sometimes with a single word, sometimes with a sentence... or an elaboration.

But the most important difference, in my opinion, between the various types of cartels, concerns the difference between formalization and act.

You can formalize or declare a cartel, but there is no cartel without act, and furthermore you cannot know or calculate the effects of an act. Here we see the affinity with the analytic discourse rather than with the hysterical discourse.

And in what way? With an impact, in turn, on the groups.

Let us take the expression according to which the cartel is the soul of the School. As Bachelard said about epistemological cuts: “[...] faced with the mystery of the real, the soul cannot make itself naive by decree⁴”. He meant that what we think we know veils what we can encounter as new knowledge. I think that there is a knowledge reserved solely for the experience of psychoanalysis strictly speaking, and that the cartel is the prototype of a way of being together socially. It's something that, since it doesn't exist, is not based on a relation and at the same time is not outside of the School. It can ex-sist as an unprecedented formula for a social dimension, a bond not for everyone⁵, based on an ethical option.

The making of a cartel is not a theoretical experience, nor a simple cultural exchange, because cultural exchange does not touch the real. What real can we talk about in this case? In fact, every belonging to a group is marked by a jouissance. Sometimes these “belongings” are very hard to bear, sometimes they present traits of masochistic perversion. Moreover, where identification reigns, there reigns at the same time rivalry and the imaginary of belonging, which often end up setting each against the other. These are group processes to the detriment of the logical necessity of difference. All of this impedes the activation of another cause.

In assuming the cartel as bond, as a function of the bond in the School, we can see the analytic effects of the work of the cartel, but within the limits that the function itself imposes, from the perspective of making a link beyond identification with the group one belongs to. This is not in praise of not-belonging⁶, not at all, because what is at stake in the cartel, what makes for

³ J. Lacan, *Le Séminaire, livre X, L'angoisse*, séance du 30 janvier 1963, www.Staferla.fr, p. 75.

⁴ G. Bachelard, *La formazione dello spirito scientifico*, Roma, Raffaello Cortina, 1995, p. 55

⁵ By saying “a bond not for everyone”, I am thinking of what Colette Soler writes in her text of 12 November 2017 dedicated to the IF, and citing Lacan: “In this sense, our politics, politics *for us*”, Lacan said, ‘is our way of conceiving a certain social bond’. This bond is not without its ethics, namely a position in relation to the real”.

⁶ M. Zacchigna, *Piccolo elogio della non appartenenza: una storia istriana*, Trieste, Nonostante Edizioni, 2013

speaking, is belonging to the School, which is a different kind of belonging. It's in this way that something of the desire of the analyst in a School that truly desires analysts, that can welcome and support questions as always new, comes to be promoted.

On the basis of an experience that is still in progress, and remembering that for several years now there has been something of this, I propose that there be a place in the School, a space, to situate the afore-mentioned inter-forum cartel. Not a bulletin board or a catalogue, but a place where we can situate the possible contingency of an exchange, the possibility of putting new links to the test.

Before concluding:

Perhaps... no other “revolution” that is “other”, if not “other”, that is to say in following the vector of subversion indicated by Lacan⁷ and since yesterday... still with the wind in the sails of exile... of which we still smell the perfume ... a cut?

To conclude:

The work of a cartel – as conceived by Lacan – whose School members belong to various Forums, opens the prospect of a transference of work far beyond the identifications with its own Forum membership. In this way one can experience another desire, in a way that it carries far beyond what is called “linguistic” differences, and not only these: by aiming at the heart of this passage, which leads each member of the School to consent to writing the terms of his involvement, in his own name, for psychoanalysis.

Translation by Deborah McIntyre

THE CARTEL, AT THE RISK OF PSYCHOANALYSIS

Carole Leymarie
Paris, France

I had spontaneously written a first title which was “the cartel, taking a risk”. Then I rewrote it while keeping the term risk and adding “of psychoanalysis” to indicate the means, the goal and its implications for our School.

I shall start with this notion of risk. Risk conveys the idea of both chance and danger, and also of choice, the subject's decision to venture into an unknown.

“Impose your luck, grasp your happiness and go towards your risk. By looking at you, they'll get used to it” wrote René Char, a French poet and a Resistance fighter, quoted by some powerful men² to justify their actions, sometimes illegal. But if we consider this quotation in the context of the man he was, René Char, I intend to understand this notion of risk with reference to the notion of desire, more precisely a decided desire, regarding which I will say that he did not give up on it. He leaves high school after a mockery of his first verses by his teacher, and joins the surrealist group for several years before leaving them to regain his freedom, then during the Occupation he did not hesitate to put his life in danger by participating in the Resistance, gun in hand. Whereas Lacan did not speak about risk, although he took as much, with no gun, to support a

⁷ J. Lacan, “Subversion du sujet et dialectique du désir dans l'inconscient freudien”, *Écrits*, Paris Seuil, 1966, p. 793.

¹ R. Char, *Rougeur des matinaux*, Les Matinaux, Gallimard, Paris, 1950, p. 101-110.

² Phrase cited notably by Jean-Marie Messier, former president of Vivendi.

modality of work and the “system where [it] must come to fruition³”: the cartel and the School. In the founding “Act of 1964”, Lacan clarifies that he does not need a list of many but of “decided workers⁴” like himself.

Decided workers, what does that mean? Worker indicates what is characteristic of the analysand, he is the one at work in the analytic cure, but it is also a term specific to the unconscious, this “ideal worker⁵”.

In the cartel it is a matter of being in the position of the analysand, an analysand of psychoanalysis, as Lacan was throughout his life. One has to have a desire for this, a decided desire. A desire decided by and for psychoanalysis.

The risk in getting to work in a cartel could be of the same order as the risk of entry into analysis, that of opting for a possibly dangerous unknown; “possibly dangerous unknown” is also the most widely used argument by those who do not want to opt for it, albeit formulated in accordance with each one’s specific signifiers. However, simply entering into analysis is not enough to establish in a subject the choice to work in a cartel. That he desires to know a little more about what is at work in the cure could possibly be one of his motivations.

One starts to work in a cartel no matter what moment of treatment one is in. Logically, in the sense of the transference. one chooses to work in a cartel in the School of one’s analyst. Yet it is a step that is different from that of entering the School as a member. Lacan’s wish was that one enter the School through the cartel, however it almost never happens this way, as some have already mentioned in several places⁶. In regard to this practice which has been established, that entry into the School is not done through the cartel, should not we not educate ourselves about this? Only the 4+1 working groups listed in the “Directory of Cartels” are called cartels. If we assume that all cartels are from School, should we still call cartels every 4+1 workgroup or should we reserve this only for School members? Or should we differentiate School cartels from Forum cartels? I am raising this question, which has the defect of what we could call a segregative intent, but which could also offer the advantage of not losing sight of what it restores and this point is what I am getting at.

The cartel is the School’s “fabric”, as Sophie Henry called it in the title of her prelude to this meeting, with her extended metaphor of the “loom” which evokes the profession, the craft and, at the same time, is the weaver’s working tool. This echoes what I am trying to say regarding the cartel’s means and purpose, by and for psychoanalysis. It is through the position of analysand of psychoanalysis and for psychoanalysis to continue to be transmitted and exist that we need to work towards some One. What One? Those who are oriented by a same horizon, “a same Subject supposed to Know” said Colette Soler during the discussion of the School Seminar in May 2016⁷. This “Subject supposed to Know”: is it Lacan? If so, what would differentiate our institution from other Lacanian schools or associations? In other words, why do we not work in inter-Analytical School cartels?

I am now coming to the history of our School’s creation and the modality of functioning that has been adopted, that of permutation of persons in all of the governing bodies that constitute it. This particularity of our School was conceived as a response to what motivated its creation,

³ J. Lacan, “Acte de foundation”, *Autres écrits*, Seuil, Paris, p. 229-241.

⁴ *Ibid.*

⁵ J. Lacan, “Télévision”, *Autres écrits, op. cit.*, p. 509-545.

⁶ Cf. Interventions by Bernard Nominé and Colette Soler during the Après-midi des cartels, 2016 (texts published in the *Bulletin des cartels* n°6)

⁷ C. Soler, “Le transfert après”, *Mensuel* n. 135, octobre 2019, p. 35-41.

to counteract group effects, in the sense that the One might want to occupy the place of a Master. The One who functions as Subject supposed to Know, why not, this happens via transference, not from a One functioning as master at the level of our governing bodies.

So, to return to the cartel, there is something similar with the plus-one who holds this function for two years among three to five cartel members. My questioning has to do with what, at the end of his teaching, having allowed himself to learn from his own experience of the School, Lacan enunciates in *D'écologie*. He returns to the idea of permutation that was already present since the Foundation Act, thus it is twenty-five years later when he adds that this is “to avoid the glue effect⁸” and that “the random draw will allow the regular renewal of benchmarks⁹”.

What concerns me, and always in connection with the principle of permutation characteristic of the cartel and of our School, is that we participate very little in random draws to form new cartels. Some do, most often the new ones, a few continue to do so but as soon as we get to know and recognize each other, we tend to work more or less with the same people. Let us say that we choose each other.

In a School which was founded on the principle of institutionalizing permutation in all of its governing bodies, why have we not adopted the principle of random draws to form all cartels, which could then be said to be of School? This question leads to another, wider, it seems to me: what is it that assures us other than not being under the effects of clique?

I think I have already asked many questions. I will now conclude regarding the risk. The cartel, to take the risk of psychoanalysis, it is that of a decided desire for the one who engages in cartel work in our School of Psychoanalysis of the Forums of the Lacanian Field; and the risk for it, our School, it is that of seeing history repeat itself through the discourse effect.

Translated by Yann Gréard and Louis-Marie Tintboin
Revised by Devra Simiu

⁸ J. Lacan, “D'Écologie”, *Ornicar ?*, n. 20/21, Paris, Navarin, 1980, p. 14-16.

⁹ *Ibid.*

THIRD INTERAMERICAN STUDY DAY OF THE SCHOOL

CLINIC OF THE END OF ANALYSIS

OPENING OF THE SCHOOL'S STUDY DAY

Beatriz Maya
Medellin, Colombia

The School of the Forums of the Lacanian Field is international. It gathers psychoanalysts from many different parts of the world. It is the form which Jacques Lacan conceived so that those psychoanalysts might constitute a group better suited to an analytic discourse that takes the real into account. Every second year all the forums that participate in it meet at an International Rendez-vous, and every second year, alternating with the Rendez-vous, we have a European Convention, and the Inter-American Symposium, where we are today.

In the context of all these encounters there is a day of reflection about the School and the pillars that support it, as Lacan conceived of it with its dispositives: the cartel, clinical supervision, the pass and the analysis itself. We come back from the European Convention held last week in Paris around the theme of the cartel in all its dimensions, the cartels of the pass included. In this study day we shall hear about what concerns an entire scaffolding that sets in motion that experience that undoubtedly we can call the heart of the School, which Lacan created as the dispositive of the guarantee.

We shall listen firstly to one of the current Analysts of the School, Adriana Grosman, who through her act attempts to establish bonds between the members of the School, with the intention of passing from the horror to the knowledge without knowing [*saber sin saber*]: it is a question of continuing to roll the pass, as she puts it, without an Other who knows, so as to being able to convey that “the horror in the body, fabric of *lalangue*, the strange unknown knowledge of a passage” shows the impossible to know. She will deliver to us “a voice that gets released”.

We shall also listen today to the reflection that the passers may communicate on the experience of listening and transmission of the testimony through which they have passed, that is, the ways in which they have been touched and the consequences that it has had for each of them. Adriana Álvarez will show that the passer is put to the test and may accept the function or not, even is she has interpreted her appointment as “something orchestrated behind her back”. For Gisela Suárez it is a question of consenting to a wager that led her to the resolute act of abandoning the institution to which she had belonged for many years and betting for the School of the Forums. Ida Freitas’ paper ends with these words: “My experience with the dispositive of the pass as passer showed what ceases to be written and what does not cease not to be written in

an analysis, and therefore the impossible of a transmission, thus appealing to an ethics in the face of the real that appears there” – this, having told us earlier about the uncertainty felt in an experience in which the knowledge of the vain attempt of honouring the faithful saying of the passand is confronted by the horror.

A member of the previous International College of the Guarantee, Sandra Berta, will address the question of the concern about the place of diagnosis in the pass, leading to a reflection on the importance of the difference between singularity and particularity from the logical perspective. This will take her to assert that “there should not be a place for diagnosis (universal or particular) in the cartels of the pass” – which, according to her, does not prevent questions on “clinical types” in the cartels. She will leave this question for our debate: “Is there a littoral between *the diagnosis of the singular* and the nomination?”

A member of the current International College of the Guarantee, Ana Laura Prates, will refer to the difference between the use made of diagnosis in the analytic clinic – in which she regards it as necessary for the handling of the transference – and the unnecessary diagnosis in the experience of the pass, given the radical difference regarding the transference as, she will tell us, the pass ‘excludes the transference *qua* love addressed to knowledge. If there is transference, it is one that Lacan once called by the name of “transference of work”.

The secretariats of the pass also have something to bring to our debate, and it concerns what happens with the demands of a pass addressed to them. Elisabeth da Rocha Miranda, a member of the previous CLGAL will respond to the question: What is the function of the interview for the entry into the dispositive of the pass? She will place the function of the secretary outside a bureaucratic arrangement, as it would be a function that takes care of not confusing the interview with the pass itself. To this effect, she will pose that the secretary has the function of a hinge between the candidate and the dispositive of the pass.

Finally, the contribution of Clara Cecilia Mesa, a member of the current secretariat of the pass, will turn around this question: “How does the secretariat of the pass participate, through the treatment it dispenses to the demands addressed to it, in what would be the clinic of the end of the analysis?” She will take her answer through the path of what would be sifting a demand for the pass, understood as “passing through the deceptive nature of the demand so as to sieve the desire underlying it”.

Thus we gather all the components at play in the experience of the pass, from the passant, to the passers, the secretariats and the cartels of the pass. In this way we make the School exist before a varied audience which little by little may be able to assimilate how our functioning operates, and what the aim of the guarantee of the School is in a beyond the treatment. This is a School oriented by the teachings of Sigmund Freud and Jacques Lacan, the latter wagering to the Real as the aim.

We know that behind the experience of the pass there are the analysts who with their act promote that formation of new analysts, who in turn will multiply exponentially the possibilities of new training analyses, some of which will be tested in the testimony that will enable the cartel to decant the analyst’s desire. There are also the Analysts Members of the School, who promote that the gearwheels be set to roll with the provision of passers.

You are invited to listen and discuss what will be exposed, with the conviction that in our School all the voices are heard with the respect imposed by always taking singularity into account.

Translated by Leonardo Rodríguez

WHAT IS THE DE-CI(S)SION FOR THE PASS?

Adriana Grosman
AE, São Paulo, Brazil

Speaking to an audience has caused for me a new unfolding to my questions, identified as remains or display of an unconscious that does not stop its not stopping. This discovery, linked to the end-of-analysis experience, is enthusiastic and it provokes even more speaking, *encore*. There is a change in the direction of speech, no longer for the analyst but for a public, for a school, which bets on the singular transmission of the analytical experience of the one who finished and formalized the process, and on the work of transference.

It has never been easy to speak in public and it was a surprise to find in the new symptom of the end, in speaking, something I called being “detached” [*descolada* in Portuguese, *décollée* in French], school (*école*) being part of this, *d-écolée* [*descolada*, which in Portuguese means to be off the hook/very cool], that what is known without knowing. I have come to think of it as the possibility of bonding, after the loneliness experienced at the end. A finding of the analyst in a school where the analyst’s formation continues to enlarge the bonding, the work and interest in the unconscious, this unknown universe, which causes us to establish our trajectories.

It also revolved in this trajectory, my work, the practice, where it was possible to listen to this unconscious beyond the Other, the unconscious structured like speech, the supposition of the speaking being, which returns the reversed message; and thus listen to others, listen to the one who arrives with his sayings and certainties, and may in time come to be surprised. Since nothing happens as expected, being surprised is the best thing that can happen, including the contingency in these certain and defended sayings of a subject who seeks a treatment for his pain.

It must be said that since the experience in the pass as passer, I have been surprised with the rolling of dice, not in order to hit the pitch, but to make the pass roll. Speaking to one, who speaks to others, others who speak to others, and so the talking rolls on. The first condition being: “speak more”. The subject, *parlêtre*, lacking being, needs to speak.

It provokes speaking of this element so inconsistent and undisclosed, the content of the letter, that arrived at its destination, “without knowing”. There is no hint from the Other; the Oedipal “decipher me...”, directed to the Oracle, falls to the ground. At that moment the discovery is that there is no Other and, *encore*, there is no other that knows.

The transmission departs from there, and therefore is a mission, as any, impossible. Impossible to say, already said, contradiction always present, we do not run away from it, because the saying is behind the said, but not even then is the saying simple.

On the other hand, the call to this saying is a loud, “Say it!”

What can be heard from this saying?

I was heard, precisely, *saying* about the relationship that I had established with the gaze, when I launched a phrase that precipitated a certain knowledge, that made me silent for a moment only to advance again. Not by chance, because it was during the separation of the end (of analysis), and it included the analyst and not only the analysand as precipitately as I could see. I will return to this point.

It is important to remember that the saying implies the drive, “the drive is, in the body, the echo, of the fact that there is a saying¹”. Starting from the gaze, I transmitted, in my testimonial of the pass, a change, where at first I spoke of an immobilization represented by the photographs, *I* being seen from there, from the other's gaze, being photographed, to the point where the gaze crossed the fantasy, and saw the emptiness, the Real.

An important instant of seeing, which I called “horror”, a horror that awakens the subject, as Colette Soler says. Horror in the body, *lalangue*'s fabric, the strange not knowing knowledge of a passage.

This bump with the real happened in an opera, *The Passenger*, where I found the anguish again, through a shiver in my body, followed by a lot of emotion because it reminded me of the fear I was experiencing at that moment of the end.

Through the opera scene I am hurled to the scene of the bald women working in the concentration camps, and I see what could not be seen before, the signifier *bald* falling from its signified, the fear of being sick saying something else as well as the fear of being sick previously attached to this signified. It wanted to say something else. It pointed to an unbearable emptiness, the *unspeakable*, of the experiences of horror lived, in this case, by my grandmother, ones that mark the body, transmitted but not symbolizable, not humanizable.

I discover the impossible to say and how it makes one suffer.

It seemed “better not to know”, a repeated saying of my childhood that has always intrigued me. Few memories remained of this *unspeakable* experience of horror lived by my grandmother, Jewish and hidden as a Catholic, during the war.

One of them, when she is seated at a piano, in a house of strangers, and receives a visit of an SS colonel who approaches and haunts her, the sound of his boots, strong footsteps coming near, immobilizes her, afraid of being discovered, throwing away then, her last photos of the family. She erased everything from her memory except the sound of the approaching boots, a noise I can still hear now.

A noise, strange *ex-sistent* knowledge, which gives fear, precisely, because it reveals a look between the cracks, to the emptiness. What can be said about the emptiness? A stamped body that insists on trying to cover up the pain of this existence of being marked by the Other. Marks that the symbolic does not reach, nevertheless; it is apprehended in a psychoanalysis, it is not possible not to be wrong, or not to have been “fouled” by *lalangue*, as I said before.

This saying of *lalangue* extrapolates – goes beyond – the subject, makes him want to speak, just as he spoke before to get rid of the pain of the symptom. It seems to be another talk, a talk from an experience of the *dit-mension*² of the unconscious.

Thus, an impossible mission would be to show the emergence of the unexpected. As Lacan showed with *Symposium* “The beautiful is not, it makes itself.” It is born of penury and it demands what has no borders, the real. The beautiful is the unexpected, the hope that erupts even in unexpected places, in a conversation, in the trash. The beautiful is not born of what the letter says, but of what it does not say, it is born of the holes, the deterioration, the decomposition³”.

¹ J. Lacan, J., *Seminar XXIII, The Sinthome*, 1975-1976;

² *Dit-mension*, the function of speech and the field of language, constitutes the body as place, topos, whose topology, writing of the Borromean knot presents as RSI the entanglement around this common point, object *petit a*.

³ Plato, 427-347 a.C., *The Symposium*, translation notes and comments Donaldo Schuler. Porto Alegre, R.S: I&PM 2018. p. 171.

Having demolished the beautiful, Lacan begins a new symposium, that of transference, “which revolves around Socrates, he who pretends to know nothing more than love, says almost nothing, and this almost is essential⁴”. The Analyst is in this place of almost nothing.

Knowledge that discomforts: Lacan insisted “no teaching speaks of what psychoanalysis is, just make sure it conforms⁵”. To comfort the psychoanalyst?

How does a psychoanalyst pass to a psychoanalyst? It is not done by narrating his history, nor seeking its origin, but by deciding to separate from an Other, the Subject supposed to know, the axis that articulates the transference, and finding a void, a solitude. A voice that comes loose.

Since Plato's dialogue, we know: “no dialogue”, each one speaks alone. Which does not erase the dimension of time to the saying, the long journey from transferential love to dissolution, or liquidation of transference, for an analysis to end, to come to its end.

Later in his “Proposal”, Lacan draws attention to the futility of the term liquidation, with respect to this hole, he says “only where the transference is resolved. I only see in this, contrary to appearances, the denegation of the analyst's desire⁶”, and continues: “the transference has never been but the pivot of its own alternation⁷”. Showing the importance of the analyst's desire that points to this hole, between the two, where the transference is resolved.

So, here is the phrase that gave me so much trouble; “of the one who received the key of the world in the rift of an *impúbere* [prepubescent], the psychoanalyst no longer has to wait for a gaze, but he sees himself becoming a voice⁸”.

It is a difficult question, which I do not intend to exhaust here, but to elucidate with Albert Nguyễn⁹ who hears this question about the voice, in Lacan, as being his lesson about the analyst's desire... “it brings back to the psychoanalyst the effect of anguish in which he oscillates in his own dejection¹⁰”.

This is where the question is, a movement is produced that concerns the two of them, two partners in the analysis and why not, also in the separation.

The analyst no longer must wait for a gaze, a privileged object of the phantasm of the analysand, the phantasm that he precisely passes through and which the analyst had until then supported. But the point of becoming a voice, voice as voice of loneliness, only through where it is possible to listen to the other. The point where the analyst oscillates in his own dejection, would be the rest, residue left by the analysand himself. End of analysis¹¹.

It seemed important to me to bring together this position of the psychoanalyst as deject, to let the other go as one of the pivots of the separation, not seen before, because it emphasizes the importance of the formation of the psychoanalyst, who does not stop not listening to himself. Bringing, thereby, the question of the de-ci(s)ion of the pass in the sense of speaking to the School, to the other, linked to the solitary 'dialogue', of a non-knowledge, that bets on work, work in progress, from the bond, for the very formation of the analyst (psychoanalysis in

⁴ *Ibid*, p. 170.

⁵ J. Lacan, “Proposal of 9 October 1967 on the psychoanalyst of the School”, *Other Ecrits*, trad. Vera Ribeiro, Rio de Janeiro, J. Zahar, 2003. p. 250.

⁶ *Ibid*, p. 260.

⁷ *Idem*.

⁸ *Idem*.

⁹ A. Nguyễn, “From the *Knowing-how-to-do* to the *Knowing-how-to-say of the psychoanalyst*”, *Wunsch* n.17, International Bulletin of the School of Psychoanalysis of the Forums of the Lacanian Field, February, 2018. p. 38.

¹⁰ J. Lacan, “Proposal of 9 October 1967 on the psychoanalyst of the School”, *Other Ecrits, op. cit.*, p. 260

¹¹ A. Nguyễn, “From the *Knowing-how-to-do* to the *Knowing-how-to-say of the psychoanalyst*”, *Wunsch* n.17, *op. cit.*, p. 39.

intension), as well as an “animateur” of psychoanalysis (psychoanalysis in extension). Function of the AE.

Desire of the psychoanalyst who decides to separate oneself and, back to the beginning of the text, decides to speak to an audience to keep alive the work with the Freudian unconscious.

A separation that never ends, in this way “giving birth” to oneself, at each speech and at each listening.

The “One” is extracted at the end of an analysis. Not the “One” unifying, but on the contrary, a *one* that de-unites. Freud seemed to seek the unifying *one*, then he came to realize the disruptive dimension of that to the Society¹², it was as if he left being alone and disconcerted, all of which indicated an end to society. In fact, Lacan put an end to this society, he broke with this society and, from there, valued the one who makes the link.

Letting the patient go in full discovery, anguished, goes against the tide... that is nothing comforting.

Translated by Sheila Skitnensky Finger

Revised by Joanna Szymańska and Anna Wojakowska-Skiba

PUTTING IT TO THE TEST

Adriana Álvarez Restrepo
Medellin, Colombia

The proposal to contribute to the reflection on *The clinic of the end of analysis from the pass*, in my experience as *passer*, allows me to articulate some ideas produced in the meetings of an international cartel of which I am part, called: “After the pass”. Part of what I write comes from that work, of the contributions that I have received in those meetings of such particular accents. The proposal includes going back on our steps, clarifying something of the experience which seems, in some points, so enigmatic, seize it to the limits of our reach, so that it is not left as something fathomless. It seems that in the process of unlinking from the analysis we find ourselves linked to the School when we articulate to one another in the work together.

Going back to Freud’s metaphor, that of analysis as a Chess game¹ (Freud 1913), we can consider that between the initial and final moves this game contemplates the moment of the clinical pass: the subjective destitution. Afterwards, the end of the game will come, that Lacan calls the passage from *analyzand* to *analyst*².

In the “Proposition of the 9th of October of 67”, Lacan establishes the principle of the pass and he makes an affirmation which is sustained in his proposal of the *dispositif*: “That dense shadow that covers over the splice of which I speak here, that one in which the *analyzand* passes

¹² C. Soler, *O que faz laço?* [What makes Link?], trad. Elisabeth Saporiti, São Paulo, Escuta, 2016, p. 22.

¹ S. Freud, “Sobre la iniciación al tratamiento” [On the initiation of treatment] (1913), *Obras completas*, tomo XII, Buenos Aires, Amorrortu, 1978.

² J. Lacan, “Proposición del 9 de octubre de 1967 sobre el psicoanalista de Escuela” [Proposition of the Analyst of the School of October 9th], *Otros escritos*, Buenos Aires, Paidós, 2016.

to analyst, this is what our School can be dedicated to dissipate³”. Then those who are in this are invited to elaborate some knowledge to this regard, for this knowledge is not decanted. At the end of the transferential relationship and before a frontal encounter with the rejected, there is a being destituted as a subject, turn of the being that makes room for a new desire. In both the “Proposition of the 9th of October”, as in the “Note to the Italians”, the clinical moment of the subjective destitution appears fundamentally linked to everything that concerns the pass⁴. Part of the efficacy of the *dispositif* is supported in different moments of the destitution. Because of these structural conditions, the *dispositif* is put to the test each time.

The *passant* puts the *dispositif* to work when he risks, without guarantees, to account for what makes him want to occupy the place of the analyst and he dares to present the balance of his analysis to the School after having verified the inevitable limits of an analysis. That balance is presented in very singular traces which brings us closer to what could work for him as a support to occupy the function of the analyst. Nonetheless, the *passant* extracts the consequences of his analysis when going back over the final steps and the clinical effects of his cure. Something that is not in the order of the signifier is transmitted, like a trace which has to do with the real⁵, and the *porteur* approaches it, leaving in him its effects.

The work of the *passant* is done before and during the passing through the *dispositif* and afterwards we see him emerge in the transmissions of School spaces of the nominated ASs. In what I heard as *porteur*, I could find how a *passant* -nominated- had been able to situate that which remains outside, evicted, what works in in the subjectivity of the *passant* as an orientation, also what allows her to authorize herself to conduce others in the fundamental rule of an analysis which is free association, the singular position before the horror of knowledge that allows her not to retrieve in her listening as analyst, important turns in that cure, among other things. The *passant* takes himself as a case, not to fill it up with theory, but rather leaving the indication of the point of the hole and the point in which there is of the real.

In this bet, it is definitive that the *passant* be able to consent to making a cut, an unlinking from the remains of his analysis, and that he be able to consent to not being there. He will have to let that not-known knowledge follow its course and be submitted to a tracing which cannot be directed. This implies to be disposed in such a way that the testimony may do its itinerary in this gear of a cut and discontinuous structure that is the pass. So his testimony flows like water and the *passant* cultivates the distancing, so that he is inside and out the *dispositif* at once.

On the other hand, the *porteur* is put to the test at the time of responding to a sort of destitution in act. He would have been designated by his analyst, who has clinically read the pass moments proper to that analysis. What comes with the surprise of the call, feels like: “something has been orchestrated without your knowing”, he has been proposed for a function in which his consent is not taken into account until now and then a question returns: Are you ready to admit a function of which there is no knowledge? The call includes consenting to be destituted in the operation of the pass to operate as a sensible plate and resonance box of the *passant*. Here the possibility of de-being the pass is to have left the pass recently or to be in it.

Corresponds to the *porteur* to pass something of what the *passant* transmitted and what is found, for the nature of what passes is of the order of the untranslatable. A *porteur* lends himself to be carried away by the current without knowing where it leads, impregnating himself of the saying

³ *Ibid.*, p. 313.

⁴ C. Soler, *Comentario de la Nota italiana de Jaques* [*Lacan Commentary of the Note to the Italians by Jaques Lacan*], Asociación Foros del Campo Lacaniano, 2008.

⁵ *Ibid.*

of the *passant* and letting that operate on his unconscious. Then the testimony will be like water and the *porteur* will be there letting himself be carried away by the current. Without knowing, the *porteur* finds the mark of the desire for knowledge which makes a subject a deject of humanity, and later the cartel will have to situate it⁶.

The recourse to the formalizations that decant in an encompassing bibliography becomes an obstacle for the *porteur* in their capacity to let themselves be surprised by the effects of the experience on themselves and lessens the value of the dispositif in its aim of being right there, in it that something may be illuminated.

On the other hand, the cartel proofs or verifies the function of the desire of the analyst, the recognition of the mark of the experience done of the analysis of which there is no knowledge. The cartel as is constituted, it is destituted of a knowledge regarding the pass, for on this mark they will know to recognize there is no knowledge, its a mark that comes from the real, and will be verified on the side of the affect, or in short, on the side of something that does not come from the signifier⁷. This aspect remains for me quite obscure still, perhaps the members of a cartel may have much to say on this.

Lastly, the tendency to standardize can be understood as a defense of the cartel before the destitution, for what makes the scene is a destituted saying which the dispositif demands. “A saying” that passes, a new saying that is confused, a defect of the saying with effects of transmission.

In these conditions the test of the pass happens, inviting the *porteur* to approach the pass of those who have fallen from the illusion that everything would be given in the relation analyst-analyst to access knowledge, who have fallen also from the fallacy of supposing a subject to knowledge⁸, from thinking that there is Other that can attend to their demand of the Sovereign good and who do with all this cause so others can be analyzed.

Translated by Gabriela Zorzutti

TO BE ONE STEP BEHIND THE PASSAND

Gisela Suárez Sepúlveda
Medellín, Colombia

Around 20 months ago, I was surprised by a call; at the other end of the line, a voice with a foreign accent informed me of the draw for passers: you have been chosen, do you agree to be a passer? The call provoked in me a state of perplexity, confusion, curiosity, that is, a range of emotions. Only at that moment did I realize that I was at another stage of my analysis, and that hesitation was invading me at the moment of assuming my role in the mechanism of the School of the Forums of the Lacanian Field.

This disconcerting subjective state receded when questions appeared such as: where am I in my analysis? Can I take up this place even though I have no link with this School? Can I have this

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

experience of the School? What it evoked in me was a memory from some years ago at a time when I was getting closer to psychoanalysis. I was taking part in an activity of the School on the Cartel – the Cartel of the Pass. As I was listening to people speak of the Pass, I said to my friend on my right, “I don’t think I’ll be going through that experience, it’s for others”, I saw it as something out of reach!

And today I find myself here, facing you, in a city that is not my own, in order to try and say something about a unique experience, clinical and subjective, which marked a decisive moment in my relation to psychoanalysis.

I’m going to describe two aspects of the experience.

First aspect: a pleasant surprise

I was surprised by my analyst, the only person who could make this designation. I was not expecting it, and I replied “yes”, after asking him if I could take up that place given I was not a member of the Forums; his response was: why not!

At that moment I was confronted with a gap in knowledge, I had not imagined this position of passer, because I thought I was not prepared for it. A few days later I remembered a phrase which had seemed enigmatic that I had read in *Seminar 11*: “the subject who is called, it is only he who can be chosen”¹ How to answer for this position of passer? This is another question that came to my mind then and that I hope to give an account of here.

“For Lacan the passer is like the candidate who has not finished his thesis, but who is working on it”². Having been in the position of passer helped me discover the Pass, accept that moment, and allowed me to hear a testimony before the cartel of the Pass since they do not hear it directly but via the passers. Transmitting the testimony I heard was for me a great responsibility.

Second aspect: accepting the wager

Continuing to follow this model of the student, I accepted the assignment on the basis of a certain confidence in my analytic process and the wager that my analyst had made, because there is no standard, protocol or model to follow. It was a position that I began to occupy from the moment I said “Yes” despite the uncertainty I mentioned earlier, which began to dissipate in the meeting with the passand and the jury of the Pass.

Is it a blind encounter? I venture to say that no, “one goes in with some reference points”, despite being an encounter between two strangers. It is a test of the mechanism of the Pass, which then gives way to a spontaneous confidence induced by the transference to psychoanalysis, involving listening, the gaze and the voice. This happened first with the passand and then with the cartel, to whom I transmitted the testimony.

I had the opportunity to meet with the passand on two occasions. During these meetings a certain tension was present, but it was not an obstacle; I was eager to hear his experience of analysis and I realised that these sayings were no longer subject to the demand of the Other.

¹ J. Lacan, *El seminario*, libro 11, *Los cuatro conceptos fundamentales del psicoanálisis* [The Four Fundamental Concepts of Psychoanalysis], Buenos Aires, Paidós, 1987, p. 55.

² J.-A. Miller, *Introducción a la clínica lacaniana*, [Introduction to the Lacanian Clinic], Gredos, 2017, p. 258-266.

Lacan put the passers between the passand and the jury of the School, and he says that the passers “are the pass”. Something of the Pass resonated in me so that I could reach the jury; the experience of analysis is put to the test in receiving the story of the tragic history of the passand, and letting flow what must pass of the reality of the passand: the symptomatic modes, how he was able to elaborate them, and what his path to hystorisation was.

It is a logical time which is seized in flight, and which has nothing to do with the accumulation of theoretical knowledge; it is not just a matter of being a secretary who delivers some notes to a jury, a full availability is required to be able to interact with the passand and with the jury.

Towards a work of the School

It is a wager in which the passer, the analyst, the passand, the members of the cartel, the secretariat and the School’s mechanism of the Pass are involved - which makes it alive!

It is an active place, unique, based on the singularity of each passer who appears when it is least expected.

The designation of passer touches on one’s own analysis, the end and the exit which have not yet come. The passer finds himself behind the passand, the passand goes before. “It is exciting for the passer to see what will be the ‘next step’. And that he can witness what happens if it is truly a matter of a ‘next step’³”. Through these encounters, the School allows us to see that the designation of passer is not a fixed place, it is transitory and it is possible to experience it.

This experience brought me closer to a School of work whose door was half-open and you have to finish opening it in order to enter. To be able to go through it, it was necessary to make the decision to leave another place where I had been for many years, engaged in resolute work which has come to an end.

Through this encounter, I felt called with a desire to bring my grain of sand to a work of the School, a School that is only possible on condition of being barred.

To finish, I would like to share the following comment of Jacques Lacan: “when we are faced with something impossible, there is only one way: to do it. The impossible must be done, we must not promise it, of course there is a requirement: not to back down in the face of the impossible desire that inhabits us⁴”.

Translated by Michel Molina

Revised by Deborah McIntyre

FROM THE POSSIBLE OF TESTIMONY TO THE IMPOSSIBLE OF TRANSMISSION

Ida Freitas
Salvador, Brazil

It was during the work in the secretariat of the pass, already immersed in the issues of the demands of the passands to the device of the pass, that I got surprised at the indication of my name as passer, an overlapping that became necessary in light of the moment of pass. How to

³ *Ibid.*, p. 260.

⁴ O. Castelleros, *Las 85 mejores frases de Jacques Lacan*. Obtenido en <https://www>. Frases y reflexiones.

equate the logical time of the unconscious with the chronological one of the secretariat? And I move away, from that on, from the interviews and discussions of the candidates for the pass, which used to interest me so much for allowing a first more direct approximation to this device, and I include myself in the list of passers, list I was also responsible for.

I participated in two passes over this period, absolutely different experiences that made the demonstration that “there is a real in the formation of the analyst” if we consider that working as a passer directly touches this formation, insofar as it might drastically affect the analysis - it was like that in my case -, especially its final moment, for making interrogate conceptions built by experience and learned by study, about the end of an analysis.

The possible of testimony

“I leave it available for those who risk to testify in the best possible way about the lying truth¹”. Here I reserve the expression testimony to the passand.

Testify what?

About a story, about this *histoery* treated in one or more analyzes, which tells about the relationship of each one with their unconscious, about the crucial points of this experience, its effects, affections, about what was possible to transform, to cross in the field of the ideals, of the identifications, how each one found their around their master significant, their marks, their traumas, in short, their ex-sistence.

Testifying to the passer produces a plot, a narrative. A story cut out of this ex-sistence, which is told with certain chronology, ordering and meaning, with elements the passand deems essential, like the main dreams that stood out because of a revealing effect of the unconscious language, or because of deconstructing some meaning, or even because of interpreting a certain position of jouissance. Each one in their style seeks to demonstrate beginning, middle and end of their analytical experience with more or less formalization of their own case.

Approaching the essential of the transferential story, some interpretations with effects of turning point, falling, detachment are put in evidence confirming the analytical bond and the work of transference in progress until its end with the testified unbinding.

This decantation leads and is led to the circumscription of the end of the analysis and its implications, in terms of separation from the Other, change of jouissance, crossing of the fantasy, emptying of the demand, falling of the subject supposed to know, and a know-to-do, find our way around what remains of the analytical operation.

The impossible of a listening and transmission

I reserve the expression transmission to the work of the passer.

In her commentary on the “Italian Note” Soler² raises the following question: What do passers leave uncertain? – from the phrase she highlights from Lacan: “enough for the passers to dishonor themselves there, by leaving the thing uncertain” – and answers:

¹ J. Lacan, “Prefácio à edição inglesa do *Seminário 11*” [1976], *Outros escritos*, trad. Vera Ribeiro, Rio de Janeiro, Zahar, 2003, p. 569.

² C. Soler, *Comentario de la Nota Italiana de Jacques Lacan*. Medellín, Asociación Foro del Campo Lacaniano de Medellín, 2018, p. 1

What they leave uncertain is the question of knowing whether there is an analyst, and if they leave it uncertain is because they have not pronounced themselves regarding two traces; that there is a subject who sieved his horror at knowing and who was driven to enthusiasm.

The encounter with the cartel can disconcert, disarrange, disarray the intention of speech/transmission of the passer; it can also produce embarrassment, inhibition. Why?

Is it because it places discourse in light of an impossible to say, because it exposes the subject in the role of passer to the Real of this experience?

In the vain attempt of saying it the best way, the clearest one, the closest, most faithful to what was heard from the testimony, can there be an encounter with the emptiness of meaning, or better, with the uselessness of all meaning, the encounter with the meaningless that stuns, bewilders, cuts, promotes a coming across the horror of knowing?

In the vain attempt, also, of prioritarily honoring the passand, their speech, the so surprising effects of their analytical adventure, of their experience, even the beauty of a discursiveness or narrative (here we have a huge decoy), its intention of transmission, and thus, without knowing in advance, not to prioritize the passer function which is the pass itself, this analysand/analyst hinge, does the passer end up not reaching the task of, in his encounter with the cartel, pouring the "half truth of a knowledge not known", leaving uncertain that there is a subject who sieved their horror at knowing and who was driven to enthusiasm?

From one testimony to another, from one transmission to another, from analysand to analyst, function of passer

An experience that stuns is not without effects and consequences for a subject who is busy with his going throughs and crossings, advent of the real that makes work, take a few more steps, still in the elaboration of the limits of speech, of language, of the relation between the said and the saying, of the radicality to which the speaking being can be reduced.

A new experience, second turn, that carries the epistemic and subjective effects of a first, makes possible an almost absolutely different position in the transmission, when the function of carrying and passing the testimony stands out as fundamental.

Having lost the eagerness of saying everything and having also let fall the nonsense of an imaginary commitment with the passer on the other side of his words, the necessary distancing was possible from both the person of the passand as from the subjectivity of the passer, being then feasible the transmission of logic in the histoeria collected from the passer, making the essential evident, as emptied of meaning as possible, for communication to the cartel.

A second turn, second encounter with the cartel that, as I see, makes more evident the issues around the conclusion of the experience, which calls into question the analysand/analyst passage with its effects related to the horror of knowing and resulting affections.

The experience in the device of the pass as passer has demonstrated what ceases to write itself and what never ceases not to write itself in an analysis, therefore the impossible of a transmission, appealing to an ethics in light of the real that does some showing there.

Translated by Roberto Dias

WHAT IS THE FUNCTION OF THE INTERVIEW FOR ENTRY INTO THE DEVICE OF THE PASS?

Elisabeth da Rocha Miranda
Rio de Janeiro, Brazil

The pass at the Lacan School is a device that has the structure of a jest, where two speak and a third laughs denouncing a saying that illuminates the desire that is hidden behind that saying. Then we have the passand and two passers who address to the pass cartel that judges whether or not there was an end of analysis in what they hear from the passers. The purpose of this structure, Lacan teaches us, is to enable something new to emerge when the analysand tries to pass on something of his own analysis. Thus, we left the clinical case constructed by the analyst to practice the testimony of the analysis itself. But to enter this device the candidate should address the secretariat of the pass. Such secretariat is composed of School members elected in assembly to compose the Local School Device in the case of Brazil the CLEAG Local Epistemic Commission and Reception and Guarantee (LECRG). Within the members that compose this commission, those who will act in CLGAL, the Local Guarantee Commission for Latin America (LGCLA) currently composed of two members from Brazil and one from Latin America North and another from Latin America South, are removed. CLGAL (LGCLA) composes the secretariat of the pass for Brazil and Latin America North and South.

So we have the passand who passes his experience, the passer who passes what he can glean from that experience to the pass cartel that judges from what he heard. And what does the secretariat do? Secretary. What is secretariat?

The dictionary tells us that secretarial is to enable a functioning. In the pass, the secretariat aims to receive the applicant's request for passand to enter the pass device and decide on the relevance of that request. In this sense, the pass secretariat would not have a purely bureaucratic function, it is not just a matter of making it work. On the contrary, it is a delicate and subtle task that involves the confidence of the analytical community that elected these analysts to the secretariat.

At first, my experience led me to question the interview with the passand candidate: How far should the interview take so that it does not get confused with the testimony interviews given to passers? The member of the secretariat should not ask questions that induce the passand candidate to say anything at all, and even more should clarify to the candidate that this interview is not about giving testimony of his analysis.

The applicant for passand must be clear about the objectives of the Pass and what their commitment to the School is. The appointment of AS, Analyst of the School is not just a new name, a title, but a commitment to a specific job at the School: that of transmitting the psychoanalytic theory for a period of three years, transmission that occurs from its own analysis, from its lack and from the radical encounter with castration at the end of an analysis. One can see the importance of the fact that the candidate knows what it is about when launching into this endeavor. But this warning does not fall on the secretariat either.

That said we should move to what is up to the secretariat, that is, be clear about what is necessary for a candidate to become a passer by entering the pass device.

The member of the secretariat should limit himself to listening in order to gather signifiers that indicate whether there is a real desire to pass and how that desire arose.

This listening is important because many times a candidate for a passand addresses the pass secretariat in an impulse without elaboration, in what we could call a passage to the act, or *acting out*, or even a desire for appointment in the case more linked to the hierarchy than to the *gradus*.

What should appear clearly in this interview with the local secretariat is the certainty of the passand that his analysis has ended. Certain that there is nothing more to say to any analyst, but to the School, to the community to which it belongs. The pass is something that is given to the School.

Assessing these issues is not without consequences. At the end of the first interview, when I was still transcribing what I could hear, my own final analysis came to me, but not in the form of a dream or something that could be said, but as an experience of the unconscious. An experience of the lack, a living in the hole that made it possible to listen to the other that just tries to talk about that hole, that real impossible to be said. What emerges is the lack-of-being. The policy of lack-of-being is the policy of the unconscious that supports the analytical act.

We know that at the beginning of an analysis, even in the first interviews when the subject of the unconscious becomes present and makes a demand, one can learn something of the subject's fantasy that will only be formalized at the end of the analysis. At the beginning, we anticipate something from the end. When addressing the candidate's unconscious address to the pass secretariat, would this tireless worker allow something from the end of that subject's analysis to come, even if between the lines of that demand? There is something of a real at stake in the meeting with the secretary as the subject is just experiencing his desire to talk about the end of his analysis. This real in question must be circumscribed, approached with words. It is just because of the presence of this reality that one of the difficulties found in these interviews is not allowing the subject to speak to us beyond his desire to pass and his trajectory.

I believe that the secretariat of the pass functions as a hinge between the device of the pass and the possibility of suggesting the candidate to better elaborate his demand. Hinge that moves to either side guided by what can be read between the lines of the candidate's sayings.

A common saying to many subjects, a banal jest, can bring within it the mark of the necessary castration at the end of an analysis. Perceiving in the candidate's sayings a point that points to the genuine desire to talk about what he experienced in his analysis was the criterion of the pass secretariat in which I participated. At each interview, the secretary who received the candidate summarized the interview and discussed it with the other members of CLGAL so that all four members were able to give their opinion on each demand.

After that, we communicated to the candidate whether he could raffle the passers or not. Each candidate has his own list of passers, which excludes those who have the same analyst as him or those who are close in their social life and other impediments that could hinder the passer's listening. I bring here some signifiers that were more frequently in the demands of entering the device. They are:

- freedom from labels, titles, tags and other social requirements.
- freedom from one's own jouissance.
- feeling of extreme happiness.
- desire to give testimony without waiting for a new name without waiting for an appointment.
- surprised by the effects of an analysis, "it's not that it really works"
- need to talk about your analysis to the School and not to the analyst anymore.
- at the end of the last analysis session came the phrase. *AH! And so! And AE* [AS] emerged (homophony in Portuguese)
- drive to speak to the School

- separation from the Other.
- expansion of the world - openness to all the activities that you desired to do.
- the pass is the hole in the school
- certainty that the unconscious exists
- need to transmit from another place- from AS - end of analysis
- Haunt!!! the unconscious appears in the register of the real.

Between the end of the analysis and the request for the pass, it was found that the majority of candidates went through a moment of elaboration. Many reported the moment when the desire to pass appeared. They are:

- 1- After hearing the testimony of an AS.
- 2- The passer nomination made by your AMS analyst, made a “when I finish the analysis I will make the pass
- 3- The dream that marked the end of the analysis indicated the desire to make the pass
- 4- The very end of the analysis aroused the desire to bear witness to what he lived.
- 5- One candidate said that during the analysis he never thought about asking for the pass because he thought it was too much exposure. After the end, what emerged was just the opposite; an impulse to transmit the passage from analysand to analyst. There is no exposure because everything no longer had the same weight.

Altogether there were 13 requests to enter the pass device: 12 in Brazil and 1 in Argentina. Of these 13, only one candidate raised doubts and we need more than one interview. Of the 13 admitted, three were appointed AS: Adriana Grosman and Andrea Milagres from Brazil and Julieta de Batista from Argentina.

Translated by Thiago Souza

TO SEIZE A DEMAND FOR THE PASS

Clara Cecilia Mesa
Medellin, Colombia

I want to thank the Organization Committee of this Day of the School for their invitation to present some reflections on the work that we have done in the CLGAL. What I am presenting is my own elaboration, which finds, however, orientation in the debates that the experience has elicited for us, even in such a short period of functioning.

I begin from the question that has been addressed to me: “*How does the secretariat of the pass participates, with the treatment that it gives to the demands that are directed to it, in the what would be the clinic of the end of analysis?*” We must depart from a precise position: it is not the function of the secretariat of the pass (SP) to verify the end of analysis, for this is a function of the cartels of the pass. Yet this has not impeded that the question of the end of analysis be present as the politics that orients the listening to the demands that are received. Two very interesting and distinct levels of listening in the proposal of the *dispositif*: the SPs, in our case the CLGAL, listens to the demand *a viva voce*, directly from the candidate, candid, says Lacan, who wishes to testify and turn into a *passant*, while the cartel of the pass listens to the testimony of the *passeurs* and on it decides the possibilities of nominating AS or not. Then, what is the function of a mediating

commission? Is it sort of an entrance hall? This has opened for us, during these first few months of work, a series of questions:

- What does the SP listen for? Is it expected to find a well-saying? The well-saying is audible? Which would be the difference with the saying, of which Lacan tells us that it's inferred (not deduced, for this would be an operation); is it possible to make a difference?
- Which are the reasons that lead him/her to request the pass? Is s/he deceiving him/her self in this demand?
- Times of the pass: chronological times and logical times. Time of the end of analysis, time of the demand of the pass, time of the pass

It is evident that we don't have an instrument that would account, with certainty, for the reasons that underlie the demand, that is why to seize a demand would be then the essential task of the local dispositifs of the School. The term to seize comes in handy if we take the RAE definition, which is to sieve, pass something through a filter; depurate; choose very carefully and with detail; seize comes from the transitive verb "cerner", and also from the Latin "cernere" which means to separate. To seize is also to discern, to filter, to sift, to screen. "Pass through a sifter or some sort of flour colander, in such a way that the thicker stays above and the finest will fall". Then, that the remainders of the saying fall? "the saying leaves remainders and the only thing that can be gathered from it, is not more than remainders" says Lacan in *La gran Motte*¹

So, then, we are met with another problem, we do not receive the testimony, but the demand. What is a demand? I risk an answer by way of the theory: every demand encompasses a desire beyond it, with which we could say that to seize the demand is to pass the deceitful of the demand to sift the desire that underlies it, but, which desire? Desire of pass? Desire of transmission? Desire of the analyst?

To not enter in deceit, that is, not entering still like a believer of the truth? Of the truth of history, or of the guarantees of the Other from whom a guarantee is expected? Does this mean then that there is a way to listen to a saying, an enunciation that would allow to discern a relation with the real? And, in that sense, consider the possibility that the mark of which Lacan refers to in the "Note to the Italians", the one that the congeners will have to recognize, be audible? The end of analysis produces a well-saying that makes itself heard. Yet, how to articulate it, when we follow Lacan when situating the saying, not in the field of speech, but rather as an act? He says: before "any saying: we can lend our voice. This is a consequence. The saying is not the voice, the saying is an act"². The decision of demanding the pass, has the structure of an act? So then what we hear is how this decision has the function of a cut that marks a before and after? A no return? Or is it an acting-out, a sort of precipitation to the moment to conclude without the sufficient time to comprehend?

Then the function of the SP is precisely that of receiving the demands of the pass, hear them, and in the listening try to hear what was not said... a saying that would allow to sift what is true in it, and therefore, put to work the complex, even costly dispositif of the pass in our School.

We take then the difference between the demand and the testimony of the pass, but, if the politics that orients also the work of the SPs is that of the end of analysis, it becomes necessary that the SP be able to hear beyond the therapeutic effects of analysis, which usually the

¹ J. Lacan, "Sur la passe", 3 novembre 1973, intervention présentée au Congrès de la Grande-Motte, publiée dans les *Lettres de l'École freudienne*, n.15, *op. cit.*, p.185-193.

² J. Lacan, *The Seminar*, book 22, *RSI* (1974-75), unpublished, class of March 18th, 1975. "C'est bien ce que je dis à propos de n'importe quel dire, nous prêtons notre voix, ça c'est une conséquence, le dire, ce ne pas la voix, le dire est un acte".

candidates report in the interview, and in addition, attempt to hear something of what the candidate has been able to decant of whether there was or not an end of analysis, but above all, if something came to be known of this sort of aberration, as Lacan used to say, of this anomaly which implies that after having done an analysis, still they may want to do the passage from analyzand to analyst. That being said, is it possible to know anything in an interview with the SP, previous to the entrance in the dispositif which would allow to seize that anomaly, that irruption, that aberration³? Let us underline that if Lacan is using such strong expressions, it is because he does not conceive a relation of continuity between the end of analysis and the emergence of the desire of the analyst; of this is that proof must be given, not of having finished an analysis, otherwise why would he/she decide to give testimony of the desire of occupying the place of the analyst in addition. We know it through the “Note to the Italians”: “there might have been analysis, but analyst not even close⁴”.

Yet for now, there remains another question: Can the discernment imply saying *no?* *No* in what sense? Perhaps there wasn't clarity on whether there was or not an end of analysis? Therefore this would be a *no* regarding time, a *not yet?* And, how to seize that? “discretion also means discernment⁵” but also prudence, and, however, how to determine whether this prudence overlooks a crucial moment the fresh one, the moment to conclude of the prisoner that gets ready to leave and demonstrate how he came to deduce who he is, for following Lacan “the truth of the sofism can only be verified by its presumption, if it can be said, in the assert that it constitutes. Revealing in this way that it depends on a tendency that points to it, notion that would be a logical had if it wasn't reduced to the temporal tension that determines the moment to conclude⁶”.

I evoke in this point Jacques Adam in *Wunsch 8* who remarks the importance of that crucial moment of turn towards the analytic discourse and who warns of the implications of letting that moment slip away. It may imply, he says, “an ethical lack on the part of those who have to judge it, or of the defective establishment of the dispositif which, in a School, should allow to hear that key-moment. But who can judge this slipping away? If this moment is not perceived, the lack goes back to the candidates to the pass or to the Cartels of the pass? Who, in short, resists letting the candidates, to whom the dispositif is offered, pass?⁷”.

Letting pass or not with discernment, is the question...⁸

Translated by Gabriela Zorzutti

³ J. Lacan, *The Seminar*, book 19, “...or worse”, Paidós, Buenos Aires, 2012, p. 190.

⁴ J. Lacan, “Note to the Italians”, *Otros escritos*, Paidós, Buenos Aires, 2012, p. 329

⁵ J. Lacan, “On the experience of the pass”, ¿Ornicar? n.1, p. 38.

⁶ J. Lacan, “The logical time and the assertion of anticipated certainty”, *Écrits*, New York, Norton, 2002, p. 161.

⁷ J. Adam, « Letting pass », *Wunsch* n.8, p. 8.

⁸ Paraphrasing the Shakespearian “to be or not to be is the question”.

THE SINGULAR OF EACH EXPERIENCE OF THE PASS

Sandra Leticia Berta
São Paulo, Brazil

I appreciate the invitation of the colleagues of the International College of the Guarantee (ICG) for ALN-ALS-Brasil¹. After the experience I've had between 2016 and 2018 in the ICG I have the echoes and the questions that it left in me and which affect my clinic and the work of the School. The proposal of the topic of this panel "The place of diagnosis in the cartels of the pass" is interesting for it opens other questions: Which is its place? Is there a place? Where is its incidence? What do we call "diagnoses" in psychoanalysis nowadays? Oriented by these questions I came to the title of my paper, pointing to the singular of the experience.

On diagnoses

The word "diagnoses" means *something that is known* or *known through something* and that *refers to some thing*. In psychoanalysis a distinction must be made: of whether this is about a structural diagnoses and its clinical types, native of classic psychiatry nosography, or if we can affirm that diagnosing in psychoanalysis, parting from the borromean knot, refers to the diagnoses of the case by case, indicative of the *the singular*. Far from the universality of the classical diagnoses, the function of the analyst is disposed to the production of a difference between the myth and the structure, index of a real (RSI). To be certain of this at the beginning of an analysis is to count with the compass of transference which includes the supposition of a knowledge and that which will remain in-transmissible of it. In short, the diagnoses is useful for the direction of the treatment. In the cartels of the pass, the inference at play is an *immediate interference* (in the logical sense) "*through the*" what was concluded thanks to the transmission of the testimony. Yet if there was a place for the diagnoses of the singular: which? I will come back to this.

On the singular and experience

Regarding the "singular" we need to differentiate what Aristotle proposes and Lacan's proposal. Singular [*kath' hekaston*]², translated as "regarding each one", that is Aristotle's indication. Lacan in "L'étourdit", after considering the *particular máxima* (written by Jacques Brunschwig) that Aristotle had buried,³ he takes it a step further in not prioritising the particular, and he outlines "the singular of a "*confine*" for it to make the logical potency of the *not-all* be inhabited with the break that femininity subtracts"⁴. It is no longer about the particular (some) striking a counterpoint with exception and convicting us to remain in hesitation "There are some that..." "There are some that not..."⁵.

Parting from this *écrit* Lacan outlines the singular, a production or product which, by contingency – ceases to not be written – writes a (possible) a way of *making oneself* there where the referent is the true hole, there is no Other of the Other... and of *savoir-y-faire* with it. It is in

¹ Beatriz Maya (secretaria y miembro por ALN), Ana Laura Prates Pacheco (Brasil), Andrea Fernandes (Brasil) y Vanina Muraro (ALS).

² Aristóteles. Sobre la interpretación. Edición electrónica de www.philosophia.cl / Escuela de Filosofía Universidad ARCIS, p. 8.

³ G. Le Gaufey, *El no-todo de Lacan*. (2006), Buenos Aires, El cuenco de plata, 2007.

⁴ J. Lacan, "El atolondradicho" (1972), *Otros escritos*, Buenos Aires, Paidós, 2012, p. 490.

⁵ C. Fierens, "Le dire du pastout", *Essaim*, n. 22, Paris, Érés, 2009, p. 65-79.

that singular which considers the not-all and the negation of existence ($\overline{\exists X} \cdot \overline{\Phi X}$) that “the Other is such an open space that, if excluding its limit, is identical to its interior, and therefore, to the hole of original repression”⁶.

On the *experience* I want only to point to the real at play and how is it considered, be it by contingency that testifies it, be it for a sort of sticky *automaton* to the *doxa*.

What is that singular in the experience of the pass? This question is valid for the different instances of the *dispositif* of the pass: the local secretariat of the pass, el testimony encounter of the *passant* with each *passeur*, the encounter of each *passeur* with the cartel of the pass, the afterwards elaboration of the cartel amongst the participating members, the nomination or not.

Gathered from the experience in the ICG 2016-2018

The members of a cartel of the pass hear the *passeurs* and not the *passant*. Therefore a cartel hears what a *passeur* in function be able to transmit of his encounters with the testimony of the *passant*. In each testimony it is expected that the *passant* give testimony of what an analysis produced. Certainly an analysis will not produce for the analyzand a universal or particular diagnoses, but most definitely a singular answer, something that is outlined at the end of their itinerary: a detail that is of the order of the effect and which surprises, not always like a lightning or like a cut... it may be a suspension that inadvertently passes, as I mentioned for the last Symposium of the Pass, last September in Barcelona:

“This suspension, is the index of a “loosening” – “de-tensión”⁷ – in the course of an analysis, at a moment where the lack of precision finds the opportunity to cipher that *some thing* unspeakable that is distinct from all that was said, yet evocative, producing that surprising effect, the question of *intension: that of which he made use of*. This came to us from the *passeurs* and there was the occasion to center ourselves in these points in suspension, of grasping the opacity of that moment and follow its effects⁸”.

This is the strong thesis -not hypothesis- to say that there should not be any place for the diagnoses (universal or particular) in the cartels of the pass. Simply because this is not of orientation in what the cartel is able to produce: a nomination or not. It's a matter of principles.

But experience demonstrates, partially, something else, at least in my experience and in what I can read of the history of the pass in our School. We frequently find diagnostic allusions according to the clinical types. Why does this happen? My hypothesis is the following: if transference is of the order of the *subject supposed to knowledge* and if knowledge can be articulated in signifiers in the couple analyzand-analyst, it is possible that in this sense that accompanies all the coordinates of the unconscious structured like a language be likely that a debate on the clinical types in the moment of elaboration work of the cartels of the pass. It would be interesting to revitalize this debate on structures and clinical types especially because of the noise this produces at the time when one should be disposed to something other than this.

But the evocation of the clinical type not always refers to the intention of diagnosing what would be the position of the *passant*. What is heard of a testimony is: the construction of the fantasy fiction, what was the relation of the analyzand to the Other, the symptomatic manifestations,

⁶ M. Bousseyroux, “Le pastout: sa logique et sa topologie”, *L'en-je lacanien*, n.10, Paris, Érès, 2008, p. 9-27.

⁷ We attempt with this neologism to achieve voluntarily the equivoque which was first of a Spanish speaking *passeur* between: / de-tensión / (Lessening of the tension) and/detention/(detención).

⁸ S. Berta, “Points in suspension” *Wunsch*, n.19, February of 2019, p. 86.

<http://www.champlacanian.net/public/docu/3/wunsch19.pdf>

that is the changes regarding jouissance, the fall of certain ideals, the different moments of encounter with extimity, the fall of the certainty of the fiction or the confirmation of the certainty. In short, what is heard are the different areas between the instant of seeing, the time to comprehend and the moment to conclude that itinerary that is sustained in the enigma of his existence – the construction of the *Hystory* which is not the story.

In none of the cartels where I participated the debate has prioritised the clinical type to decide whether or not the nomination. It would have certainly been disturbing that this came to play and was decisive in the nomination of an AS. I remember what Lacan said in the Note to the Italians: “it is from the not-all that the analyst comes from”⁹. In the cartels of the pass the expectation is that something say about a mutation of desire, something of the order of an *effect* that be a sign of there, in that which the testimony transmits, a point of finitude articulated in the demand has been touched, of the jouissance that sustained it, even if the analysis did not conclude. There is something there, there is of the analyst – *Il y a de l’Un* –, *A saying* of that *conclusive suspension*. Precisely because what is inferred from a testimony is *what cannot be added* – “[...] these experiences could not be added”¹⁰.

Conclusion

The singular of each experience of the pass is in question when we refer to diagnoses and to nomination in the work of the cartel of the pass. I extreme the question of this panel to the paradox, and I risk to say that if psychoanalysis the diagnoses is of the singular the consequences should be left aside and move to elaborate its difference with nomination. In the cartel of the pass, the singular – index of the “*confine*” transmitted (or not) in the testimony – orients the debate. To nominate an AS is the product of what is inferred and concluded of what made a transmission of the testimony, some effect on the *knowing-how-to-do-there-with* the in-transmissible of a knowledge¹¹. Is there a litoral between the *diagnoses of the singular* and nomination? Question for our debate.

Translated by Gabriela Zorzutti

WHAT CAN ONE KNOW THROUGH THE PASS?

Ana Laura Prates
São Paulo, Brazil

Even though we take into account the elementary phenomena and defend the importance of keeping an open dialogue with psychiatric nosology and nosography, there is an ethical radicality in psychoanalysis: structural diagnosis can only be made under transference. In practice, we know that the history of psychoanalysis is replete with studies of historical or literary characters transformed into clinical cases. Indeed, there are those who consider Lacan’s approach to Joyce as a case study – an idea with which I disagree.

⁹ J. Lacan, “Note italienne” (1973), *Autres écrits*, Paris, Seuil, 2001, p. 308: “c’est du pas-tout que relève l’analyste”.

¹⁰ J. Lacan, “Introducción a la edición alemana de un primer volumen de los *Escritos*” (1973), *Otros escritos*. Buenos Aires, Paidós, 2012, p. 583.

¹¹ Colette Soler en el Encuentro Internacional de la EPFCL (Barcelona, 2018) privilegió el Un-decir performativo del testimonio. “Garantía” [en el original: “Ce qui ne se garantit pas”], *Wunsch* n.19, February of 2019, p. 73-78. <http://www.champlacanian.net/public/docu/3/wunsch19.pdf>

In any event, if we understand the psychoanalytical experience as being a discourse that offers an unprecedented treatment of the field of *jouissance*, we will have to consider the presence of the analyst, that is, the concept of transference – one of the four fundamental concepts of psychoanalysis, together with drive, repetition, and interpretation – as the *sine qua non* condition of any possible approach to diagnosis. Then, it would be important to ask ourselves what we diagnose in psychoanalysis, and to what purpose. If we understand diagnosis as knowledge obtained through something, we could adjust the question as follows: What do we know through transference and, clinically, to what end is this knowledge useful to us? Well, if with Lacan we understand transference as the love addressed to knowledge, and most importantly to the subject supposed to know that is equivalent to the very subject of the unconscious, it is inevitable to define transference – as he does in his *matheme* of the Proposition of October 9, 1967 – as something like a language operation. So we may locate structural diagnosis in the field of language, taking as reference the paternal function and its logical coordinates to classify our analysands as neurotic, psychotic or perverse.

If we follow Lacan's indications regarding the direction of the cure, we must know the transference strategy of our analysands to be able, with the technique of interpretation, to manipulate the transference aiming at its *di(t)-solution* [speech-solution]. The solution of the transference, as well as its consequent dissolution, therefore derives from interpretation and the analytic act, since it operates simultaneously with alienation and the truth of the subject in its relation to castration.

Remaining in the field of language, but already considering the particularity of the drive in the montage of the fantasy, as well as the paradoxes of the inversely proportional relationship between desire and *jouissance*, it is important that the analyst know the clinical types of neurosis in order to exercise his/her tactical freedom. Analogously, it is not surprising that Lacan pluralizes the psychoses to adjust the suitable interventions in a possible treatment. It is also necessary to know the instrumental particularities of the will to *jouissance* presented in the less frequent cases of perversion that lend themselves to the analytic discourse. In all cases, what is at stake is the location of object *a* as agent of the discourse, involving knowledge at the place of truth.

Well, if the field of language is expanded to the field of *jouissance*, there is still another diagnosis that can be made through the device of the discourse of the analyst: the modes of *jouissance*, which are finally the only criterion we have as psychoanalysts to classify a being who speaks as man or woman. Lacan, in his later teaching, located these modalities in the knot, thus allowing a new reading of symptom, which is not without consequences for our clinical practice, since the symptom as letter involves the reading of a unique and singular mark.

It may be that, at the end of an analysis, the analyst produced through the cure would want to transmit something of this mark, passing it with a certain artifice to another discourse, and that the device of the Pass is particularly interested in it – this is the crucial aspect we want to discuss. In my understanding, it is from this point that we can think about the issue of diagnosis in the Pass. However, it is important that we be aware that this is less about presumptions of structure and clinical types made by members of the Cartel of the Pass, based on what they hear from the passers' accounts (which does not mean they don't do it), but rather about the extremely paradoxical, even extraordinary passage from one unique and incommunicable mark to the construction of an analytic community of School, which necessarily involves the logic of the collective. Therefore, diagnosis in the Pass, in opposition to those indispensable for the direction of the cure, excludes transference as love addressed to knowledge. If there is transference, it is the one Lacan once called work transference.

This term is not much used anymore, but I would like to take it up again. To do so, I revisited a text I wrote at the beginning of the century, called precisely “Transference and work transference,” in which I had asked a question that I take up now, twenty years later, based on my experience in the cartel of the Pass: “What happens to the transference at the end and what does it have to do with the School?” In 1964 Lacan stated that “*the teaching of psychoanalysis cannot be transmitted from one subject to another except along the paths of a work transference*”.¹ The School, then, as a *locus* of transmission of psychoanalysis, is sustained along these paths. And in 1967, there is the Pass as a logical and ethical consequence of this proposition. “Determined workers” is the term that corresponds to that modality of transference, and it is clear it cannot be confused with the welfare volunteer, the model employee, the self-employed professional, and in no way with the slave. What is it about, then? In his “Speech to the EFP,” Lacan proposes that, against the semblants of belief and “everything that covers up the economy of jouissance”,² it would be better for the psychoanalyst to trust recruiting to the unconscious.

So what, then, can one recognize through the Pass? The act produced from having been able to circumscribe the horror of knowing “there is no sexual relationship –” but not only. The desire of the analyst that may also eventually emerge from it – but not only. One must also diagnose the index of a decision that supports quite a few in a relationship with that free guarantee and that shelter, open and not-all, called School.

Revised by Devra Simiu

¹ J. Lacan. “Acte de fondation”, *Autres écrits*, Paris, Seuil, 2001, p. 236.

² J. Lacan. “Discours à l’EFP”, *Autres écrits, op. cit.*, p. 281.

ICG CONTRIBUTION

WHAT PRODUCES A CONVICTION IN THE JUDGMENT OF THE CARTEL OF THE PASS?

Nicole Bousseyroux
Toulouse, France

What is a conviction? This notion belongs to the philosophical discourse and to the legal discourse. In a court, the jurors are asked to judge through their intimate conviction. This was introduced during the French Revolution, that is to say, at the time of the cult of Reason.

Written for jurors in 1791, the code is repeated in article 342 of our old Code of Criminal Procedure of 1808 which states: “The law does not ask the jury to account for the means by which they were convinced; it does not prescribe to them any rules on which they must particularly rest the plenitude and the sufficiency of a proof; it prescribes that they question themselves in silence and meditation, and to seek, in the sincerity of their conscience, what impression the proofs reported against the accused and the means of his defense.” The law does not tell them: “*You will take for truth any fact attested to by this or that number of witnesses*”; nor does it tell them: “*You will not regard as sufficiently established any evidence which is not formed on the basis of such statements, such exhibits, this many witnesses, or that many clues*”; it only gives them this one question, which encompasses the entirety of their duty: “*Have you an intimate conviction?*”

It is clear that the intimate conviction referred to in the law is an eminently subjective notion that resembles belief. It is not to be confused with opinion or with persuasion. To persuade is to make someone believe, to make others adhere to what one believes. In the Cartel of the C, it is not by means of persuasion that the cartel can conclude. But what can produce an intimate conviction for the cartel in its deliberations?

We know that philosophers have questioned this notion of conviction a lot. Nietzsche says that “convictions are more dangerous than lies”. Thomas Edward Lawrence, author of *Seven Pillars of Wisdom*, said, “An opinion can be argued with, a conviction best shot”. This is why Nietzsche considers that conviction must be put under the supervision of mistrust. This has value for us in the Cartel of the Pass. We have to be wary of our intimate conviction, especially since it is a question of judging from what is most *extimate* for the passand. Be wary of our intimate convictions. The knotting structure of the Cartels of the Pass should have the function of putting the inner conviction of each of its members to the test of the saying, for the cartel to reach a collective judgment, that is, a shared conviction.

Indeed, Lacan says, in his “Preface to the English-Language Edition”¹, having left the procedure of the Pass defined as “putting the hystorization of the analysis to the test”; by “those who run the risk of attesting at best to the lying truth”, the latter having to be articulated with the real as it shows its “antinomy to all verisimilitude”. The analysand is all the more wrestling with the lying truth since, in the analytic discourse, he is inclined to say what is true [*dire le vrai*]. But what

¹ J. Lacan, “Préface à l’édition anglaise du *Séminaire XP*”, *Autres écrits*, Paris, Seuil, 2001, p. 573. See “The Preface to the English-Language Edition”, *The Seminar of Jacques Lacan, Book XI, The Four Fundamental Concepts of Psycho-analysis*. London, W.W. Norton & Company, p. ix.

is true? The true is the quality we attribute to what we say or think. This also applies to the quality we attribute to what the passers say and the quality that the passer attributes to what the passand says. In logic, we attribute this quality to sentences or rather to propositions that we call true or false. But a proposition is in itself the content of a belief, in itself relative to an opinion or a knowledge, and it is this content that we hold as true or false. From this point of view, the question of the nature of truth is reduced to the question of how we validate the content of a proposition as true.

Notice here that Lacan defines the analysis, or rather the analyzing position, in relation to this question of saying what is true. He thus formulates it in the seminar “*L’insu que sait de l’une-bévue s’aile à mourre*” of May 10, 1977: “I think that in the end psychoanalysis is what makes true. How should it be heard? It’s a blow to meaning, it’s white meaning.” To be true is to make white meaning, semblance of meaning. In another text of the same period, found in the catalog *Artcurial* published for the sale of 117 graphical works and manuscripts by Lacan at the Hotel Dassault on June 30, 2006 at 2:15 pm, he even wrote this (Manuscript 82): “It would “*il vaudrait*”, [Lacan bars “*vaudrait*” and he writes in a single word, dissociating the heard of the expected orthography by a sort of computed dysorthography], “*il vodraimyeux*”, it would be better that we do not imagine that we are saying anything true. The true is therapeutic. That is to say that when one has a sinthome one can get over it through psychoanalysis. That’s exactly “*press-here*” [*presse-y*]. Which means that one presses on the button of the unconscious which is nothing but the fact that man speaks, he speaks as a species. He does not know what he is saying. But it happens that he says something *real* by wanting to say what is true. It is this something real that the Pass puts to test as it *hystorizes* the analysis. Thus, the Pass leads the subject to make the *hystorical* account (with the ‘y’ of the hysteric) of his analysis and, as a result, to testify to the lying truth, but what is important for Lacan is the question of whether something of the real comes out of this test.

It is this that is at stake for the Cartel of theP: the testimony, which means what is true; is it “*presse-y*” enough to reach the point of saying something of the real? We are dealing with “*c’t’embrouille*”, “this mess” between the true that the analysand is inclined to say and the real of the unconscious. Hence my question: what can convince the cartel that something real has been said in the testimony, something real, antinomic to all verisimilitude, something that ex-sists with regard to all that is true of what has been said in the testimony, through all that the passand has been able to say of the true to his passers? It is there that arises the question of the saying, in so far as it is ex-sists to the said, to wanting to say what is true and in so far as this saying is, for Lacan, the only witness to the real. Has the Cartel of the been able, in its work on a testimony of the Pass, to extract from what it has heard, a saying that is witness to the real of the unconscious? Thus the question for the cartel is no longer one of being convinced of the true but of being convinced of the real, and of knowing if the cartel is able to formulate what it is of this saying that testifies to this real. Is there a saying that the cartel can deduce from the testimony and which carries its conviction?

Here I recall Lacan’s note on the choice of passers, which he sent to the analysts of his School (*École*), the passers being from the time of the *École freudienne de Paris* and designated by AS (AEs). It is found in the manuscript n° 87 of *Artcurial*, which is dated 26. V. 76. Lacan writes that in the analysis there is a risk that concerns the way in which the one who is engaged in the Pass can testify; it is in service to a desire to know and this knowledge has to be built with his unconscious, that is to say, the knowledge he found, believed to be his own, and which may not be suitable for the locating of other knowledges. Lacan ends his note by saying this: “Hence

sometimes, at this moment, the suspicion comes to the subject that his own truth, his, perhaps in his analysis, did not come to the bar [*venir à la barre*]². It takes a Per to hear that”.

This difficult text calls for our reflection. The question that Lacan seems to raise is that of the truth which, in the analysis, did not come to the bar, the “bar” to be understood in its equivocation. We hear the bar in the court where we testify and also the bar on the subject divided between knowledge and truth or the bar of the analytical discourse that places knowledge in the place of truth. Lacan seems to say that in his testimony for the pass, the passand may have the suspicion that his own truth, that which in the unconscious concerns sexual matters, has not come to the bar of the real in matters of sex. And Lacan adds that it takes a passer to hear what of the truth of the unconscious did not come to the bar of the real. It takes a passer to hear that, to hear this failure in wanting to say what is true, in wanting to say the truth of sexual matters. And it is, in my opinion, in the failure of this truth at the bar of the real that the Pass is played, the real of the Pass.

It is in this that the Cartel of the Pass, in so far as it judges a Pass, does not have to judge the truth that comes to the bar. On the contrary, it has to judge what has not come to the bar of the unconscious in that its truth “concerns exclusively sexual matters” (*Artcurial* manuscript n°. 75).

In this note about the passers, Lacan subordinates the success of the Pass to the choice of the passers who must be chosen, according to him, as being able to hear what of the truth proper to the analysand who reached the end of his analysis and who is doing the Pass did not come to the bar. This puts the bar of the Cartel of the Pass at this height: where we have to work, as Giacometti says, to know why it misses. We have to work to know why, in reaching the bar of the truth of the unconscious, it misses. Because it is in this failure that something real can come to the saying. When it names a passand AS (AE), the Cartel of the Pass says its intimate conviction that something of the real passed to the saying.

Translated by Pascale Kolacz

Revised by Susan Schwartz

² Ed. Note: “*Venir à la barre*” would be rendered in English as “taking the stand” in court. The literal French translation has been retained because of the play on “bar” in the next paragraph.

FORTHCOMING EVENTS



TRATAMIENTOS DEL
CUERPO EN NUESTRA ÉPOCA
Y EN EL PSICOANÁLISIS

XI Cita Internacional de los Foros
VII Encuentro Internacional de la Escuela de
Psicoanálisis de los Foros del Campo Lacaniano

03-06 MARZO | 2021 | Paseo La Plaza - CABA | Buenos Aires
Av. Corrientes 1660 | Argentina

DATE TO BE DEFINED



THEME OF THE EUROPEAN STUDY DAY OF THE SCHOOL

LANGUAGE(S) AND PASS

<https://www.praxislacaniana.it/convegnoroma/>

FORTH STUDY DAY OF THE SCHOOL

SEGREGATION AND SINGULARITY

III INTERAMERICAN SYMPOSIUM OF THE IF-SPFLF

PUERTO RICO

2021

DATE TO BE DEFINED

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FRENCH TRANSLATIONS

ISABELLE CHOLLOUX, NATHALIE DOLLEZ, DOMINIQUE FINGERMAN, PAOLA MALQUORI, OLGA MEDINA, CÍCERO OLIVEIRA, ELISABETE THAMER, LINA VÉLEZ

SPANISH TRANSLATIONS

SANDRA LETICIA BERTA, RITHÉE CEVASCO, SONIA CUTRI, ROBERTO DÍAS, ROSA ESCAPA, VICKY ESTEVEZ, LYDIE GRANDET, LÓLA LÓPEZ, GUSTAVO ADOLFO MORALES, BERNARD NOMINÉ, MARIA LUISA GARCIA PIANA CARVALHO, FRANCISCO JOSÉ SANTOS GARRIDO, CARMEN URKOL, CAMILA VIDAL, IVAN VIGANÒ, PATRICIA ZAROWSKY

PORTUGUESE TRANSLATIONS

SONIA ALBERTI, ELYNES BARROS LIMA, SANDRA LETICIA BERTA, MARÍA CLAUDIA FORMIGONI, ANDRÉA HORTÉLIO FERNANDES, LEONARDO LÓPEZ, ÂNGELA MUCIDA, CÍCERO OLIVEIRA, GRAÇA PAMPLONA, LEONARDO PIMENTEL, ELISABETH DA ROCHA MIRANDA, MIRIAM PINHO, MARIA LAURA SILVESTRE, ELISABETE THAMER

ITALIAN TRANSLATIONS

ANNALISA BUCCIOL, CAROLINA CECCI ROBLES, EDOARDO CINQUEGRANA, ANGELA COPPOLA, MARIA EUGENIA COSSUTTA, MARIA CLAUDIA DOMINGUEZ, MARIA TERESA MAIOCCHI, PIERO FELICIOTTI, ANTONIA IMPARATO, MANUELA LANDINI, EVA ORLANDO, AMBRA PROIETTI, CECILIA RANDICH, MARINA SEVERINI, IVAN VIGANÒ, LEILA ZANNIER

ENGLISH TRANSLATIONS

MARIO ABOUD, ROBERTO DÍAS, ESTHER FAYE, ELIO GHARIOS, YANN GRÉARD, ELIE HÉLOU, PASCALE KOLAKEZ, DEBORAH MCINTYRE, MICHEL MOLINA, JULIEN MRAA, ALBERT NGUYÊN, LEONARDO RODRIGUEZ, SUSAN SCHWARTZ, DEVRA SIMIU, SHEILA SKITNEVSKY FINGER, THIAGO SOUZA, JOANNA SZYMAŃSKA, NESTOR TAMARIN, LOUIS-MARIE TINTHOIN, SAHAR YACOUB, ANNA WOJAKOWSKA-SKIBA, GABRIELA ZORZUTTI

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FIRST EUROPEAN CONVENTION OF THE SPFLF**

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