

The NLS Cartels Newsletter *La Newsletter des cartels de la NLS*

Special Congress Issue / Numéro spécial congrès

n°10 - May / Mai 2019

Editorial

Ce numéro spécial *Congrès de la NLS sur l'Urgence* a le plaisir de vous proposer une série de textes de cartellisans dont le sujet de travail portait sur ce thème.

Patricia Tassara, Analyste de l'École en exercice, témoigne de ce qui l'a poussée, après la passe, à accepter d'occuper la place de plus-un dans un cartel d'une autre École que la sienne, et dans une langue étrangère.

Trois textes théorico-cliniques, portent sur *Trauma et urgence*. À propos de l'incendie des Grenfell Towers, **Julia Evans** (Londres) montre que le trauma peut survenir à deux niveaux différents. **Anna de Filippi** (Houston) rend compte d'une approche neurobiologique du trauma, qui se veut avant tout normalisatrice et universalisante. **Corinne Rebibo** (Nice) évoque un *cas d'urgence* où le trauma se révèle dès la première consultation comme une effraction du fantasme.

En outre, **Filipe Pereirinha** (Lisbonne) nous éclaire à l'aide de vignettes cliniques sur la différence entre l'urgence et la hâte, tandis que **Jeff Erbe** (New-York) témoigne du lien entre le cartel et la cure analytique.

Bonne lecture,

Frank Rollier

This special issue dealing with the *NLS Congress on Urgency* is pleased to offer you a series of texts from cartels members who chose this theme for their work topic.

Patricia Tassara, currently Analyst of the School, gives evidence of what pushed her, after the pass, to accept to occupy the place of plus-one in a cartel of a School different from her own School, and in a foreign language as well.

Three theoretical-clinical texts deal with *Trauma and urgency*. In a text about the Grenfell Towers fire, **Julia Evans** (London) shows that a trauma can occur at two different levels. **Anna de Filippi** (Houston) reports on a neurobiological approach to trauma, which is primarily intended to be normalizing and universalizing. **Corinne Rebibo** (Nice) evokes an *UrgentCase* where the trauma is revealed from the first consultation as a breaking-in of the fantasy.

In addition, **Filipe Pereirinha** (Lisbon) enlightens us with clinical vignettes on the difference between urgency and haste, while **Jeff Erbe** (New York) attests to the connexion between the cartel and the analytic cure.

Enjoy your reading !

Frank Rollier

The Pass : urgency and sinthome

Patricia Tassara

Agreeing to incarnate the function of *plus one* in a flash Cartel in the NLS, with cartelisands from New York, Houston, London and Bulgaria, was for me a big challenge as I'm a member of the ELP. But my acceptance was not innocent. The signifier 'urgency' touched me...

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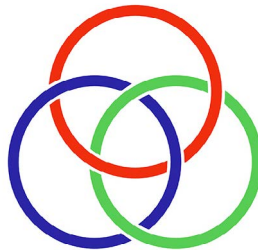
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NLS Congress Blog

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Vous désirez intégrer un cartel ? Vous pouvez contacter le délégué aux cartels de la NLS <frollier@wanadoo.fr>, qui vous mettra en relation avec le délégué aux cartels de votre pays ou région.

Looking for a cartel

Would you like to be part of a cartel ? Contact the NLS cartel delegate <frollier@wanadoo.fr>, who will connect you with the cartel delegate for your country or region.

Le catalogue des cartels

Il peut être également consulté sur le site de la NLS, sous l'onglet Cartels : Catalogue des cartels, et Cartels vers le congrès.

The cartel catalogue

It may also be consulted on the NLS website, under the Cartels tab : cartel catalogue and catalogue towards the congress.



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Le comité de lecture de « 4 + One »
/« 4 + One » reading Committee :
Linda Clarke, Annette Feld, Yannis Gallis,
Alan Rowen, Frank Rollier (plus 1).

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Rendez-vous sur le site de la NLS,
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En haut de la page, cliquer sur Cartels,
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Merci d'en informer les deux secrétaires
de la NLS, <pamelaking13@gmail.com>
et <thomas.vanrumst@gmail.com>
ainsi que le délégué aux cartels
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membre » (Add a member) to add
members. It is possible to register 3, 4 or
5 members + one.

If it is a cartel towards the congress,
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the cartel.

Usually the declaration is made by the
Plus-one who collects beforehand all the
information in advance including
names etc and the « Thème particulier
de travail » (Specific theme of work) for
each member. When the registration
is completed, click on « Envoyer »
button (Send). Please inform of your
registration the two secretaries of the
NLS <pamelaking13@gmail.com> and
<thomas.vanrumst@gmail.com> and
also the Cartel delegate
<frollier@wanadoo.fr> who will check if
everything is in order.

The Pass: urgency and *sinthome*

Patricia Tassara¹

A language of extimacy

Agreeing to incarnate the function of *plus one* in a flash Cartel in the NLS, with cartelisands from New York, Houston, London and Bulgaria, was for me a big challenge as I'm a member of the ELP. But my acceptance was not innocent. The signifier 'urgency' touched me. I quickly found the theme to investigate: *The Pass: urgency and sinthome*, and jumped towards this new experience, free from any previous knowledge, suppositions or expectations. That's how, after analysis, I can face the unexpected encounter with the real and also with the satisfaction of the encounter with a foreign language.

Since childhood the English language has somehow been linked to a feeling of freedom for me, an unknown, which it is a pleasure to listen to and speak. At puberty, going to an English secondary school allowed me to encounter a different Other, foreign to the Other I brought with me from home. The English language had a function of extimacy as it was there to wrap, envelope, the encounter of the *parlêtre* with sexuality.

The cartel: a set of solitudes

In our cartel meetings, we talk about what we don't understand of our readings, we make questions, comments, and discuss some vignettes. It's an anti-didactic experience that goes against any imposture. The *plus one* supports the hole of knowledge, when she could trespass the horror of knowing about herself. Only then she can re-launch the desire to know in the cartelisands. A first question appeared for me in the cartel: What pushes after the Pass? What is it that propels me forward?

When I finished my analysis I had an urgency to do the Pass, to say the hystorisation, but beyond the knowledge gained in the transferential unconscious: "*the mirage of truth, from which only lies can be expected (...) has no other terminal point than the satisfaction that marks the end of an analysis*"². It was an urgency without the precipitation, the headlong rush I had suffered as symptom, which had brought me and those around me continuous difficulties as I avoided the time to understand.

The haste of a *sinthome*

Now I can say that it is the *sinthome* that pushes me forward, as haste! It's part of my style but without precipitation. We cannot say what the *sinthome* is with signifiers, it is an *obscure* jouissance, outside meaning, impossible to say and with no image. It exists the fiction of the unconscious neurotic romance. It is to consent to the real of the hole – freer of fictional coverings and anxiety – since there is no possible signifying accord with the real. "*The lack of lack produces the real, which emerges only there, as a stopper*" says Lacan³. An analysis, helps the *parlêtre* to stop using that stopper and say 'yes' to the unforeseen event, the lack, the unknown, the Other that does not exist.

So this is the production towards the NLS Congress. The production of a *parlêtre* as *plus one*, with her *sinthome*, in the encounter with a new language in a new School.

1. Member of the ELP and *Analyst of the School* (AS)

2. J. Lacan, *Preface to the English Edition of Seminar XI*, *The Lacanian Review* N° 6 iUrgent! p. 23.

3. *Ibidem* page 27.

Why is trauma urgent?¹

Julia Evans²

In announcing the conference theme, *iUrgent!*, B. Seynhaeve states that ‘that which is urgent can be approached from different angles. It can be looked at from the angle of trauma’.³

Trauma indicates a breach, which can be seen by uncontained energy. E. Laurent⁴ describes it as structural and occurring at two levels. Initially, the breach is caused by a failure of neurotic repetition, the defences, or the excitation-proof shield. Freud⁵ proposes that the breach is covered or filled up with an invention based on a relation to the mother. So, the breach is filled and a repetition is put in place (see the ‘fort-da’ game⁶) where there is no invention, the breach is not filled. Lacan called this a ‘troumatisme’⁷.

The second level where trauma exists is where language is imposed. E. Laurent⁸ notes that Lacan underlines a sudden cut-off point produced by the coupling between language and living beings, a trauma for the human species. On the fringes of the language system, a number of clinical phenomena are produced which fall within the category of the real, a real that is specific to each speaking being. These phenomena, trauma, hallucination, and the experience of “perverse” jouissance, stand at once on the edge of this system and at its heart (so in two places). They stem from a topology that is more complex than a mere inside and outside. Neurotics too experience moments of anxiety that give them some idea of these phenomena.

So, the link to urgency occurs when there is a failure of mechanisms to come into place, usually in childhood, and when language fails at the fringes or centre of its system. This is schematized by J-A. Miller⁹:

- 1) Language as symbolic surrounded by the real. This is the symbolic present inside the real. If the real is totally separated from sense, then a ‘troumatisme’ emerges.
- 2) Language as symbolic with a hole in it. The subject speaks the truth from within the system of language, but it is a truth which covers up or has no hole in it. When the system is breached, then anguish or dread ensues.

Treatments differ for the two levels of trauma. An example which may give glimpses of both levels and is defined in everyday language and the DSM as traumatic - the 2017 fire in Grenfell Towers, a block of flats, in London. Instead of evacuating the flats, tenants were ordered to stay put and consequently many died.

1. Developed in a NLS Cartel ‘Beyond the Pleasure Principle’ & ‘Trauma’.

2. Member of the London Society

3. <http://www.amp-nls.org/page/gb/49/nls-messenger/o/2017-2018/3314>

4. Laurent, E., Trauma in Reverse : http://sfile-pull.f-static.com/image/users/576746/ftp/my_files/trauma%20in%20Reverse%20Laurent.pdf?id=29168137

5. Freud, S., 1926, *Inhibitions, Symptoms and Anxiety*, SE, vol. XX, p. 170

6. Freud, S., *Beyond the Pleasure Principle*, SE vol. 2, pp. 14–17

7. Lacan, J., Seminar XXI – *Les non-dupes errent* : 19.02.1974 www.LacaniIreland.com

8. Laurent, E., *Lost in Cognition*, translated by A.R. Price, London, Karnac, 2014, p 99.

9. Miller, J-A., *The Seminar of Barcelona Part 2*, Psychoanalytical Notebooks Issue 1. 1998, p. 63.

<http://londonsociety-nls.org.uk/LibraryLS/Texts-from-the-the-PN/The-Seminar-of-Barcelona-Part-2.pdf>

In her evidence to the enquiry¹⁰, London's fire brigade commissioner, D. Cotton, stated that fire was as unexpected as 'a space shuttle landing on the Shard'. During the fire Cotton as monitoring officer provided support, guidance and reassurance to the incident commander. She did not take command herself because she was satisfied with the fire-fighting plan.

Cotton said she had felt she was not fully doing her job as monitoring officer, particularly when, as the night progressed, she found herself comforting fire fighters. "I've never seen a situation on the fire ground where fire fighters were openly crying and distressed," she said. In a statement she gave to a police investigation, Cotton said: "I have had issues with my memory, which I believe is linked to the traumatic nature and sheer scale of the incident. I'm still finding it very difficult to look at visual images and have conversations about Grenfell".

I suggest, as a tentative hypothesis, that the fire fighters suffered a breach at level 2. Their symbolic system suffered a hole in its middle. The Grenfell fire was incomprehensible. Anguish, as noted by Cotton, was produced.

For D. Cotton, the breach was at level 1. Language was separated from sense and a '*troumatisme*' occurred, she has issues with memory. So even though the trauma was common, each subject's reaction was different.

10. <https://www.theguardian.com/uk-news/2018/sep/27/london-fire-brigade-chief-denies-she-should-have-expected-grenfell-dany-cotton>

Trauma's Urgencies and Meaning

Anna De Filippi

In certain clinical settings that treat urgent cases — such as those of domestic violence and sexual assault — the neurobiology of trauma is taught to clients. Attempting to patch the hole in the real of these experiences, clinicians give survivors the S2 of the neurobiology of trauma: why one fights, flees or freezes, why one does not remember, why one is triggered, etc.

I encountered this at a 'trauma-informed crisis intervention' training at the Houston Area Women's Center. The center provides vital services for free to low-income women, men and children. All of the center's employees are required to take this training; as well as police officers in sex crime and human trafficking units. While there is an emphasis on meeting each client where they are at, and not directing their situation (for instance, suggesting to leave an abuser), the neurobiology of trauma is one of the first tools used to explain experience and offer relief. The emphasis is on normalization and universalization first, followed by the particular.

From a Lacanian perspective, giving the S2 of trauma's neurobiology prevents the reinvention of an Other or a new weaving of meaning¹ that is *singular* to each subject's experience. Yet since an S2 is indeed urgently needed in these life and death situations, what could psychoanalysis propose instead?²

In a psychoanalytic sense, the S2 'trauma' is what is not programmable³; it is a rupture in experience that in turn can only be sutured through speech. The real excludes meaning [*sens*].⁴ Thus, reparation of the signifying chain S1-S2, of meaning [*sens*], first responds to the temporal urgency of trauma as real, as a hole in the symbolic.⁵ Through the historicizing associations of language, one invents a new path, so as to better live with it.

Counselors at this clinic, warning against burnout, describe how many clients experience sessions as 'retraumatizing.' Appointments are often missed and acting out is common, again explained by the neurobiological. In "Trauma in Reverse" E. Laurent notes that the analyst is traumatic, in the same way language itself is: because of his training, he can accept occupying the traumatic place of the essential loss of the object. This positioning of the analyst, as Other, is what in fact allows the analysand to regain speech after a trauma.⁶

Yet the urgent reparation of meaning ultimately stops short at a hermeneutic hole: "Saying it all is literally impossible: words fail"⁷ as J.-A. Miller illustrates. It is this impossibility that allows for a clinical orientation towards the real in language and not its imaginary covering up.⁸

1. E. Laurent: "Le trauma à l'envers," 27th April 2002:
<http://wapol.org/ornicar/articles/204lau.htm>

2. Thank you to María Cristina Aguirre for her advice in our flash cartel.

3. E. Laurent: *Ibid.*

4. J. Lacan: *The Sinthome*, Cambridge Polity Press, 2016, p. 51.

5. Cf. A. Béraud "The Urgency of an Entry into Analysis" on the NLS Congress 2019 blog.

6. E. Laurent: *ibid.*

7. J. Lacan : *Television*, New York and London: Norton & Co., 1981, p.3.

8. Cf. J.-A. Miller, "The Space of a Lapsus," *The Lacanian Review* No. 6, p. 71.

L'urgence en acte, une trace pour la vie

Corinne Rebibo

« [...] la prise véritable sur le réel, c'est [...] la prise symbolique, ou bien celle que nous donne l'angoisse, seule appréhension dernière et comme telle de toute réalité - et qu'entre les deux il faut choisir. »

Lacan J., Livre X, *L'angoisse*, Paris, Seuil, 2004, p. 385

Nice, 14 juillet 2016, un terroriste au volant de son camion fou vient de tuer 84 personnes sur la Promenade des Anglais, laissant sur le sol des centaines de blessés.

Au lendemain de cet attentat, je me retrouve au CUM (Centre Universitaire Méditerranéen) pour recevoir des victimes traumatisées par leur nuit de cauchemar.

De leur insistance à parler de ce fracas, le témoignage d'une jeune femme se détache. Alors qu'elle se trouve angoissée avec son mari sidéré sur la trajectoire du camion, elle se surprend à lui tendre la main et à l'entraîner dans une direction inconnue pour échapper à ce réel chaotique.

L'émergence de sa surprise réside dans la découverte, face à cet événement, d'un réel en jeu angoissant. Celui-ci fait limite et marque un point d'arrêt à sa croyance en un Autre imaginaire et symbolique consistant. Le trauma a déchiré un fantasme de virilité dans lequel elle construit un mari protecteur. L'angoisse qui a fait effraction lui permet alors de pouvoir dire la possibilité de s'en sortir sans lui et qu'elle n'attendra plus après lui pour agir. De cette trouvaille, elle sourit et m'en fait part dans l'urgence à dire son changement de position lors de cette unique rencontre au CUM.

Dans sa *Préface à l'édition anglaise du Séminaire XI*, Lacan parle non plus d'urgence subjective mais de cas d'urgence. L'urgence se situe au joint du corps et du langage. « Satisfaire ces cas d'urgence [...] dans le dispositif psychanalytique, le psychanalyste est cette personne, ce « quelconque » qui incarne ce lieu d'adresse de ces êtres spéciaux »².

L'urgence se situe dans cet instant de voir, au joint du vivant et du signifiant. L'énigme du regard de l'Autre, de ce qu'il me veut, cette urgence-là conduit à une mise en mouvement du parlêtre vers un appel à l'Autre auquel se noue le regard. L'urgence fait effraction et précipite le sujet dans une temporalité que l'angoisse, « seul affect qui ne trompe pas », signale. Que devient l'angoisse ? Elle n'est plus effacement de l'appel à l'Autre mais signal, trace qu'il y a quelque chose à dire en urgence, qu'il y a un cas d'urgence.

Choisir d'emprunter la voie de l'angoisse pour traiter le réel plutôt que la prise par le symbolique chère à la science relève d'un *rien en commun* entre les deux, hérésie du psychanalyste.

1. Lacan J., *Autres écrits*, Paris, Seuil, 1976, p. 571-573

2. Seynhaeve B., LCD 83, *Etat d'urgence*, Paris, Navarin, 2012, p. 22-25

Hâte ou urgence?

Filipe Pereirinha¹

L'urgence n'est pas la hâte. Est-ce évident? Dans *Le temps logique*, Lacan attribue à la fonction de la hâte le ressort qui conduit le sujet à se précipiter dans le moment de conclure parce qu'il craint que les autres ne le devancent. Il n'y a donc pas ici de temps objectif, mais plutôt une subjectivation du temps. La fonction de la hâte serait-elle donc pour le moment de conclure ce que l'urgence est pour l'instant d'arrivée?

Nous pouvons exemplifier chacune de ces fonctions, leur problématique et leur temps respectifs à l'aide de deux vignettes cliniques.

La première a la forme d'une question que j'ai reçue un jour d'un analysant devant ma coupure de la séance: *Déjà? Si tôt?*

La deuxième, au contraire, a trait au début, à l'heure d'arrivée: sa première séance étant fixée préalablement, un (im)patient – comme on pourrait dire – arrive avec beaucoup d'avance et, au lieu d'attendre l'heure convenue, il sonne à la porte, s'anticipant lui-même à l'heure, comme si ce qui était urgent en lui ne pouvait attendre plus longtemps, tel que lui-même le dira ensuite au début de la séance. S'était-il simplement hâté ou, plus rigoureusement, était-il pressé – comme on dit de la pression pulsionnelle – par l'urgence? C'est vrai, sans doute, qu'il y avait quelque chose dans son corps qui le pressait à dire et qui l'avait amené, paniqué et manquant d'air.

Et le psychanalyste, que fait-il dans ce contexte? Acceptant de le recevoir dans un état d'urgence, va-t-il rapidement mettre fin à la séance ou, au contraire, lui laisse-t-il du temps pour respirer, nommément la respiration que le bien-dire accorde au *parlêtre*? Si l'urgence est toujours de l'ordre de l'éclair, qui parfois étouffe le sujet, comme c'était ici le cas, l'acte analytique ne doit-il pas introduire de l'air là où il manque?

Peut-être la réponse qui convient est celle que Lacan lui-même donne: ni la précipitation de la hâte ni l'attardement, mais plutôt «être au pair avec ses cas, faire avec eux la paire».² C'est-à-dire: ne pas faire «paire» avec soi-même ni avec l'autre – quelque chose de toujours imaginaire – mais être «au pair» – et à l'heure de ce qui urge dans la singularité ou le sans pareil de chaque cas.

Mais, pour ne pas conclure, si j'étais poète, ou, comme dit Lacan dans le Livre XXIV du *Séminaire*, *poète assez*, ce que je ne suis pas, je pourrais peut-être dire en *poète*: «Ne t'attarde pas à l'ornière des résultats».³ Parce qu'il y a toujours de l'urgence. Urgences.

1. Membre de l'ACF-Portugal

2. Lacan, J.: «Préface à l'édition anglaise du séminaire XI», *The Lacanian Review*, 05, Paris, NLS, p. 26.

3. Char, R.: «Choix de fragments», *Poèmes en archipel*, Paris: Gallimard, 2013, p. 166.

From Lapsus to Linking: A Cartel Testimony

Jeff Erbe¹

On November 2nd, 2018, Patricia Tassara Zárata gave a video lecture for *Lacanian Compass* on our Clinical Study Days theme, “Constructions in Analysis.” She spoke of an exit from the subjective maze as a consequence of knowing how to do with her real. These words resonated for me because at that moment in analysis, in the wake of the cut, I was transmuting body events into sinthomatic writings. I connected with two others and we asked Patricia to be the plus-one. She matched our urgency and raised it with a push to begin straight away.

My trait was “urgency in the space of a lapsus.” Approaching the quicksand of the real unconscious, we turned to *TLR6*. What happened was uncanny. After several lively sessions, we planned to discuss J.-A. Miller’s “The Real Unconscious” and “The Space of a Lapsus.” We stumbled; for a few meetings there were parapraxes of not knowing which article we agreed on, preparing the wrong text, absences due to confusion about time or technical problems, and failing to finish readings. We tried to get the cartel back on track.

Following the bungled acts, there was a time change in the US that we failed to communicate. Two of us missed the meeting. I committed the same lapsus again by missing the following meeting; only realizing my error when I noticed it would not be possible to join. I felt shaken. This rupture thus manifested as a body event that touched upon the symptom and produced an awakening effect.

J.-A. Miller notes the space of a lapsus is so fleeting that it has already passed by the time we perceive it. In my case, the body event signaled the urgency of the lapsus and pushed me to make a social link. The urgency was to read my symptomatic solitude and respond by writing to the cartel. Surely it was no coincidence that I wrote about being divided in choosing between two cartel products to develop and submit. Authoring this text was the solution.

Lacan describes the elaboration of the *parlêtre* in the *Preface* as “running after.” This “running” implicates the body, caught up in the real paradox of time where “after” signifies being *in pursuit* of something ahead, yet trying to apprehend the impossible of what has *already passed*. B. Seynhaeve writes that “truth cannot be caught by the signifier,” yet this doesn’t stop us from trying. The analytic experience is the arch from the emergency to the urgency to read and make do with our lapses. Thus this writing is a *running after*, as my urgency propels me from lapsus to linking.

1. Member of the *Lacanian Compass* and of the *NLS*.



The Lacanian Review

¡URGENT!

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