Prelude 1

The Analytic Act, or Beyond the Desire of the Analyst

What does the confrontation of *The Psychoanalytic Act*, the *Seminar* of 1967-68, with "Position of the Unconscious," the *Écrit* of 1964, teach us?

A first answer is given by Colette Soler in her presentation of the theme of this 5th European Convention, when she points out that the unconscious is not a notion: "the unconscious is" ("Radiophonie," 1973). It simply *ex-sists* and is experienced in act. This differs from what we read in "Position of the Unconscious," where Lacan devotes several paragraphs to unfolding what the unconscious is and what it is not, a predication of the being of the unconscious. It is therefore a move from being to *ex-sistence*, which conditions the development of the notion of the analytic act, set out across *Seminars XIV* and *XV* and their respective *Reviews*.

What are the implications and consequences of this move?

Among the implications, what stands out is the necessary recourse to logic and topology, in order to formulate a new status for the object *a*, a status of logical consistency. This status exceeds its conception as object-cause of desire and, on the other hand, detaches it from its episodic substances, still in force in "Position of the Unconscious."

Among the consequences, we highlight a weighty one, also pointed out by Colette Soler[1]. It is the shift, in the direction of the analytic treatment, from the desire of the analyst to the analytic act. The analytic act enables Lacan to emerge from the impasse of the desire of the analyst. It is an impasse because, like all desire, it cannot be said. The analytic act, by contrast, is measured by its effective consequences: there is a before and an after, and the act changes the subject. This experience requires a particular position of the analyst in the treatment: "The psychoanalyst makes himself object *a*. Makes himself: understand this as, makes himself be produced; object *a*, with the object *a*[2]." From this perspective, the end of analysis and the experience of the pass acquire a new interest, and the relationship between the traversal of the fantasy and the analytic act demands examination.

Moreover, as regards psychoanalytic clinical practice, it would be worthwhile to review the different manifestations of the act in the treatment, acting out and passage to the act, and to study how they differ from the analytic act. This difference is not always easy to establish, particularly in the case of the analytic act of exit from analysis and the passage to the act. Lacan even extends the scope of the repetition proper to the act to sublimation, the "typical product [*fruit*] of the analytic situation[3]", thereby introducing yet another perspective for study.

We thus open here a few avenues of reflection on which, along with others that will undoubtedly emerge, we would like to hear contributions at our meeting from July 2 to 4, 2027 in Paris. We warmly encourage you to take part.

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[1] C. SOLER, *Acto analítico* (Analytic Act), lecture given at the School Seminar of the EPFCL-FFCLE, 03/01/2024, video posted at www.ffcle.es

[2] J. LACAN, "L'acte psychanalytique", Compte rendu du séminaire 1967-1968, A*utres écrits*, Paris, Seuil, 2001, p. 379 : "Le psychanalyste se fait de l'objet *a*. Se fait : à entendre se fait produire ; de l'objet *a* : avec de l'objet *a*".

[3] J. LACAN, *Le Séminaire, Livre XIV, La Logique du fantasme*, Paris, Seuil & Le Champ freudien, 2023, p. 201.