

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

n°9 - March / Mars 2019

Editorial

This issue presents a set of papers elaborated by members of Flash Cartels formed in the U.S. prior to the *Clinical Study Days 12* held in Miami last January on the theme of «The Psychoanalytic Subject in the Maze: Constructions in Analysis.»

Six Flash Cartels had been created several months before on the subject of “Constructions”, producing thirteen papers. Thanks to Alicia Arenas, the Lacanian Compass Cartels’ Delegate, an online videoconference called “Flash Cartel Presentation” took place one week before the CSD, so as to start situating some of their questions and findings. “4+one” is publishing 5 of them, giving evidence of the desire at work in the Lacanian Compass, the young NLS Associated Group that is now two years old, as well as in the new NLS-Initiative Toronto, and of the fruitfulness of Flash Cartels working in *urgency*.

Starting from a couple of comic images, **Carlos Rivas** considers what the analyst is *doing* or *undoing* in the construction of a case. **Lorena Hojman** questions the relationship between the desire of the analyst and the construction of a case.

An Bulkens brings forward the idea of the “construction” of contingency, through the stumbling of analytic speech, while **Ines Anderson** examines how supervision affects the construction of a case.

Last but not least, **Domenico Cosenza**, who was the plus-one of a cartel on “Constructions in Analysis” and one of the Guest Speakers at CSD 12, considers the triad of Unconscious Real/Lying Truth/Urgent Case in the Construction of the Clinical Case in Psychoanalysis.

Finally, and so as to de-complete this series, we are publishing a paper by **Florescia Shanahan** on “The Trait and the Ones”, where she makes the difference between the reading group and the cartel which relies on the specific trait chosen by each cartel and on the plus-one who “calls for a spark of desire to be ignited.”

Enjoy your reading!

Frank Rollier

(Un)doing
by Carlos Rivas

I began the flash cartel with a general question about the logic of constructing a case. I came across a couple of images (see below). They could be taken in a series to depict what a psychoanalyst does, couldn't they?

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Chercher un cartel

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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**The triad of the Unconscious
Real/Lying Truth/Urgent Case
in the Construction of the
Clinical Case in Psychoanalysis**
by Domenico Cosenza

What is a clinical case in light of Lacan's latest teaching? It is a key issue on which our analytical community, along with our cartel on - *Constructions in Analysis*, is reflecting. The theme of the NLS congress is urgency - Urgent -, which is one of the key-signifiers that can be found in the last Lacan to define the essence of the clinical case in psychoanalysis.

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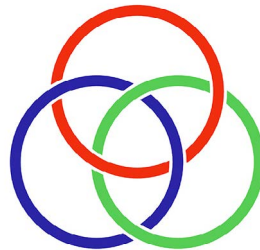
The Trait and the Ones
by Florencia F.C. Shanahan

I have taken part in many cartels, the most recent entitled, "Ordinary psychosis and the body". The five traits of work were quite diverse. My own was *Ordinary psychosis and rigid hysteria in relation to the body*.

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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, <http://www.amp-nls.org>
En haut de la page, cliquer sur Cartels, puis dans l'onglet Cartels, cliquer sur déclaration de cartels.
Sous la rubrique Ajouter un membre Membre plus-un, vous ajoutez les autres membres en cliquant à chaque fois sur Ajouter un membre.
Il est possible d'inscrire 3, 4 ou 5 membres + un.
Si c'est le cas, cliquer sur le bouton Cartel vers le congrès.
Cette déclaration est habituellement effectuée par le plus-un qui aura collecté auparavant les informations nécessaires : Noms etc. et le Thème particulier de travail spécifique à chaque membre.
Quand la déclaration est remplie, cliquer sur Envoyer.
Merci d'en informer les deux secrétaires de la NLS, <pamelaking13@gmail.com> et <thomas.vanrumst@gmail.com> ainsi que le délégué aux cartels <frollier@wanadoo.fr> qui vérifiera les données et les validera.

Register a cartel

Go on the NLS site <http://www.amp-nls.org>
On the upper bar of the side, click on Cartels, then in the Cartels tab click on Cartel declaration.
Apart from the Plus-one Member, you have to click on « Ajouter un 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, please click the button under Rubric of 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.

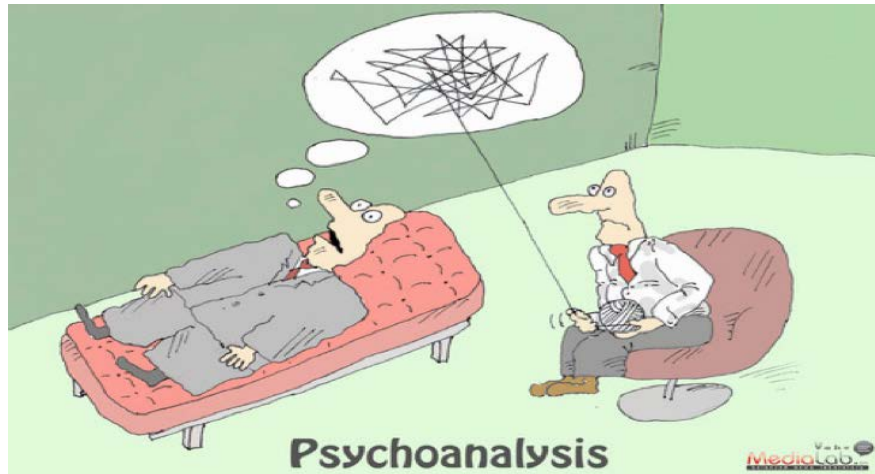
(Un)doing Carlos Rivas¹

I began the flash cartel with a general question about the logic of constructing a case. I came across a couple of images (see below). They could be taken in a series to depict what a psychoanalyst does, couldn't they?



Regarding constructions, the movement from Freud to Lacan is a precise one. On the one hand, in the case of Freud, construction lies on the side of the analyst when the analysand is ready to receive the construction. For Lacan, it is more a case of how to allow the analysand to formulate their own constructions.

1. Member of the NLS- Initiative Toronto



With this in mind, perhaps we can say that the images misrepresent what an analyst does. At their best, they represent what happened for Freud when he delivered a construction too soon. But I wouldn't go as far as to credit them with that ! If these comic images work at all, one by one or in the series I am proposing, it is because they are "cute". They allow the reader to remain innocent, to sustain the "I don't want to know anything about it" that Lacan refers to at the beginning of Seminar XX.

I am also trying to answer another question, a preliminary issue regarding the unfolding of any logic in the construction of a case. The *doing* of the analyst: doing what, exactly? What I understood from working in the cartel is that the answer lies on the side of the gerund 'undoing'. Whatever the analyst does, has to do with unfastening, untying, or at least loosening the analysand's speech, knowing that the operation will promote the emergence of master signifiers, which has an effect on their determination.

The experience in the cartel brought me to the realisation of refraining from introducing my own constructions to analysands, and a moving away from the realm of meaning.

The desire of the analyst in the construction of a case

Lorena Hojman Davis¹

“Here we are, talking to each other et *tout le reste est littérature*,
as Verlaine wrote with excellent literature”². Jorge Luis Borges

What is the relationship between the desire of the analyst and the construction of a case?

We started the cartel with a reading of Eric Laurent's text, *The case, from unease to the lie* where he quotes Gennie Lemoines's book, which lends itself to questioning the status of the case in psychoanalysis: How, or when, does the analyst take the story and turn the narrative into a case? “The moment when the analyst turns the story into a case is always grasped from a point of encounter, from an event that is proper to the treatment” (...) “the analyst does not know, for the good reason that he is in the position of *little a* as agent, in its capacity as object cause of desire (...). The false start does not prevent the encounter of the two desires”³.

Are these separate desires, the desire of the analysand and the desire of the analyst? Is there a difference between them? In one way one could say no; there is no difference because desire is the desire of the Other. But one can specify that the desire of the analysand, in cases of neurosis, is unsatisfied, prevented, impossible, while the desire of the analyst is desire as cause.

The cause is - from the beginning of Lacan's teaching - a void, since his early text: *Presentation of Psychological Causality* where he said: “the original cause is the cause as such of a trace that presents itself as empty, which wants to be taken as a false trace”⁴.

The cause, as an object cause of desire, is also an emptiness, a void. The desire of the analyst as an operator of the treatment, as an object *a*, allows the construction between the analyst and the analysand⁵.

If the construction of a case “is organized around an encounter”⁶, it is the encounter with the analyst as an object cause of desire that could produce the subjective division to create the condition for the treatment. That is to say, the desire of the analyst verifies itself by its manifestations.

The analyst, as object *a*, introduces for the analysand the movement of presence/absence that allows the division of the subject and creates the condition for assuming symbolic castration.

The concept of the desire of the analyst changes during Lacan's teaching. The analyst is always at least two. Namely, the one who operates and the one who writes. If there is no construction of the case without the desire of the analyst, then the desire of the analyst is also transmission, the transmission of what psychoanalysis is, and what it is able to be used for.

1. Member of the Lacanian Compass (Houston, TX)

2. Dedicatory in the prologue of Jorge Luis BORGES. Obras Completas, Emecé Editores, 1974, Buenos Aires.

3. LAURENT E.: “The case, from Unease to the lie”, www.amp.nls.org/nlsmessanger/2010/017.html

4. LACAN, J.: “Presentation on Psychological Causality”, Écrits, WW Norton & Company, 2006, USA

5. Jorge ASSEF Lacanian Compass Video Conference “The construction of an analysis: Unconscious, Interpretation and Time”. October 14th, 2018.

6. LAURENT E.: *Ibid.*

Note on Construction An Bulkens¹

Freud's text on Construction is marked by a tension². On the one hand, he seems to imply that based on the fragmented bits and pieces of the analysand's speech the All of the memory lost can be re-constructed - along the lines of classical epistemology, understanding truth as *adequatio*. On the other hand, what is clear from Freud's text is that what truly emerges in the process of construction is not a truth mirroring a lost memory but rather an absence, a hole – that of the primary repressed. It is precisely this absence, which in Lacanian terms can be written as S Barred A, $S(\bar{A})$ that makes construction necessary, as J.-A. Miller states in *Marginalia*³.

The unconscious 'full' of memories, lost knowledge objects with which the subject can be reunited through analysis, resonates with Lacan's unconscious as Subject Supposed to Know. One attributes knowledge to someone in whom one has faith, who is 'supposed to' know. This 'full' unconscious of the Subject Supposed to know contrasts with Lacan's understanding of the unconscious as empty, only emerging in the speech act.

Even if 'it is All written,' this All emerges as soon as it is put into speech in analysis as not-all, as a stumbling. The analytic situation opens up the construction site of the Broken Other which can produce fictions, just like an archaeological reconstruction site can, but can also open up to something else.

Like Lucretius' atoms that fall along straight lines through a void, minimal swerves cause turbulences that make the atoms collide, creating something where before there was nothing. Similarly, as long as 'All that is written' falls in a straight line, what is written stays silent in the mute movement of the repetition compulsion. However, in the stumbling of analytic speech acts swerves occur, equivocations happen, impacting the body, allowing the creation of something new. E. Laurent states that on the one hand these stumblings which the analyst 'makes true' allow the analysand to construct, through 'self-elaboration,' a new 'non-standard fiction.'⁴ But rather than constructing a fiction that covers up the void in a new way, putting the analysand back to sleep, the swerve can also have a real sense effect, an awakening effect, opening up to the 'subjective realization of a void.'

Could we say that the swerve, as contingency inscribed in the All, reveals itself in this awakening moment? Does it make sense to speak of the 'construction' of contingency? If we take the notion of a *Broken Other* seriously, we cannot but admit that psychoanalysis operates in a construction site of possible contingencies. They can lay dormant in their habits of meaning, serving as ready building blocks for a fictional re-construction. Or, they can wake up as contingency - as a 'writing' or better as 'what stops not writing itself': a writing that touches on the impossible, the real, rather than covering it up with fiction or fantasy.

1. Member of the Lacanian Compass (Chico, CA)

2. FREUD S. : "Constructions in Analysis" (1937).SE 23:255-269

3. MILLER J.-A. : "Marginalia to Construction in Analysis" (1994), *Psychoanalytical Notebooks*, No 22, March 2011, pp. 47-74.

4. LAURENT E.: "Disruption of Jouissance in the Madnesses Under Transference" (2018). *The Lacanian Review*, no. 6, Fall 2018, pp. 169-181.

How does supervision affect the construction of a case?

Ines Anderson¹

Supervision was key in the construction of the case “Superwoman Barrée” that I presented at the Clinical Study Days 12.

During the beginning of the treatment, this Superwoman came with her husband mainly because of his lies. The analyst found herself trapped in between the couple, searching for the truth. In supervision, the main orientation was to make clear who the patient was, to assure her that she was going to be listened to and help her not to give up her space. This enabled the subject to appear and unveil the secrets that she had been trying to conceal from everyone.

From there on it was what Americans call ‘the honeymoon’ phase which J.-A. Miller mentions in *Analytic Subtleties*, where the transference is usually in its more positive aspects with therapeutic reliefs².

In supervision, the orientation was to give less relevance to the therapeutic effects and more to the subjective division of the Superwoman. When I overlooked this in the last session of this part of the analysis, the subject stopped coming for almost two months.

I experienced at that time what J.-A. Miller calls the dark jungle in the course of an ongoing analysis, where Lacan accompanies him with the indication: “The truth has the structure of fiction.” In this intermediate period, repetition stagnates and must be endured and traversed. J.-A. Miller calls this experience of the real according to the modality of inertia, the “cage of the sinthome”³.

In the Flash-Cartel, the *plus-one* noticed my lapsus in writing ‘hole’ instead of ‘whole’. In supervision, we reviewed this lapsus as a hole in the omnipotence of the Superwoman, and as my own hole, my own subjective division present in the session. My desire to know about a *particular signifier* made me introduce it, at the very moment of subjective division presented by the patient. My desire to know and present a great case was an obstacle that produced an effect of formation.

Véronique Voruz in “The Effects of Supervision” reminds us that there is no such thing as objective reality; something doesn’t have to be exact in order to be true. Voruz explains that we can use *semblants* as defence against the real. “Supervision can take note of considerable therapeutic effects produced, but if you do not take something into account in the symbolic, it will return in the real. So semblantification is useful, yes, but an orientation on the real remains paramount. The practice of supervision does not aim to verify the adequate use of psychoanalytic knowledge. It is an analytic *dispositif* designed to continue one’s analysis by other means: in other words, to expose the status of the symbolic as fiction”⁴.

1. Member of the NEL-Caracas and of the NLS- Initiative Toronto

2. MILLER, J.A. : *Sutilezas Analíticas*. p. 115. Paidós. 2011

3. MILLER, J.A.: *Ibid*, p. 113-115.

4. VORUZ, V.: “The Effects of Supervision” Hurly-Burly, Issue 11 May 2016, p 207

The triad of the Unconscious Real/Lying Truth/Urgent Case in the Construction of the Clinical Case in Psychoanalysis

Domenico Cosenza¹

What is a clinical case in light of Lacan's latest teaching? It is a key issue on which our analytical community, along with our cartel on - *Constructions in Analysis*, is reflecting. The theme of the NLS congress is urgency - Urgent -, which is one of the key-signifiers that can be found in the last Lacan to define the essence of the clinical case in psychoanalysis. In the Preface to the English edition of Seminar XI, written in May '76, the last text collected by J.-A. Miller in the *Autres écrits*, the adjective 'urgent' is connected with the notion of the 'case' (Case) offering an enigmatic formula – the urgent Case, rather in the plural: urgent Cases - which leads us to rethink the question, introduced by Freud and then re-introduced by Lacan, of the construction of the case. From this perspective, therefore, it is a question of rethinking the clinical case in psychoanalysis, and its construction, in light of the dimension of urgency that passes through it.

Since Freud there has been no clinical case in psychoanalysis without the construction of the case, that is, without its being accorded a logical form that re-establishes its structure, in light of the analysand's discourse and the fundamental signifiers that have emerged in the analysis that distinguish it. We might say at the same time, with Lacan, that there can be no construction of the case that does not find its singularity in a distinguishing point of urgency. The reference to urgency in Lacan does not only related to his later teaching, however. Indeed it can already be found in the writings from the '50s, for example in *Function and Field of Speech and Language*, where he asserts that there is nothing new that does not appear in urgency. At the same time, all of Lacan's earlier elaborations around the theme of logical time and the function of haste come in to play. However, the reappearance of this signifier at the end of his teaching, in a text that refers at the same time to the theme of the end of the analysis, may present us with a new understanding of its use that is yet to be fully revealed.

At the beginning of the cartel, the careful reading of É. Laurent's study «The case, from Unease to the Lie»², proved very useful for allowing us to enter the logic that characterizes the notion of the clinical case in Lacan's later teaching. Personally, he provided me with a more directed access to the Preface of the English edition of Lacan's Seminar XI. Laurent writes that he re-read Lacan's Preface on the basis of a question formulated by J.-A. Miller: «would not be a veritable case study that of the AE [...]»?». Here, the perspective on the clinical case is considered in the light of the end of the analysis, and of the conditions in which the horizon of the conclusion appears in Lacan's later teaching.

Hence, from this perspective, three concepts that can be obtained from the Preface seem essential for describing the field of the construction of the clinical case in psychoanalysis: the real Unconscious, the lying Truth and the urgent Case. These three

1. President of the Euro Federation of Psychoanalysis (EFP), SA (SLP).

2. LAURENT E.: "The Case, from Unease to the Lie" <<http://www.amp-nls.org/nlsmessage/2010/017.html>>

concepts restructure the foundation of out of-sense. It is no longer a desire to mean, but a senseless satisfaction that repeats itself. The lying Truth demonstrates the structure of fiction proper to the truth beyond any reduction to an ideal and to the return of that which has been removed. Finally, the urgent Case no longer finds its root in the drive to signification, but rather in the satisfaction that marks the end of the analysis. From this perspective the singular logic of the clinical case in psychoanalysis and its significant structure is re-centered around the real drive that inhabits it internally. A reading of testimonies of the AE's will allow this problem to be further developed.

The Trait and the Ones¹

Florencia F.C. Shanahan²

One

I have taken part in many cartels, the most recent entitled, “Ordinary psychosis and the body”³. The five traits of work were quite diverse. My own was *Ordinary psychosis and rigid hysteria in relation to the body*. The cartel met regularly and we would return enthusiastically to what was said, to the questions that had been posed, the references that had been mentioned. Either a clinical case or a punctuation of a paper was presented each time. All members of the cartel, specifically linked to their trait, wrote texts that were extremely distinctive with no ‘common places’ between them. Each participant’s style had managed to pass through and I will attempt to formalize something of this, in the *après coup*.

Two

The choice of a trait aims at establishing difference ; how to sustain a relation to the truth of each (linked to desire) and at the same time a relation to established knowledge that is not religious in the sense of Freud’s ‘Group Psychology’. Thus a cartel is not a reading group but rather puts the relationship of each cartelisand to master signifiers to work.

How could this not be paradoxical since from Freud, the operation at stake in the incorporation of the Other via a trait is that of identification? Does the trait that each one chooses function as unary? Lacan speaks of this in his *Ecrits*: “The first words spoken decree, legislate, aphorize, and are an oracle; they give the real other its obscure authority. Take just one signifier as an insignia of this omnipotence, that is, of this wholly potential power, of this birth of possibility, and you have the unary trait which — filling in the invisible mark the subject receives from the signifier — alienates this subject in the first identification that forms the ego-ideal.”

How to conceive then the work produced within a cartel via the suspension of the place of the Ideal and the concomitant opening up of a space for a desire to know? With Lacan there is no chance for desire without alienation but it is only separation that introduces the possibility of the subject as such. This can be put as follows: in order to access the one of my singularity I have to alienate myself to the Other (S,) accepting a signifier, and in separating myself from it via the production of an object (*a*), knowledge in the sense of the unconscious and difference is produced.

To be subscribed to the unconscious is to have consented to alienation and separation. When a non-concord with regards to what comes from the Other is introduced, that is the subject. As regards cartel work the subject will only be produced if the possibility for a difference with what is read (in Freud, in Lacan) and with others, is preserved.

1. Presented at the ICLO-NLS Inter-cartel Day, 2016.

2. Member of the ICLO-NLS, of the NLS and the WAP.

3. With Roger Litten (London Society-NLS), Zully Flomenbaum (GIEP-NLS), Mariela Vitto (Amsterdam-NLS) and Beatriz Premazzi (ASREEP-NLS).

A subject is a difference not only in the imaginary as distance from one's image and in the symbolic as perpetual impossibility of being named in one's being by any signifier, but also in the real as the mode of jouissance that constitutes one's utmost singularity.

Our orientation towards the real implies moving away from imaginary and symbolic identifications towards the production of this point of impossible from where the new may emerge in a beyond of repetition. This goes too for the production of knowledge in what we could call the anti-parroting effect of the cartel.

Three

We can follow the elaborations of the One throughout Lacan's teaching but especially in *Seminars 2, 9 and 19*. In the latter he distinguishes several dimensions of the One: the One of fusion with the other, the unary trait linked to identification; the living body as a form of the One; the body as adored image in the $i(a)$. As happens often with psychoanalytic concepts, the One does not make One, it is not unary or univocal but plural, multiple and ambiguous.

The One of the signifier has to be divided between the S_1 alone and the S_1 that connects with another signifier. There is also the phallic One, that odd signifier with no pair.

From *Seminar 20* onwards the pre-eminence of the big Other will give place to 'there is something of the One'. It is a verification that jouissance is produced by speech and not just limited by it.

These versions of the One emerged in the research of the trait that I had chosen. Specifically in the bodily phenomena present in hysteria via the mechanism of identification and in the incidence of the One of the phallus. But this, I did not know until now. Moreover, these forms of the One can also be located in the functioning of the cartel as a group, this was too a discovery.

Four

Formalizing the function of the various Ones in Lacan's work seems essential in order to situate how the cartel operates. In terms of Lacan's discourses it will be a matter of how to lodge the non-symbolic element among the symbolic ones (a in its relations to S_1 , S_2 and barred S). This is essential because a discourse is a social bond and corresponds to a specific way of producing knowledge, of embodying truth and of situating its product.

As E. Laurent puts it: "the different relations with the S_1 coupled with (a) can be situated according to the coordinates. [...] One can become enthusiastic about group dynamics, a way chosen by some of Lacan's students. For his part, he preferred insisting on the necessity to void interest in all these effects of the group in order to focus on the work to be done. The task of the plus-one is to make the group think of its work as such and not of its dynamics. As soon as there is a cartel, there are people who don't come to the meetings; this is a reaction of flight. There are people who come in a bad mood,

ready to criticize everything ... these are reactions of attack. There are those who want to take over to organize everybody's work, those who want to incarnate the function of direction in place of the plus- one ... a push-to-the-leader. All these effects are expected from the beginning. The point is for the plus-one to interpret them in such a way that they will not come to occupy center-stage in the work."

The question of cartels concern the School and as Lacan states the "work which in the field Freud has opened restores the cutting edge of its truth; which brings the original praxis that he instituted under the name of psychoanalysis back to the duty that in our world is incumbent upon it; which, through a sustained critique, denounces the deviations and compromises that encumber its progress while degrading its use."

As L. Mahjoub states, the Freudian invention is "the *one* of the split, of the stroke, of rupture [...] the One of the *Unbewusste* [...] one-slip [blunder]". The cartel is where to let oneself be duped by these Ones that do not constitute a unity.

+1

This *plus* may come as an injunction, imperative or invitation, a call for a spark of desire to be ignited, the discretionary power of the listener will decide. To utter it: let's cartelise ourselves, get together, do the work, alienate and then separate.

A cartel may be a pathway to the singularity one does not want to know anything about; it may function against identification precisely by engaging with it; it may be a reminder that the One-all-alone is not an alibi for solitary self-torment or slothfulness. Cartelise and you may discover that the Ones at play are the Ones with which one may create a collective that is not without joy.

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