

Psychoanalysis' Slip of the Discourse

Cindy Zeiher

University of Canterbury, New Zealand

The pass is an innovation in Lacan's procedure where the *passand* (the candidate addressing the school and requesting authorisation) articulates their process of transitioning from one subject position to another before a panel, the *passeur*, comprised of those who are already analysts. That the *passand* has undergone a personal transference procedure by putting their symptom to work and traversing to a different desire, is what marks the pass. The transmission of desire is articulated and witnessed as a procedure of the pass. This was Lacan's vision which in some ways sought to amalgamate or mediate the disjuncture between the discourses of Master and Analyst. The legacy of this vision is preserved through a procedural rite of passage rather than through the bestowal of a designated title conferred by an institution. This was what was thought to maintain the viability and lifespan of psychoanalysis.

The pass can also be thought of as an institutional procedure, one in which after going through the process of analysis proper the *passand* speaks their mark, their inscription of analysis as a specific desire to assume another subject position, be it either to take up the desire of the analyst or to instead dedicate to handling the *jouissance* of their symptom through a different, more conscious knowledge. Both positions speak to the mark of interpellation within the Analyst discourse. Lacan's 'Proposition' (also known as 'Proposition of 9 October 1967 on the Psychoanalyst of the School') is primarily a pragmatic document which considers the institutional frame where psychoanalysis and training are practiced. At the same time Lacan is mindful of the constant and problematic issue of naming authority, that which is independent and stands in the name of mastership.

The question beckons, why after all these years bother with the procedure of the pass? What kind of psychoanalytic institution or master does it uphold? Here we might say that Lacan's 'Proposition of the Pass' is merely a proposition and nothing more. For Lacan it articulated a didactic position which laid to rest the disconnect between science and psychoanalysis wherein the viability of psychoanalysis as science is questioned. It is a break with not with this position but also with the allure of scientism as a way of validating psychoanalysis. It seems that the pass has nothing to do with analysis but is instead an institutional procedure which simply serves only the existence of an institutional psychoanalysis. Even Lacan admitted to the failure of the pass, yet to this day it is continued in some schools.

The position being taken in this seminar might be considered somewhat challenging, especially for one dedicated to Freudian-Lacanian psychoanalysis. Nevertheless, I contend

that doing away with the pass in psychoanalysis (that is, staying with the impasse) and instead leaving the procedure of the pass to philosophy, does not detract from the legitimacy of psychoanalysis.

References

Lacan, Jacques, "Science and Truth" in *Écrits, The First Complete Edition*, 2006.

—"Proposition of 9 October on the Psychoanalyst of the School" in *Analysis*, 6, 1995, pp. 1–13.

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