

BIBLIO.

XII CONGRESS
WORLD ASSOCIATION
OF PSYCHOANALYSIS

DREAM
ITS INTERPRETATION AND USE
IN LACANIAN TREATMENT



TEAM.

Bibliography Responsible XII WAP Congress.

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PRESENTATION.

A small but effective team took on the challenge set by the organising committee of the 12th WAP-Congress 2020, to collect references available and published in the English language, on the theme of this congress. We followed the axes, chosen by the scientific committee, and added one other axis: Joyce's "dream" – to represent the status of *Finnegan's Wake* as a dream, as a theoretical consequence in the late Lacanian teaching, in his Seminar 'The Sinthome'.

We favoured the English language NLS publications (*Hurly Burly*, *The Lacanian Review*, *Psychoanalytical Notebooks*, *Lacanian Compass*) which are also the main sources for translations of Jacques-Alain Miller's Course, as well as articles by Analysts of our Schools, and in particular pass testimonies.

We left out the *Écrits* (which features the French page numbers), and some of the earlier Seminars of Lacan, to concentrate on the later Lacan (Seminar XIX, XX and XXIII), with some exceptions (Seminars V, VI, XI, XVII).

We did not include Freud, apart from *The Interpretation of Dreams* as a general reference.

Natalie Wülfing

SIGMUND FREUD.

The Interpretation of Dreams [1900], Standard Edition, vol. IV-V, Hogarth Vintage, London, 2001.

JACQUES LACAN.

“The Mirror Stage as Formative of the I Function”, in Ecrits, Ed. J.-A. Miller, trans. Fink, B., W.W. Norton and Co., NY, 2006

“Correlatively, the *I* formation is symbolised in dreams by a fortified camp, or even a stadium - distributing, between the arena within its walls and its outer border of gravel-pits and marshes, two opposed fields of battle where the subject bogs down in his quest for the proud, remote inner castle whose form (sometimes juxtaposed in the same scenario) strikingly symbolises the id.”

78

“Formations of the Unconscious”, *The Seminar, Book V*, Ed. J.-A. Miller, trans. Grigg, R., Polity, Cambridge, 2017

Dreams of the feminine organ as hostile phallus, causing anxiety.

195

Dreams as desire to deceive the analyst.

240

Commentary on dream of Butcher’s Wife.

338-347

Commentary on other dreams in Freud’s *Interpretation of Dreams*.

354-358

“Desire and its Interpretation”, *The Seminar, Book VI*, Ed. J.-A. Miller, trans. Fink, B., Polity, Cambridge, 2019

On what satisfaction in dreams?

44

“Anxiety”, *The Seminar, Book X*, Ed. J.-A. Miller, trans. Price, A., Polity, Cambridge, 2014

“Recall if you will what I extracted from the inaugural step in Freud’s thought that *The Interpretation of Dreams* constitutes, when I laid the emphasis on the fact that Freud initially introduces the unconscious as a locus that he calls *ein anderer Schauplatz*, an other scene.”

32

“That’s why the neurotic never makes much of his fantasy. It succeeds in defending him against anxiety precisely to the extent that it’s a postiche a. I illustrated this function for you a long while ago with the dream dreamt by the butcher’s beautiful wife.”

50

“I’ll remind you of its fundamental phenomenology. I wouldn’t dream for an instant of eluding its principal dimension – the nightmare’s anxiety is felt, properly speaking, as that of the Other’s jouissance.”

61

“It so happens that in dreams people see appearing, and in an unambiguous way, a pure, schematic form of the fantasy. This is the case in the dream from the study on *The Wolf Man*. This recurring dream takes on all its importance, and Freud chooses it as central, because it is the pure fantasy unveiled in its structure. This observation has an unexhausted and inexhaustible character because it essentially concerns, from beginning to end, the fantasy’s relation to the real. Now, what can we see in this dream? The sudden opening – these two terms are indicated – of a window. The fantasy is beheld on the other side of a windowpane, and through a window that opens. The fantasy is framed.”

73

“It often happens that our subjects dream they’ve got the object in hand, either some gangrene has detached it, or some partner in the dream has taken it upon himself to perform the slicing operation, or else there’s been some mishap or other. These dreams, which are variously nuanced with uncanniness and anxiety, possess a character that is especially unsettling.”

90

“For Freud this is the characteristic feature of the case. The precious ἄγαλμα of this disquisition on homosexuality in a woman lies in the fact that Freud comes to a halt, gobsmacked, faced with the following – he too does the asking and the answering – *What! The unconscious can lie!*”

128

“The unconscious always merits our confidence, he says, and the discourse of the dream is something other than the unconscious, it is forged from a desire stemming from the unconscious– but he admits at the same time, without going so far as to formulate it, that therefore she does indeed desire something and, stemming from the unconscious, this desire is what is being expressed through these lies.”

129

“The vampire is not dreamt of in human imagination in any other way than as a mode of fusing or initial subtraction at the very life source where the assailing subject can find the wellhead of his jouissance.”

238

“Something illustrates this in an abject way, and which is all the more striking for it, something that I placed at the origin of my explanation of the obsessional in the Wolf Man’s anguished confrontation with his major recurring dream, something that appears as a monstration of his ultimate reality.”

312

“The Four Fundamental Concepts of Psychoanalysis”, The Seminar, Book XI, Ed. J.-A. Miller, trans. Sheridan, A., Penguin Books, London, 1994

On failure and the subject as indeterminate.

25-26

On the dream as lie, “The unconscious is not the dream”.

37

The dream and trauma as opposed to pleasure principle, the awakening from a dream, “What is it that wakes the sleeper?”, “The real has to be thought beyond the dream – in what the dream has enveloped, hidden from us...”.

55-60

Lacan’s dream of being woken by knocking.

56

On the dream that awakes or prolongs sleep: “What is it that awakes the sleeper?”

57-60

On “Father can’t you see I’m burning”.

68-70

On the unconscious as interpretation.

130

On the transference dream of Sptiz’s patient.

136

On Anna Freud’s dream.

155

“The Other Side of Psychoanalysis”, The Seminar, Book XVII, Ed. J.-A. Miller, trans. Grigg, R., Norton, London, 2007

“The unconscious makes it possible to situate desire. That is the meaning of the first, already quite complete, step by Freud, which was not merely implied but in fact fully articulated and developed in the Traumdeutung.”

45

On the dream in Freud: “He didn’t know he was dead”.

122-124

“...Or Worse”, The Seminar, Book XIX, Ed. J.-A. Miller, trans. Price, A., Polity, Cambridge, 2018

On the dream of desire distinct from the sexual, “What does a dream do? It doesn’t satisfy desire [...] and on sleep, “To sleep is not to be disturbed. After all, jouissance is disturbing.”

191-193

“The only thing that connects the desire of the dream to the unconscious is the way in which it has to be worked through in order to solve the problem with a formula that includes = 0, in order to find the root whereby its functioning is annulled. If it is not annulled, you wake up. In view of which the subject goes on dreaming in his life.”

209-210

“Encore”, The Seminar, Book XX, Ed. J.-A. Miller, trans. Fink, B., Norton, London, 1998

“This is reserved for people we know, adults concerning whom, moreover, it is expressly stated that they never manage to wake up—when something happens in their dreams that threatens to cross over into the real, it distresses them so much that they immediately awaken, in other words, they go on dreaming.”

56

“A dream does not introduce us into any kind of unfathomable experience or mystery—it is read in what is said about it, and one can go further by

taking up the equivocations therein in the most anagrammatic sense of the word.”

96

“The Third”, The Lacanian Review, No. 7 (Spring 2019)

“I have every right, like Freud, to share my dreams with you. Unlike Freud’s dreams, they are not inspired by the desire to sleep, it’s rather the desire to wake up that stirs me. But, in the end, it is something personal.”

99

“True Psychoanalysis, and False” Hurly-Burly, Issue 11, May 2014

“But we should heed Freud when he tells us that in dreams it is only working through that interests him. Unconscious desire, which is indicated in oneiric metaphor, has a purely metonymic object. It is desire that is beyond recognition as much as it is recognition from which desire slips away.”

21

“On Hysteria”, The Psychoanalytical Notebooks, Issue 21, 2013

“In very little time the whole world will be done with psychoanalysis. It is just that something demonstrated itself there: it is clear that man spends his time dreaming, that he never wakes up. We other psychoanalysts know that, seeing what the patients give us and on this occasion we are all patients: they give us nothing but their dreams.”

12

The Seminar, Book XXIII, The Sinthome, Ed. J.-A. Miller, trans. Price, A., Polity, Cambridge, 2016

“[...] Joyce doesn’t fail – fabulously – to fall into the Vico myth that sustains *Finnegans Wake*. The only thing that nevertheless saves him from this is that *Finnegans Wake* presents itself as a dream.”

105

“What is incredible is that Joyce – who harboured the greatest contempt for history, however futile, which he qualifies as a nightmare whose character is to bring down upon us those big words that he says make us so unhappy – was only able to find the solution of writing *Finnegans Wake*, namely a dream, which like any dream is a nightmare, even if it’s a toned-down nightmare. With one slight difference, says he, and this is how *Finnegans Wake* is fashioned, it’s that the dreamer is not any one character, he is the dream itself.”

106

“Joyce the Symptom” in The Sinthome: The Seminar, Book XXIII, Ed. J.-A. Miller, trans. Price, A., Polity, Cambridge, 2016

“You will excuse me if I purstiche a short while¹ – it won’t go on for long – the Joyce of *Finnegans Wake*, which is the dream he has bequeathed, set down as an end-point to – what? This is what I should like to try to spell out. This dream sets down the fin to the oeuvre – Fin again – of being unable to do any better.”

141

“I think this is borne out by the fact that in the constellation of the dream from which one never awakens, in spite of the last word, Wake, in the texture of characters in *Finnegans Wake*, there are the two twins, Shem – whom you’ll allow me to call Shemptom – and Shaun.”

143

“Even so, how can *Finnegans*, this dream, be said to be finished, since already its last word cannot help but join back up with the first, the *the* by which it ends soliciting the *riverrun* by which it starts, which indicates

circularity? To spell it right out, how did Joyce manage to miss, right here, what I am at present introducing by way of the knot?”

148

“Joyce The Symptom”, The Lacanian Review, No. 5 (July 2018)

“To wake it is precisely the sign that he wanted to bring it to a finish. He takes the dream’s breath away, which will linger on for some time more.”

18

JACQUES-ALAIN MILLER.

“The Other Without Other”, Hurly-Burly, Issue 10, December 2013

“And it is not by chance that Lacan went looking in *The Interpretation of Dreams* for the dream of the dead father, a dream that specifically targets a son’s relation to his father, constituting a version of the father-son relation that differs from that typical of the Oedipus.”

17

“One knows from dreams that the subject is identified with many elements, that he is dispersed and multiple, and that this multiplicity translates precisely the lack of the signifier that would fully signify his being.”

25

“A Note Threaded Stitch by Stitch” in The Sinthome, The Seminar, Book XXIII, Ed. J.-A. Miller, trans. A. R. Price, Cambridge, Polity, 2016

“This is a new and extreme variation of Lacan’s perennial formula: truth possesses the structure of fiction; it is fantasmatic through and through, it is mendacious, or rather *mensonge*, the *songe qui ment*, the dream that tells lies; it is semblance; it stands betwixt us and the real [...]”

212

“The adjective *unerkannt* on p. 129, which translates as ‘unrecognized’, ‘unacknowledged’, or ‘unidentified’, features as a noun in a famous sentence from chapter seven of *The Interpretation of Dreams*, dedicated to ‘The psychology of the dream processes’ [...] Freud notes the persistence of ‘*eine Stelle im Dunkel*’ (an obscure point) in the most thoroughly interpreted dreams, and he adds: ‘Dies ist dann der *Nabel des*

Traumes [the dream's navel], *die Stelle, an der er dem Unerkannten aufsitzt* [the spot where it reaches down into the unknown].'

213

"Ironic Clinic", The Psychoanalytical Notebooks, Issue 2, 2001

"Let us note that the thesis of the universal of delusion is a Freudian thesis. For Freud all is but dream. This is what Lacan says that Freud says. If all is but a dream, everyone is mad, that is to say delusional." [...] It is a fact that Freud started out with the dream, that he presented the interpretation of dreams as the royal road of psychoanalysis, and that he took the dream as a signifying articulation without reference. It is in this that Freud considered the dream as a form of delusion. And it is also why Lacan indexes his whole clinic to a "there is no", whether it be writing it (- ϕ) or by stating that 'there is no sexual relation.'

12

'I am so superficial', Clinical Conversation, The Psychoanalytical Notebooks, Issue 7, 2002

"We are going to look at this sequence of three dreams, but first let us agree on the fact that one can't infer the clinical structure from an imaginary formation, that is to say one can't determine on the basis of dreams whether the subject is neurotic or psychotic. One can talk only from the whole constellation of the case. I will explain what has occurred to me about the sequence of the three dreams."

82-83

“The Lying Truth”, The Lacanian Review, No. 7 (Spring 2019)

“One does not know when the dream will stir up an effect of emotion that one will translate in terms of truth.”

151

“Can an analyst truly not want meaning? Can she not want a subject who pays attention, while she sometimes demands dreams from him?—*Make an effort to remember your dreams!*”

152

“The Space of a Hallucination”, The Lacanian Review, No. 6 (Fall 2018)

“The history in question has a totalitarian vocation, since it assumes the overcoming of the discontinuities of slips and bungled actions, of the nonsensical in dreams, or of the meaning that surprises, in order to obtain continuity in relation to the Other.”

89

“It is not recollection because one can never succeed in relocating it except by remembering a bric-a-brac of small anecdotes or dreams that one may have had. It’s as if the extra temporal itself is being laid bare, which is neither a truth nor a lie, but a real, pure and simple.”

103

“This is the amazing thing that Freud managed to dazzle us with: starting with one word that remains from the shipwreck of a dream, an entire fable unfolds.”

139

“Presentation of Book VI of the Seminar of Jacques Lacan”, Hurly-Burly Nr.10 (December 2013)

“We have Freud’s treatment of the dream as taken up by Lacan, and then Lacan’s treatment of the same. Lacan essentially treats the dream through the object and not through the signifier.”

40

“Lacan will go further still, to the point of saying that dream is fantasy. This

category betrays great dynamism and our use does not exploit its particular vitality, its particular conceptual vitality, which is quite evident here.”

42

“Interpretation in Reverse”, Psychoanalytical Notebooks, Issue 2, 1999

“If the unconscious did not want to be interpreted, if the unconscious desire of the dream was not, in its deepest phase, a desire to be interpreted – Lacan says it – a desire to make sense, there would be no analyst.”

11

“The Barcelona Seminar on Paths of Symptom Formation”, The Psychoanalytical Notebooks, Issue 22, 2015

“It is possible to verify that symptoms are like dreams and parapraxes, that they have a meaning and can be interpreted. Something so well-known needs to be questioned; and this is what Lacan does starting out with Lecture XVII and continuing until Lecture XXIII, ‘The Paths of Symptom Formation’.

In his judgment, this is what permits a unified conception of the formation of the neurotic symptom. Freud’s constant reference throughout his work is the *Traumbildung*, or the *Traumarbeit*, dreamt-formation or the dream-work. But while Freud points out this common trait between the dream and the symptom – the basis for the inclusion of the symptom in psychoanalytic practice – at the same he never ceases to repeat that a symptom is not a dream. Repression, the essential motor of the dream, is no more than the precondition for the formation of a symptom. It is only the symptom that introduces us into the most intimate of sexual life. Dreams do not remain as a permanent subjective opacity, something that in the ultimate instance modifies the body. It is this surplus that must be taken account of in the formation of the symptom. The difference between

dreams and symptoms, Freud states, is the: "Symptoms always serve the same purpose, that is, sexual satisfaction".

15

"The Speaking Being and the Pass", The Lacanian Review, No. 6 (November 2018)

"Obviously, we think that free association consists in speaking without focusing one's attention. But practically speaking, free association is dependent upon an initial signifier on which one focuses one's attention. And if one does not focus one's attention on it sufficiently, then interpretation comes to its place. Free association begins with a dream, a bungled action, a lapsus, or a word or a thought that attracts our attention. By virtue of receiving a truth value in this way, free association shows itself, as if by a miracle (if one is astute enough, if one also receives a few little hints from one's analyst), to be completely capable of being organised into a discourse. In other words, by way of free association, one transforms these moments of emergence of truth into an articulated discourse. This is the amazing thing that Freud managed to dazzle us with: starting with one word that remains from the shipwreck of a dream, an entire fable unfolds. Lacan was in the direct descendance of Freud's discovery when at the beginning of his teaching he said, 'This discourse is the unconscious itself.' It's what he called the discourse of the Other, that is to say that he conceived the unconscious as a discourse. And even after he had retreated from his claim, he continued to define the unconscious as knowledge, as something articulated."

139

"The Sovereign Image", The Lacanian Review, No. 5 (July 2018)

"I evoked the images of the dream. It is not, properly speaking, the dream images that are the object of Freud's concern, but rather the recounting of the dream. What matters is what is said about it and not the image, something that would be seen in a very specific modality of the visible."

[...] “There are dream images that do not have the same structure as the images that we perceive when we wake up. There are images of the field of perception, where the visual dominates.”

41

““What is it that wakes the sleeper?”” with reference to an example from his personal life and one of the dreams from *The Interpretation of Dreams*. His entire analysis aims to show that what wakes us is not the perception of the real world. Even when a door slams, what wakes you is the object *a* in the dream, the encounter in the dream with a traumatic jouissance.”

48

“Marginalia to Constructions in Analysis”, The Psychoanalytical Notebooks, Issue 22, 2008

“...does the analyst really have to do with the lie in analysis? One mustn't allow oneself to be taken in by the significations put forward by the dream, by the unconscious, but the attitude of wariness, the 'non-dupe' attitude, doesn't suit the analyst either. It is rather a matter of always trusting the kernel of truth that is there, in the lie too, the delusion and the hallucination. (...). On the other hand, the dream has to be set apart from the other reactions Freud speaks about, because the very definition of the dream makes it a lie, to the extent that it is the fulfilment of a desire. As such, it is mendacious. It's always truer when it's a nightmare, because the nightmare is the surprise that awakens.”

70

“The Analytic Session”, The Psychoanalytical Notebooks, Issue 10, 2003

“In any case, the analytic session is itself also a desmos, a locus of subjection. Psychoanalysis privileged the link of the desmos of the analytic session with the desmos of sleep — to say it otherwise, at the beginning the dream was given an eminent value. It was given the value of a message of extimacy. What was called the interpretation of dreams was an exploration of this extimacy, the method to find one's way in this

extimacy, make it one's own, re-appropriate it as a means of expression, and find a way so that the Ich could nevertheless come into being in the domain of the Es, this locus of subjection.”

16-17

AUTHORS OF THE WAP.

A / Eric Laurent.

“Disruption of Jouissance in the Madnesses Under Transference”, The Lacanian Review, No. 6 (Autumn 2018)

“So, *jaculation* includes the value of intensity, or enthusiasm, but it is to designate a use of the signifier that awakens, in the sense of producing the emptiness of signification.”

180

“Reading Gabrielle and Richard with Little Hans”, The Psychoanalytical Notebooks, Issue 28, 2014

“I would consider this dream to be a response to the first two nightmares from the beginning. Indeed, you simply have to understand this narrative to split it around the point of anxiety that is the awakening. Starting with his study of Irma’s injection, Lacan’s teaching has made us sufficiently attentive to these turning points not to miss them. The point of awakening divides the dream into two parts: the first takes up the threat of the desire of the mother, which is articulated around the oral object; she is symbolised in this flaming engine, the complete opposite of the black car. Having crossed the point of awakening, Richard finds a meaning for the engine.”

73

“Dreams are already structured like interpretations – interpretations of desire – even though they are wild. We need to substitute these with rational interpretations. Moreover during the analysis, the patient’s dreams

interpret the analyst's interpretations, they are inscribed in a chain of dialogue with the analyst.”

83

“Feminine Positions of Being”, The Psychoanalytical Notebooks, Issue 5, 2001, pp. 34-57

“The Outside Meaning: Between Sublimation and Corporisation” Commentary on pass testimonies, The Lacanian Review, No. 4 (January 2018), pp. 149-153

With Marie-Helene Brousse in WAP BLOG <http://uqbarwapol.com/dreams-do-not-speak-for-themselves-eric-laurent-marie-helene-brousse/>

Discussion of this quote by Jacques-Alain Miller: “It is perfectly legitimate for someone to not expect anything from a dream ... At first, there must be a subject who, on the contrary, decides not to be indifferent to the Freudian phenomenon”.

B / Other authors.

Miquel Bassols

- **“The Paradoxes of Transference”**, *LC Express*, Vol 2. Issue 8, March 14, 2014: “The first time a young man comes to meet me, he says that he has dreamt of me the very night before he called for an interview. He didn’t know anything about me, except my name. In his dream, he drives me in his car. I am in the back seat. He cannot see my face, a face he doesn’t know and which he tries to discover in the rear-view mirror. There is a moment of anxiety in the dream when he realizes that the other can see him but that he cannot see the other.”

Guy Briole

- **“The Dream: An Interpretation of the Subject”**, *The Psychoanalytical Notebooks*, Issue 2, 1999, p. 35-42

Serge Cottet

- **“Indelible Images Revisited”**, *The Lacanian Review*, No. 5 (July 2018)
“It is notably in the pass that we verify the effort to have the imaginary occupy a place that takes account of the real under the forms of the drive or of the object a which can be connoted in the dream by an indelible image.”

54

“Lacan did not especially comment on this qualifier of *Überdeutlich*. It is the obscure part of the dream that held his attention, such as the navel of the dream.”

58

Philippe De Georges

- **“What’s Worth Being Said: For Truth and the Real in Psychoanalysis”**, *The Lacanian Review*, No. 7 (Spring 2019):
“Nothing disappoints us more than the disenchantment of the world: we regret everything that reminds us that life is not a dream. We want to keep on sleeping and we would want the ‘facts’ to correspond to our wishes.”

59

Gustavo Dessal

- **“A Diagnostic Problem”**, *The Psychoanalytical Notebooks*, Issue 7, 2002:
“Another point which seems to me very important to discuss, is the status of the phallus in relation to the embarrassment of his organ — as he himself describes it. I think that it is necessary to confront this with the dream of castration — which could lead us to discuss whether dreams can contribute something to the differential diagnosis. But what draws our attention in the dream is not so much its frightening content as the absence of a dream-like distortion.”

77

Jean-Louis Gault

- **“Interpretation Beyond the Pleasure Principle”**, *Hurly-Burly*, Issue 1, April 2009 :
“Jacques-Alain Miller [...] developed this statement saying that if today, there are analysts who think that dreams are not worth deciphering because, for example, they’re counting on the status of the unconscious as being already well established in our culture, and that it’s not worth laying it on, they should think again. It is not so sure that for the contemporary subject the unconscious is something that exists and that is believed in; it is more likely that this subject believes in neuronal mechanisms. Whence the need for the psychoanalyst to make the unconscious exist and to make it credible, through the interpretation of unconscious formations like Freud did. Jacques-Alain Miller observes

that the practice of dream interpretation seems to be diminishing among analysts. The Lacanians do not interpret dreams anymore, he says, adding that he, on the contrary, never lost his taste for the practice of dream interpretation.”

65

Angelina Harari

- **“The Not-All Interview”**, *The Lacanian Review*, No. 6 (Fall 2018):
“We shall serve ourselves well with this Lacanian Orientation in order to involve ourselves in the last teaching of Lacan, which is about assessing the value of the use of the dream, beyond its aspect of the formation of the unconscious.”

243

Lilia Mahjoub

- **“But Where has the Unconscious Gone?”**, *The Lacanian Review*, No. 3 (April 2017): “[...] it is not enough to produce a dream, a slip, a formation of the unconscious of one sort or another, to be content and satisfied that we have an unconscious, a real unconscious, without further elaboration [...]. A dream, a slip, does not indicate the real unconscious, but material to be developed in order to lead one to this real.”

158

“A dream, a parapraxis or a joke, thus constitute a bévue, a blunder. For Lacan, this draws or extracts l'inconscient, the unconscious, from any equi - vocation, or ambiguity, with l'inconscience, with the mere fact of not being conscious, which the unconscious, the one that concerns us, has nothing to do with.”

161

Esthela Solano-Suárez

- **Commentary on Bernard Seynhaeve's testimony**, *Hurly-Burly*, Issue 1, April 2009, p.126-127

Alexandre Stevens

- **“Lacanian Interpretation”**, *Hurly-Burly*, Issue 1, April 2009:
“Let’s take the example of the dream: the manifest content is an exercise of ciphering, but at the same time the latent content, i.e., the associations it opens onto, is an exercise of deciphering. This work on the part of the unconscious is therefore the mode of interpretation that falls to the analysand. The analyst-editor punctuates, he brings punctuation to the text. He insists, he highlights, he inserts the inverted commas of quotation, or the point that “quilts” the sentence and the session. His silence also participates in interpretation.”

58

Yves Vanderveken

- **“Structuring and Destructuring of Psychoanalysis”**, *LC Express*, Vol 4, Issue 3, December 2018:
“The interpretation of dreams, for example, is not a mantic act. The interpretation should rather aim to undo the sense or meaning that the subject spontaneously gives to a formation of the unconscious, because it is somehow encrypted, deformed, so that the ego (or self) does not recognize the repressed desire that is at play in it. Interpretation is therefore not intended to fix a meaning but rather to open up, through its equivocation, to another possible meaning, which remains dependent on the analysand. This is so that the stream of meaning that continues to flow through and into the analysis may eventually be reduced (in the culinary sense of the term) to the algorithm that is the basis of the production of the meaning of life for this analysand, in so far as he is a subject like no other.”

THE PASS.

Marie-Hélène Blancard

- “**Taking Jouissance to the Letter**”, *Hurly-Burly*, Issue 9, May 2013, p. 166+169.

Paola Bolgiani

- “**A New Love**”, *Hurly-Burly*, Issue 8, October 2012, p.91.

Domenico Cosenza

- “**Urgency and the Fall During Analysis**”, *The Lacanian Review*, No. 6 (November 2018), p.153.

Luiz Fernando Carrijo Da Cunha

- “**The Risk of an Invention**”, *The Lacanian Review*, No. 2 (November 2016), p.150 + p.153-154.

Bruno De Halleux

- “**Twingo**”, *Hurly Burly*, Issue 9, May 2013, p.159-163.

Fabian Fajnwaks

- “**The Meanders of Jouissance**”, *The Lacanian Review*, No. 4 (2008), p. 135.

Araceli Fuentes García

- “**A Grief Written in the Body**”, *Hurly-Burly*, Issue 8, October 2012, pp. 53-60.

Pilar González

- **“Woman’s Speech Feminist Sense and... Sensibility”**, *Hurly-Burly*, Issue 8, October 2012, p.67-69.

Leonardo Gorostiza

- **“After ‘In Reverse’”**, *Hurly-Burly*, Issue 8, October 2012, p.48-50.

Jérôme Lecaux

- **“Hatred Does Not Dissolve”**, *The Lacanian Review*, No. 4 (2008), p. 138.

Laure Naveau

- **“The Symptom at the End of an Analysis”**, *The Psychoanalytical Notebooks*, Issue 21, pp. 57-58.

Bernard Porcheret

- **“The Drive is Voracious”**, *Hurly-Burly*, Issue 9, May 2013, p.170-175.

Bernard Synhaeve

- **“A Letter Always Arrives at its Destination”**, *Hurly-Burly*, Issue 1, April 2009, p.119.

Antoni Vicens

- **“The Banality of the Primal Scene”**, *Hurly-Burly*, Issue 1, April 2009, p. 107.