



PAPERS

PRESENTATION

Action Committee of the School One 2018-2020

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On both sides of the ocean, we will speak about the dream!

In spite of the effort of science to make a disorder out of the dream, and of our epoch that invites sleep, leaving the Other aside, "we are not indifferent to the Freudian phenomenon."¹ Following the path opened by Freud's courage, we let the dream guide us in the quest for the real of the unconscious.

Our Congress renews the Freudian wager after the discovery of the unconscious. The dream and its interpretation that accompanies the invention of psychoanalysis, now linked to its use and to the body, introduce what is most vital and singular of the *parlêtre*. It is a clinical and epistemic event, but essentially a political one. A tribute to the *Traumdeutung* that, besides pointing out our commitment to the Freudian cause, produces an *aggiornamento* of the unconscious as a support of Lacanian practice, because as we know, analyzing the *parlêtre* is not the same as analyzing the Freudian unconscious. Our proposal is therefore not to go back to basics, but to restart again, without destroying, in order to take it to a higher level.²

The commemorative plaque *Dr. Freud discovered the mystery of the dream*,³ which he aspired to do, is now a living letter. Besides recalling the distressing and threatening atmosphere in which the Freudian discovery took place, it preserves the mystery that

¹ Miller, J.-A., "Habeas Corpus", text presented by J.-A. Miller during the closing session of the Tenth Congress of the World Association of Psychoanalysis, *The Speaking Body. On the Unconscious in the XXIst Century*, Rio de Janeiro, 25-28 April 2016: <https://congresoamp2018.com/en/textos/habeas-corpus/>

² Miller, J- A., "Freudian Field, Year Zero", *Lacanian Ink* 50 , Fall 2017, p 143.

³ Freud, S, "Letter from Freud to Fliess, N°137, June 12th, 1900", *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904*, Cambridge, Belknap, 1986.

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weaves this "other reality" of the speaking beings. Following this path, Lacan invited us to find the litterality of the dream's writing, its center and "the black hole in the sense,"⁴ without deviating to post-freudianism and/or scientific obscurantism.

The Action Committee of the School One, following the renewal already initiated two years ago, invites the community to a new work program that will accompany the preparation of the next Congress, keeping the tension between the One and the multiple, where the 7 Schools will find their rightful place. Thus, we intend to hold a conversation, that in the context of the School One, arouses desire and questions what the dream summons from Freud and moreover in Lacanian practice.

The work program, named on this occasion "6 + One", will have 7⁵ thematic axes. The first one, "+ One", consists of a re-reading of the 7 paradigmatic dreams of Freud's work from the perspective of Lacanian treatment. The following 6 thematic axes will attempt to unfold the argument of the Congress, *120 years after the discovery of the unconscious*.

And as a novelty and a special touch, each paper will open and close with AE and AME teachings about the place and use of dreams in each singular experience and in practice.

The Action Committee of the School One, composed of 7 members of the 7 AMP Schools, along with a large translation team, intends to transmit the vitality of the orientation of the One, that gathers us, from where we expect to *desire the hell that the desire is* and to have the courage to live the experience of an awakening that won't sleep.

⁴ Brousse M.-H., "L'artifice, envers de la fiction. Quoi de neuf sur le rêve 120 ans plus tard ?", Presented at the *Evening of the Dream*, towards the XIIth Congress of the WAP, January 28th, 2019, unedited.

⁵ "Non vixit", "The Butcher's wife dream", "Father, can't you see I'm burning?", "You're requested to close your eyes", "The Wolf Man's dream", "Irma's injection" and the traumatic dream.

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The novelty of the dream in Lacanian practice, 120 years after the discovery of the unconscious.

Dream is interpretation. In the *Traumdeutung*, the dream is located within the framework of the formations of the unconscious – in the form of hieroglyphic writing – and, as a “royal road.” The Id speaks.

The analytic offer, that includes the desire of the analyst and supports the address to the Other, questions the meaning of the dream. The interpretation of dreams, which will eventually unveil that this assumption of knowledge is not without satisfaction, takes place there and highlights the failure of dreams as a veiled access to the *core of our being*.

Beyond realization, the dream is always a failed attempt to transform a trace of childhood trauma into thoughts of desire, denoting the inescapable gap between thought and the real of the drive (*Trieb*), as Freud would say. At the same time, the process of dream elaboration shows and veils, in its manifest content, the impact of language on the body, which is the source of the oneiric activity, its real cause, the one that awakens; it is eventually a sign of the impossibility of reproducing the traumatic scene, where the structural unconscious is not without the dimension of the body.

It is not surprising that the dream shows in hiding what it awakens. If as *rébus* it metaphorizes castration – negativation of jouissance, it is in its failure where fantasy stops veiling jouissance; there appears a fixed and opaque point that escapes from the signifying substitution and designates One positive jouissance that defines existence.

Beyond the sleep that introduces meaning and reality (as lying truth), *“the real – as shown by the awakening – has to be sought beyond the dream - in what the dream has enveloped, hidden from us, behind the lack of representation of which there is only one*

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*representative*⁶ On one hand, awakening appears as a sign of the real in nightmares and traumatic dreams; on the other hand, it brings us back to reality, in order to keep us sleeping. "When something happens in their dream that threatens to cross over into the real, it distresses them so much that they immediately awaken, in other words, they go on dreaming"⁷ This ambiguity of the function of awakening opens a series of questions, that is: how can we say that the dream awakens if it is always linked to language? Can we find the real through the dream? Is it possible to differentiate and/or to link recurring dreams to "a piece of phantasy working on behalf of the maintenance of sleep"⁸ and to fantasy as an absolute meaning that iterates?

Dreams, beyond posing a subject's question, in their value as metaphor, linked with unconscious knowledge – that is as subject-supposed-to-know – can also frame the veiled answer that is the emerging drive (*Trieb*) from what is repressed and opens the door to the real as something that ex-sists to fiction.

Miller tells us that the dream insists... but we know that on the side of logical insistence of the unconscious there is no end to analysis. Is it possible to consider the dream beyond this logical insistence? We question along with J-A Miller⁹, if approaching psychoanalysis through dreams, as has been done up to now, is the "royal road" and the best way to do it. Could the reading of dreams in Freud's work provide us with, what we call with Lacan, the "realization of awakening," without implying death?

⁶ Lacan, J., *The Seminar of Jacques Lacan Book XI: The Four Fundamental Concepts of Psychoanalysis* (1964), New York, W. W. Norton and Company, 1978, p. 60.

⁷ Lacan, J., *The Seminar of Jacques Lacan Book XX: On Feminine Sexuality, The Limits of Love and Knowledge* (1972-1973), New York, W. W. Norton and Company, 1999, p. 56.

⁸ Freud, S. "Some Additional Notes on Dream-Interpretation as a Whole", *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIX* (1923-1925), London, Hogarth, p. 126.

⁹ Miller, J-A., "L'orientation lacanienne. Ce qui fait insigne" (1987), Delivered at the Department of Psychoanalysis University of Paris VIII, lesson of June 24th, 1987, unedited.

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Lacan pointed out another path for psychoanalysis, the path of symptom implying not only subject, but also individual and body, where knowledge without subject can occur. So he proposes something unprecedented: to keep a distance from meaning, that is, to remain in the field of language, but taking its material part as a rule, letter instead of being.

We are aiming at a new way of reading the dream, beyond any meaning; we aren't reading it from the point of view of meaning and truth, but from sheer iteration, which will imply placing unconscious in the register of the *sinthome*... read as body event, as an emergence of jouissance. "*It supposes that this body is marked by the signifier, that is, by the word insofar that it is inscribed, and that it can, therefore, be represented by a letter. It is this inscription that deserves to be qualified as the Freudian unconscious*".¹⁰ There is One (*Il'y a de l'Un*).

Without claiming a continuity between Freud and Lacan, this assertion would allow us to rethink the drive (*Trieb*) in dreams, which as we know was never marked in the register of the formations of the repressed unconscious; and also allow us to ask: Is the dream a way of writing what cannot be said?

What do we dream about with dreams?¹¹ The moment of concluding opens a new dimension of dreams, which reveals, beyond metaphor, a writing, a fixed image that Freud describes as what is indestructible of desire (the core of a dream), where the signifier is reduced *to what is heard* separated from *its meaning*.

If on one hand, we have the path of decoding, that is, dream interpretation, which produces meaning, not without jouissance; on the other hand, we have what Freud calls "the true psychic reality,"¹² those isolated signifiers, outside of meaning. Those

¹⁰ Miller, J-A., "L'orientation lacanienne. L'Un tout seul" (2011), Delivered at the Department of Psychoanalysis University of Paris VIII, lesson of May 4th, 2011, unedited.

¹¹ Lacan, J. *The Seminar of Jacques Lacan Book XXV: The Moment to Conclude* (1977-1978), lesson of November 15, 1977, unedited.

¹² Freud, S., "The Interpretation of Dreams", *op.cit.*, p. 600.

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signifiers impact the body, in a contingent way, giving rise to the *parlêtre*. Among them, as AE's testimonies teach us, "*there is One, the one that initiated the series, that will be repeated and iterated in its articulation with others, becoming the cause of jouissance;*"¹³ inaugural trauma whose trace, according to Freud, being in the dream, "*can neither be said nor be written.*"¹⁴ It is this perspective that allows us to claim with Lacan that "*the dreams, in the speaking being, concern this ab-sense of the real constituted by the sexual non-relation.*"¹⁵

Along with these questions, we will let the "Freudian" dream and its limits teach us, and we will wager on its *lalangue* and a new use in order to give it its rightful place in Lacanian practice. After all, "the dream is from each one's *lalangue* and from no other."¹⁶

Wait for **PAPERS+One**

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¹³ Serra, M., "Un sueño es un despertar que empieza" Presented at the ECF *Night on the Dream, Index of Truth or Index of the Real*, 2019, unedited.

¹⁴ Lacan J., "Réponse à Marcel Ritter le 26 janvier 1975", *Les Lettres de l'École freudienne*, No. 18 (1976), Cartel Days, Strasbourg, Introduction to the Work Sessions.

¹⁵ Lacan J., "Improvisation: désir de mort, rêve et réveil", *L'Âne*, n° 3, 1981.

¹⁶ Serra, M. *Ibid.*