



# PAPERS 2

## Dream, Desire, Awakening

*(English)*

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# CONTENTS

EDITORIAL, Paola BOLGIANI.	03
1- Gian Francesco ARZENTE (A.E.) / From the Nightmare that Falls Asleep to the Dream that Awakens	07
2- Anna AROMÍ (A.M.E.) / The Thread of the Dream	09
3- Paola CORNU – NEL / Awakening from a Real, a New Dream Function?	11
4- Hervé CASTANET –ECF / Enciphering and the Real that Awakens	14
5- Alberto Rudy JUSTO –EOL / A Minimum Effort ... Hypnosis, Dream and Somnambulism	17
6- David WESTCOMBE -NLS / Perchance to Awaken...	21
7- Sandra Arruda GROSTEIN -EBP / It Is Just a Dream. Let Us Therefore Dream and Continue to Sleep	25
8- Anna CASTALLO –SLP / Desire of the Analyst, Desire for Awakening?	29
9- Félix RUEDA –ELP / Awakening from Dream	33

# Editorial

Paola Bolgiani

What is the relationship between dream, desire and awakening? This is the topic that drives *Papers 2*.

Freud begins his work on dreams by affirming that "A dream is the fulfilment of a wish"<sup>1</sup>, however, *The Interpretation of Dreams* introduces the fact that, primarily, the desire that the dream fulfills is to sleep: "A dream may be described as a piece of phantasy working on behalf of the maintenance of sleep."<sup>2</sup> It will be Lacan who pushes this Freudian position to its full consequences, showing how there is no more reality in waking life than there is in the dream. What could awaken, Lacan points out, has no possible representation, therefore the function of dream and desire in the dream can be considered awakening (failed) in the face of the real of the drive.

In 1974 Lacan said: "We never wake up: desires sustain dreams,"<sup>3</sup> since "waking up is the real in its aspect of the impossible."<sup>4</sup> On the path of the signifier interpretation, therefore, one does not encounter awakening, but rather one continues to dream: we are in the dimension of the unconscious-signifier chain, mortification of the living, a dimension however, necessary for an analysis to take place. If there is a possibility of awakening, this is given only in the contingency of one by one, like a flash of lucidity, as something that does not last, and this brings up the question of the analyst's desire that points to a beyond of the signifier reality, in which we continue to sleep.

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<sup>1</sup> Freud, S., *The Interpretation of Dreams* (1900), "A dream is the fulfilment of a wish." *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. IV*, London, Hogarth Press, London, 1958, p. 122.

<sup>2</sup> Freud, S., *The Ego and the Id and Other Works* (1923-1925), "Some additional notes on dream-interpretation as a whole," *op. cit.*, Vol. XIX, p. 127.

<sup>3</sup> Lacan, J., "Réponse de Lacan à une question de Catherine Millot: Improvisation: désir de mort, rêve et réveil," *L'Âne*, 3. Unpublished in English.

<sup>4</sup> Lacan, J., *L'insu que sait de l'une-bévue s'aïlle à mourre* (1976-1977), Lesson of April 19, 1977. Unpublished in English.

## **PAPERS 2** / Editorial

**Gian Francesco Arzente**, AS of the SLP, offers testimony about this via his own analysis and offers us the first text that opens this issue of *Papers*. The author evokes two dreams: the first a "sleeping nightmare", where the structure of the fundamental fantasy is outlined and the second that shows, beyond the fundamental fantasy, the lucid flash of the real unconscious: a dream that, instead of being traumatic, awakens. But also two dreams that show the different relationship to the Other and the object, at the beginning and end of the analysis, thanks to the analyst's position.

If the text that opens the series shows precisely the perspective in which we place ourselves regarding the use of the dream in the treatment, at the same time attention should also be drawn to the necessary prudence for such use, where the analyst must take into account the time of the subject, diagnostic uncertainty as well as a delicate handling of interpretation under transference. In this issue of *Papers* Anna Aromi's text offers testimony to all of this. It was requested of her, by this issue, to give testimony of her practice as AMS. Through a clinical example and two short excellent lucidities that concern her own analysis, the author opens the question of whether dreams - and which dreams - have an end.

Continuing with the same subject the text by **Paola Cornu** (NEL) highlights the dimension of the logical time of analysis in relation to the function that the dream plays in the treatment, underlining the different articulations between dreams, desire and drive in the different times in which an analysis unfolds.

With the text by **Hervé Castanet** (ECF), we open a second thread of reading for this issue of *Papers*, which concerns the place of the real in the dream as articulated to the theme of desire and awakening. He connects the matter of the dream with the thesis of the unconscious interpreter: the dream interprets desire, the analysis deciphers this interpretation. But the analysis, as well Lacan's elaboration, does not stop on this point: the author traces the point in Lacan's elaboration in which he emphasizes that there is an unconscious that can never reach consciousness, which cannot be interpreted, and which will

## **PAPERS 2** / Editorial

subsequently become "real without law," thus offering us an articulation between transferential unconscious and real unconscious.

Continuing the reading we find the text of **Alberto Rudy Justo** (EOL), which offers us an interesting articulation between hypnosis, with its suggestive effects, and the transferential unconscious, starting from the fact that the signifier always has suggestive effects and that speech is always hypnotic. It is in the dimension of the act that an awakening can occur, an act that, along with Miller, the author proposes to consider identification with the sinthome.

In the next text, that of **David Westcombe** (NLS), we again find the theme of awakening as a moment of lucidity and in the juxtaposition that the author makes between the moment of awakening and the moment in which the "esp of a laps" has lost all meaning, as certainty. What seems interesting to emphasize in this text is the dimension of satisfaction that the author highlights and which marks this fleeting and contingent moment. With this text we can also open a question, which can be taken up in subsequent debates: whether it can be said that, in the experience of dreaming, the real is encountered.

The two texts that follow highlight a third thread of reading, which touches on the matter of the desire of the analyst. In the text by **Sandra Arruda Grostein** (EBP) we underline the point where the author puts into tension an orientation of the treatment that starts from the fundamental fantasy and an orientation that starts from the symptom, underlining how the latter leads to a beyond of discourse. Another point of interest regarding this text is the work that leads us around thought as a substitute for hallucinatory desire.

The next text, by **Anna Castallo** (SLP) revolves around the theme of the desire for awakening as a name of the analyst's desire, going through the different formulations of Lacan around this, demonstrating how each one can offer an indication about the use of the dream in the treatment.

Finally, this issue of *Papers* ends with a text by **Felix Rueda** (ELP), who offers us an original thesis which we highlight so that it can be

## **PAPERS 2** / Editorial

further worked on and discussed. In fact, the author proposes that one can consider a dimension of awakening within the dream, each dream, a hypothesis that he proposes in emphasizing the dream that falls asleep, which is located in the logic of the transference unconscious, and the awakening, on the side of the real unconscious, like two sides of a Moebius strip. What is the torsion point between these two sides?

Issue 2 of *Papers* ends here, but the echo that these texts will leave and the questions that will open up certainly do not end. Enjoy the reading!

*Translation: Lorena Hojman  
Revised by Raphael Montague and Maria Cristina Aguirre*

# From the Nightmare that Falls Asleep to the Dream that Awakens

Gian Francesco ARZENTE - A.E.

In the *Libro de Sueños*,<sup>1</sup> chapter 37, titled "It's good to tell apart", Jorge Luis Borges presents a brief quote taken from *The Blue Octavo Notebooks* by Franz Kafka: "Why do you compare your inner commandment with a dream? Do you perhaps think it absurd, incoherent, inevitable, unrepeatable, the origin of joys or unfounded terrors, uncommunicable in its entirety yet anxious to be communicated as actually dreams are?"<sup>2</sup>

While reading this, two dreams resurfaced from my memory, one at the beginning, and the other at the end of analysis. They have marked respectively the entering into the signifier unconscious and into the real unconscious. Two thresholds, that when crossed generated two different vertigo effects in my body: the vertigo of the one who from the top of a cliff, with no protection, looks down into the void fearing to fall, fall into depression, and the vertigo of the one who has launched himself in a thrilling horseback ride and, fearless of falling, wants to enthusiastically share with the world the novel discovery of the unconscious. The former, a nightmare from which I couldn't wake up, which would make me fall asleep. The latter a dream of opening, of exiting the nightmare of meaning, thanks to which I can face the real waking up to the contingency of inventing a new signifier, a novel meaning.

One.

Facing the turmoil of my sad indecision, an interpretation from my analyst causes the resurfacing of a recurring dream I had as a child.

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<sup>1</sup> Borges, J.-L., *Libro di sogni* (1995), Adelphi, Milano, 2015.

<sup>2</sup> *Ibid.*, p. 103.

## **PAPERS 2** / From the Nightmare that Falls Asleep to the Dream that Awakens

I'm on the seventh and last floor of the house in which I was born. The house starts shaking because of an earthquake, but I refrain from immediately looking for shelter only to find out that everyone has already left. Nobody waited for me. I look for a way out, but the stairs have collapsed. I find shelter by the door threshold that leads from the kitchen to the balcony. On the edge, risking falling into the void, the earthquake stops, and I notice how all the walls of the buildings have collapsed, but not the pillars, that Spiderman clings to with his webbing, to come and save me. Safe, yes, but in a grey world without colors.

Two.

In a bright and soothing day of sunshine, I see the buildings of a seaside town built in a half-circle defining its shore. Suddenly I find myself in a blind alley, I look up and above me from a balcony, a boy is fluttering about. He reminds me of a boy I used to play with as a child, Salvatore, a child that had evident mental and physical impairments. They used to say he had an intellectual disability, I think. How can he live on his own, with no one to take care of him? I turn around to continue my path and the boy with Intellectual Disability jumps off the balcony. Hearing the deaf thud of his fall, I immediately think that somebody insistently stared at him for too long, and I reproach those present saying: your gaze must not linger on these people, they'll hang on to it and let themselves fall.

Having said that, I awaken!

*Translation: Carla Antonucci*

*Revised by Cyrus Saint-Amand Poliakoff and Maria Cristina Aguirre*

# The Thread of the Dream

Anna AROMÍ - A.M.E.

When does a dream end? ... upon waking, when telling it, never?

An executive comes to see me because work has become unbearable. In his country he was formed in a work culture of responsibility and here he finds an informality that infuriates him...

Things are not going well with his partner. Love was in circulation when they lived in different countries, but living together has now worn out the bond and he feels disturbed by violent impulses...

A direct gaze, an assertive speech leaving no room for questions; a claim to the greatest respect for himself, something that he only grants to the other in form because he seems convinced that they are badly intentioned towards him...

There are a few preliminary interviews. There is no haste for a diagnosis of obsessive neurosis, especially with that Other with bad intentions. One day he complains about his ulcers, his erythema and itching... "A problem of an irritable skin," I tell him. "I know that's how Freud would put it," he says, "but for me it's something esoteric." He then recounts a dream.

"He is in a surgery class with a scalpel in his hand. It's a strange dream, he doesn't know how it could happen because it involves opening his own thorax. He does so, following the teacher's instructions. In the course of the dissection he finds a series of pieces, as if made of silicone, connected with cables. Alongside him a colleague is doing the same, but with the difference that her pieces are clean, while his are not. He then realises that his are covered with shit; something has burst. He sees that there are threads that connect the anus with the penis. He doesn't know how to clean it and calls the teacher."

## **PAPERS 2** / The Thread of the Dream

The least we can say about this dream is that it is a scalpel of auto-dissection that comes as a response to an interpretation, as failed as it is timely. The dream has fulfilled its mission in the transference: to warn the analyst partner of the rejection of the "esoteric" (it will be necessary to see what that means) and to give his own (slightly disturbing) version of the speaking body.

This dream promises no easy closing. Why? Because they are the threads, the cables that join the pieces, the elements that most drew the attention of the dreamer along with the fact of being able to dissect oneself.

So, would there be dreams that would close? Do dreams end?

During my time as an AS there was a dream from the period of the end of the analysis, the dream of *Lacoste*, which received numerous comments: every time I spoke about it someone added something, as if it was not quite finished. However, there were other dreams that I could only transmit as finished, dreams that asked for nothing more. One of them was the dream of the big toe.

At the time when I could see an end to the analysis I dreamed that I extracted a soft substance from my big toe without encountering any resistance; the toe itself was soft, there was no bone. In the background, there was a white thread that made you want to stretch it. It was the end of the analysis.

Some dreams are like good jokes, they keep circulating.

*Translation: Roger Litten*

*Revised by Maria Cristina Aguirre*

# Awakening from a Real, a New Dream Function?

Paola CORNU - NEL

Freud places the dream as a formation of the unconscious, as a psychic operation of "wish fulfillment" by stating "one dreams in order not to have to wake up because one wants to sleep."<sup>1</sup> The interpretation of the dream will meet a limit: the "navel of the dream," which is not recognized, without meaning. An encounter with the unmentionable and the limit point in which desire cannot be represented. We can state that Freud will modify his position by saying that "the dream would be an *attempt* to fulfill a wish."<sup>2</sup> An *attempt* that shows the relationship of the dream with the drive and consequently, the dream as interpretation of desire -at the root of the drive.

From the 20s onwards Freud returns to anxiety dreams, stating that they could no longer be thought of as desire fulfillment, but rather would obey - reading him with Lacan – to what iterates in the dream, causing the awakening from A real. It is an epistemic turn in the way of thinking about the dream: to go from the *attempt* to realize a wish, to the awakening of A real as a dream function.

From the last teaching of Lacan the practice is oriented by the real and the concepts take a turn defining the unconscious as real. In "The Being and the One" we read with Miller that, "there is no meaning that goes without *jouissance* and then there is no signifier,

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<sup>1</sup>Freud, S., Letter of June 9, 1899. "The Complete Letters of Sigmund Freud to Wilhelm Fliess", 1887–1904, tr. and ed. by Jeffrey Moussaieff Masson, The Belknap Press of Harvard University Press, Cambridge, UK. 1985, p. 354.

<sup>2</sup>Freud, S., "New Introductory Lectures on Psycho-Analysis" Lecture XXIX. "Revision of the Theory of Dreams" *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. XXII, The Hogarth Press, Toronto, 1964.

## **PAPERS 2** / Awakening from a Real, a New Dream Function?

there is no desire that is not connected with the drive, the root of the Other is the One.”<sup>3</sup> The question that arises is, what would be the access road to the real unconscious? Question that calls to take into account on the one hand, the relationship between sleep - drive, and on the other hand, the encounter with the navel of the dream and the awakening, while awakening may be a new function in the dream, beyond sleep.<sup>4</sup> This allows us to question whether *there is* a possible or impossible awakening not-all to the real. Will it be what awakens from sleep a path to the real unconscious, a window to the One of *jouissance*?

What wakes up in the dream is brought by the *parlêtre* to a session in a text spoken by A body in its multiple forms: on the one hand, as a question, equivocal, surprise, failure, slip, ways to verify the enigma of *An unknown jouissance*. Do we listen there, a way to eternalize the desire to sleep in the decipherment? On the other hand, the nightmare, which we *read* as a product of a contingent real, as cipher as a mark of *jouissance*, imprint of that failed encounter that bears a writing in which the awakening will be a flight to the encounter with *the unbearable and the real*. However, not-all dreams can account for *A real*<sup>5</sup>, will it depend on the logical time of the analysis?

The beginning of an analysis would have the mark of an encounter with a contingent real, with what had awakened - fleetingly - the *parlêtre*, implying it in the disorder of *jouissance* of which one complains, but that will continue sleeping through the transferential unconscious. It will be the path of the analytical journey oriented by the real that will allow awakenings. We can ask ourselves, does the *parlêtre* wake up from the fundamental fantasy and the effect of that is its traversing, as a way of warned awaking of *A real*, as an arrangement with that satisfaction of the program of *jouissance*, that in that libidinal economy made him keep dreaming? At the end of the

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<sup>3</sup>Miller, J.-A., “L’orientation lacanienne. L’Etre et l’Un”, lesson of May 25, 2011, unpublished.

<sup>4</sup>Mandil, R., “Sueño e Inconsciente real”. <https://congresoamp2020.com/es/articulos.php?sec=el-tema&sub=textos-de-orientacion&file=el-tema/textos-de-orientacion/sueno-e-inconsciente-real.html>

<sup>5</sup>Salman, S., “El escándalo del cuerpo hablante.” <https://congresoamp2020.com/es/articulos.php?sec=el-tema&sub=textos-de-orientacion&file=el-tema/textos-de-orientacion/el-escandalo-del-cuerpo-hablante.html>

## **PAPERS 2** / Awakening from a Real, a New Dream Function?

analysis, what does not-all wake up? The symptomatic remainders? the incurable?, the neurotic foundations of the analyst's desire? Also, will more of those waking dreams follow? Whilst a dream, at the end of the analysis, no longer calls for interpretation, marks an out of meaning, unhooked from the chain, a verification of a real.

Lacan oriented us when he states that in the dream text "The real has to be sought beyond the dream in what the dream has enveloped, hidden from us"<sup>6</sup> that is, in the encryption: what carries the cipher is the satisfaction of a real drive.

Miller, proposing that the "desire of the analyst is the desire to awake (...) who testifies, with his presence, the encounter with the real"<sup>7</sup> allows us to think the analyst as a nightmare and wonder if the desire to awake allows the analyst to maneuver the supposed to know as an act that confirms a point of immovable and opaque jouissance through the "nightmare interpretation,"<sup>8</sup> from which one cannot escape as in the dream.

So, what new function would the dream be giving an account of in Lacan's last teaching? The use of the dream in the analytical experience would allow us to think about the realization of an awakening in the function of the analyst in which it operates to sift and verify a real, when reading and leaving the One of jouissance that iterates in the tale of the text-letter of the dream - There is such a thing as One. In this way each analytical session would have the function of embodying the encounter, always failed with the real.

*Translation: Lorena Hojman*

*Revised by Alejandro Betancourt and Maria Cristina Aguirre*

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<sup>6</sup> Lacan, J. *The Four Fundamental Concepts of Psychoanalysis, The Seminar of Jacques Lacan, Book XI* (1964) ed. by J-A. Miller, tr. by Alan Sheridan, W. W. Norton, London/New York, 1981, p. 60.

<sup>7</sup> Miller, J.-A. *Matemas I "Despertar" [Awakening]*, Buenos Aires, Manantial, 2014, p. 120. [Translation from Spanish to English by Isolda Alvarez p. 3. Translation not reviewed by the author.]

<sup>8</sup> Koretzky, C., *Sueños y despertares. Últimas tesis sobre el despertar*. Grama Ediciones, Buenos Aires, 2019. p. 211.

# Enciphering and the Real that Awakens

Hervé CASTANET - ECF

Approaching the dream, the royal road of access to the unconscious, implies knowing how the unconscious is defined. The thesis according to which *the unconscious interprets*, whose relevance Jacques-Alain Miller has shown, posits the dream as an *enciphering* where the unconscious is laborious, active, playing on the resources of rhetoric, making a dismantled sense out of language, with its puns and other flashy wordplays. That the unconscious interprets situates signifying games and meaning on counter slopes. Analytical work is a methodical *deciphering* of the enciphering, and just as methodical, of the dream. The famous dream of Irma's injection that Lacan comments on in *Seminar II* (1954-55) illustrates this: "The initial dream, the dream of dreams, the inaugurally deciphered dream, is for Freud that of Irma's injection," he says.<sup>1</sup> Yet, what does the analysis of this dream demonstrate? The answer is well known: the dream fulfills a desire – it interprets this desire and, giving it a form, it unveils itself. The deciphering of the hieroglyphs of the dream delivers the unconscious desire at work in it. What is important is not to know how this dream of the injection is interpreted but why Lacan makes it the dream of dreams. This dream ends with an image: the chemical formula of trimethylamine which is a decomposition product of sperm. But this formula has no meaning. It "gives no reply whatsoever to anything," and yet it "is in fact the answer to the question of the meaning of the dream." Why? Because, Lacan says, "there is no other word, no other solution to your problem, than the word."<sup>2</sup>

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<sup>1</sup> Lacan, J., *The Ego in Freud's Theory and in the Technique of Psychoanalysis. The Seminar of Jacques Lacan, Book II*, ed. by Jacques-Alain Miller, tr. by Sylvana Tomaselli, London/New York, Norton, 1988, p. 147.

<sup>2</sup> *Ibid.*, p. 158.

## PAPERS 2 / Enciphering and the Real that Awakens

This demonstration concerns each dream: “there is no other word of the dream than the very nature of the symbolic.”<sup>3</sup> It is the affirmation of this signifying logic that pushes the enciphered formula – where the signifier becomes letter – to the point of nonsense.

Is that all there is to Freud and to Lacan’s reading? Not at all.

Ten years later, Lacan, in his *Seminar XI*, takes up another dream from Freud. The thesis is no longer the same. If psychic life is always approached on the basis of the symbolic, here Lacan questions what of the dream cannot be reduced to the signifier. The place of the real is thereby denuded. Indeed, what does the “Father Don’t You See I’m Burning?” dream deliver? Lacan says that the “fire bears on the *Unterlegt*, on the *Untertragen*, on the real.”<sup>4</sup> How to understand this? The dream turns around the “most cruel point of the object,” namely, the death of a child.<sup>5</sup> We might think that the dream interprets what for a father is the cruelest point that makes a hole in psychic elaboration: the death of the child. However, Lacan does not say that. Rather, he specifies that this dream bears on the real in so far as “the father *qua* father” is “no conscious being.”<sup>6</sup> The father who orders the symbolic has become unanalyzable: unconscious he is, and unconscious he will remain. “For the true formula of atheism is not *God is dead*,” but that “*God is unconscious*.”<sup>7</sup> In the unconscious not everything is interpretable, and the father is this navel which will remain unconscious. On the basis of this, Lacan draws a conclusion that is much removed from that of 1954-55: “The real has to be sought beyond the dream [...] There it is the real that commands.”<sup>8</sup>

The second thesis that Lacan outlines in 1964, and which he will never abandon, is that of the *real unconscious*. He does not use this

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<sup>3</sup> *Ibid.*, p. 160.

<sup>4</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis. The Seminar of Jacques Lacan, Book XI*, ed. by Jacques-Alain Miller, tr. by Alan Sheridan, London/New York, Norton, 1981, p. 59.

<sup>5</sup> *Loc. cit.*

<sup>6</sup> *Loc. cit.*

<sup>7</sup> *Loc. cit.*

<sup>8</sup> *Ibid.*, p. 60 (translation modified).

## **PAPERS 2** / Enciphering and the Real that Awakens

formula at the time of *Seminar XI*, but this did not prevent its future development. In fact, Lacan leaves the unconscious defined as *the discourse of the Other* in order to define it on the basis of the faults of this very discourse: “impediment, failure, split.”<sup>9</sup> Pre-ontological, the unconscious “is neither being, nor non-being, but the unrealized;”<sup>10</sup> it is “the elusive.”<sup>11</sup>

This game between the unconscious that interprets (= the transferential unconscious) and the real unconscious opens onto the regulated use of each dream brought into the session – a use that determines the logic of the act of the psychoanalyst. From 1964 onward, Lacan will not stop marking out the status of this “elusive” entity, to the point of proposing, in conclusion, in his *Seminar XXIII*, that “the real is lawless.”<sup>12</sup>

*Translation: Samya Seth*

*Revised by Maria Cristina Aguirre*

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<sup>9</sup> *Ibid.*, p. 25.

<sup>10</sup> *Ibid.*, p. 30.

<sup>11</sup> *Ibid.*, p. 32.

<sup>12</sup> Lacan, J., *The Sinthome. The Seminar of Jacques Lacan, Book XXIII*, ed. by Jacques-Alain Miller, tr. by A-R. Price, Polity, Cambridge, 2016, p. 118.

# A Minimum Effort ...

## Hypnosis, Dream and Somnambulism

Alberto Rudy JUSTO - EOL

"I have every right, like Freud, to share my dreams with you (...) it's rather the desire to wake up that stirs me."<sup>1</sup>

We find a starting point in Lacan's quote from "The Third," in which desire in the dream and awakening go hand in hand. It is remarkable how, throughout his teaching, he took up awakening as a partner of the desire to sleep.

We know that the relationship between the dream, reality and awakening was studied by Freud from the very beginning of psychoanalysis. Initially, the dream was defined as the fulfilment of a desire, "a particular form of our thinking, made possible by the condition of the state of sleep."<sup>2</sup> Freud emphasises this condition of sleep in the formation of the dream, in order to clarify its function, defined as "the dream is the guardian of sleep."<sup>3</sup>

It is important to remember that prior to the study of dreams, Freud proposed the use of hypnosis as a method of clinical intervention, making use of suggestion. In this forcing of waking sleep, he was able to make use of the powers of language, articulated to knowledge and the ideal.

These first steps of the hypnosis-suggestion couple were brief, but the path began to be traced in the direction of the dream, inaugurating a new couple, desire and interpretation. Thus Freud established the hypothesis that founded the birth of psychoanalysis.

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<sup>1</sup> Lacan, J., "The Third", *The Lacanian Review*, Issue 7, 2019, p. 99.

<sup>2</sup> Freud, S., *The Interpretation of Dreams*, Part VI, Section I, Secondary Revision, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol V, The Hogarth Press, London, 1961, p. 488.

<sup>3</sup> Freud, S., *Ibid.*, Part V, Section C, *The Somatic Sources of Dreams*, Vol. IV, p. 220.

## PAPERS 2 / A Minimum Effort ...

Recall that the study of the dream also led him to encounter certain limits in its elaboration, first with anxiety dreams and then with the traumatic encounter in the return of the same, or in the navel of the dream as the unrecognized. These considerations introduced the problem in the general theory of the dream, according to which "a dream is the fulfilment ... of a repressed wish."<sup>4</sup>

In the second instance, there is the paradox that it is the same dream that provokes awakening. At this point, we can say that Freud approached the problem of awakening starting from his practice, which led him to question and reformulate his hypothesis about the dream as a path of access to the unconscious.

In Lacan, we find the particular use of the desire to wake up, framed in his two fundamental hypotheses: "the only reason one wakes up is in order to continue dreaming (...) in reality"<sup>5</sup> and, at the end of his teaching, "in no case is there an awakening."<sup>6</sup> This paradox is now located between the desire to wake up and awakening as one of the names of the impossible.

In the Seminar on Transference, Lacan took the slope between demand and desire and explained how the object is constituted from an objection to satisfaction.<sup>7</sup> That is, when we dream and wake up, it is because the demand has found its satisfaction. Waking thus occurs in order to preserve desire, where there is a danger of its being drowned by the satisfaction of the demand.

Regarding the first hypothesis, in *Seminar XI*,<sup>8</sup> Lacan takes up the dream phrase "Father, can't you see that I'm burning?" Far from sharing the Freudian interpretation that accentuated the desire to see his son still alive, Lacan emphasized the phrase that precipitates the

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<sup>4</sup> Freud, S., *Ibid.*, Part IV, Distortion in Dreams, Vol IV, p. 160.

<sup>5</sup> Lacan, J., *The Other Side of Psychoanalysis, The Seminar of Jacques Lacan, Book XVII*, ed. by J.-A. Miller, tr. by Russell Grigg, W.W. Norton, London/New York, 2007, p. 57.

<sup>6</sup> Lacan, J., *L'insu que sait de l'une bévue, The Seminar of Jacques Lacan, Book XXIV*, Session of May 17, 1977, unpublished.

<sup>7</sup> Lacan, J., *Transference, The Seminar of Jacques Lacan, Book VIII*, ed. by J.-A. Miller, tr. by Bruce Fink, Polity, Cambridge, 2015, p. 376.

<sup>8</sup> Lacan, J., *The Four Fundamental Principles of Psychoanalysis, The Seminar of Jacques Lacan, Book XI*, W.W. Norton, London/New York, 1981, p. 58.

## PAPERS 2 / A Minimum Effort ...

awakening, which is presented as the call of a son to a father, in a relationship that points to a "there is no," which is imposed at the limits of horror, where the comfort of the nightmare does not even operate.

"Desire manifests itself in the dream by the loss expressed in an image at the most cruel point of the object"<sup>9</sup> says Lacan, underlining this point of awakening as a passage, a fleeting moment that separates two scenes, a lightning, which is only accessed through an account, that of the dream. "The subject is thus reduced to his pure act of enunciation."<sup>10</sup>

In the second hypothesis, how can we understand the rigidity of the phrase "We never wake up" that condenses the way in which Lacan approached the subject of awakening and that contains this crux of impossibility?

J.A. Miller, in his course 'Spare Parts', also discusses the subject of awakening, distinguishing two awakenings. The first is in relation to the dream of the morning. "When you are going to wake up, the dream allows you to continue sleeping, projecting you to the vigil, that vigil in which you will wander like zombies."<sup>11</sup> But the quest of psychoanalysis is to produce a second awakening, in which our path of vigilance appears "with eyes wide shut".

Again, this forcing, now not of sleeping but of awakening, is inscribed in a context where the unconscious is not on the side of the unknown knowledge or of meaning, but rather of a know-how with the real. *Une Bevue*, as Lacan defines it in *Seminar XXIV*, where the term "use" points to something other than the interpretation that is only an effect of suggestion.

Suggestion, the minimal effect of the signifier on the other, the imperative, is thus what remains at the root. Thus, all discourse is hypnotic, where the path of communication remains connected to

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<sup>9</sup> *Ibid.*, p. 59.

<sup>10</sup> Koretzky, C., *Sueños y Despertares*, Grama, Buenos Aires, 2019, p. 89.

<sup>11</sup> Miller, J.-A., *Piezas Sueltas*, Session of January 26, 2005, Paidós, Buenos Aires, 2013, p. 141.

## **PAPERS 2** / A Minimum Effort ...

suggestion as a natural effect of the signifier, understanding, as Lacan says, "there is contamination of discourse by the dream."<sup>12</sup>

In this context, Lacan claimed the invention of a new signifier, no longer contaminated by the dream, an act that triggers an awakening. "Is the One then condemned to somnambulism, the somnambulism of the *sinthome*, at risk of *bévues*? But he also says something else, something we should hear, namely that the unconscious does not wake up. (...) Perhaps it is ... by identifying with the *sinthome* that the awakening could, so to speak, cease not to be written."

A way in which the desire to wake up is imposed on the desire to sleep, not from the vertigo of the edge, but perhaps, in the end, that of dreaming awake.

*Translation: Roger Litten*

*Revised by Cyrus Saint-Amand Poliakoff and Maria Cristina Aguirre*

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<sup>12</sup> Miller, J.-A., *El Ultimisimo Lacan*, Session of May 14, 2007, Paidós, Buenos Aires, 2013, p. 145.

# Perchance to Awaken...<sup>1</sup>

David WESTCOMBE - NLS

## Dream as Wish Fulfillment

In the *Traumdeutung*, Freud presents an analysis of the Dream of Irma's injection in chapter 2, with the triumphant conclusion that:

"When the work of interpretation has been completed, we perceive that a dream is the fulfillment of a wish."<sup>2</sup>

Despite significant challenges to Freud's initial formulation of dream interpretation – most notably those related to psychical trauma – in his last word on dream interpretation from *An Outline of Psychoanalysis* he states: "...every...dream is invariably an attempt to get rid of a disturbance of sleep by means of wish fulfillment, so that the dream is a guardian of sleep."<sup>3</sup>

'Wish' is the English translation of the German *Wunsch* which has been translated into French as *désir*. Indeed, when we think of 'wish fulfillment' we think of fantasy and the drive – but also of desire. Freud himself takes up this theme in the *Traumdeutung* with the Dream of the Butcher's Wife. Here the 'wish' is revealed upon analysis as being that one of her own wishes not be fulfilled, or as Lacan would later recast it, the desire for an unsatisfied desire – one of the classical formulations of the hysterical position.

Of course, 'desire' takes on great importance in the early Lacan. It was once said that the aim of analysis was for the analysand to know the truth of their desire and to articulate this in speech.

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<sup>1</sup> Shakespeare, W., *The tragedy of Hamlet, Prince of Denmark* in *The new Oxford Shakespeare*. Oxford, Oxford, 2016. Act 3, Scene 1.

<sup>2</sup> Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. IV, The Hogarth Press, London, 1958, p. 121.

<sup>3</sup> Freud, S., *An Outline of Psychoanalysis*, (1940) op. cit., Vol XXIII, p. 171.

## **PAPERS 2** / Perchance to awaken...

Then again, 'desire is its own interpretation' – moving away from the Freudian view, also presaging the later Lacanian passages regarding the dream as an awakening.

Also, from the early Lacan – in this case *Seminar V* – is the following passage again pointing in the direction of the 'awakening' of the later Lacan:

"Freud occasionally tells us that something called surprise appears at the level of formations of the unconscious...The phenomenon of surprise has something originary about it – whether it's produced in a formation of the unconscious, insofar as it shocks the subject by its surprising character, but, equally, where you provoke this sentiment of surprise in the subject when you unveil it to him..."<sup>4</sup>

The real is of course present in the *Traumdeutung* – as the famous passages about the 'navel' of the dream attest. Lacan spoke of desire as being unable to be fully articulated in speech – there is always something left over, a remnant, a remainder in the real.

### Awakening of the Dream

In *Seminar XXII* Lacan speaks of an opposition between awakening and the dream or dreaming:

"An awakening is a lightning flash. When that happens to me – not often – it situates itself – this is not to say it is like this for everyone – at the moment when I emerge from sleep. I then have a brief flash of lucidity. It does not last long, to be sure – I return like everyone else into this dream called reality, into the discourses in which I take part, and among which I strive painfully to clear the way to analytic discourse."<sup>5</sup>

In the moment of dreaming, we are immersed in an experience, an encounter with the real, the real unconscious. On emerging from sleep, there can be a moment of awareness that one is in the real unconscious – "self knows this" – before there is any reflection. The

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<sup>4</sup> Lacan, J. *Formations of the unconscious: The Seminar of Jacques Lacan, Book V*, ed. by J.-A. Miller, tr. by Russell Grigg, Cambridge, Polity Press, 2017, p. 83.

<sup>5</sup> Lacan, J., *RSI, The Seminar of Jacques Lacan, Book XXII*, Seminar of February 11, 1975.

## **PAPERS 2** / Perchance to awaken...

experience is as a solitary, preceding any enunciation, any discourses. The subject, as that which is represented by a signifier for another signifier, has not yet awoken to the day.

In analysis, the dream is spoken, thus 'reflected' upon and conceptualised, one by one these disconnected elements, these fragments can be associated to and thus analysed. The associations are gathered, piece by piece and eventually knotted with the symbolic and imaginary as a consequence.

In his final text, the *Preface to the English language edition of Seminar XI*,<sup>6</sup> Lacan writes of being "certain of being in the unconscious," and then once "attention is focussed on this," then the subject is "outside it." In contrast, when dreaming, the subject is similarly "in the unconscious." However, upon awakening there can be these moments of lucidity before being "outside it." It is only with further speaking, further analysis in the presence of a 'subject supposed to know' that a knotting ensues.

As this text makes clear – this is the unconscious as real. When dreaming, the subject is truly alone in encountering the real – "no amity is there to support this unconscious."

The dreamer encounters the real as unbidden, there is no choice, and particularly in the case of a nightmare, there is nothing resembling the 'satisfaction which marks the end of analysis.'

There is, however, as Lacan mentions in *Seminar XXII*, occasionally a 'lucidity' on the moment of waking, an awakening from sleep and from the dream where 'self' may remain for a brief moment in the real unconscious, before 'attention is focussed on this' – then the moment is lost, the split subject re-emerges and we are lost in the day, until night and sleep resumes its diurnal round until death.

It is in this context that an analysis, carried out until it reaches its conclusion, can result in the subject experiencing this satisfaction that marks the lucidity, the awakening of the end of analysis, the

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<sup>6</sup> Lacan, J., *Preface to the English Edition of Seminar XI*, tr. by Russell Grigg, *The Lacanian Review*, N° . 6, November 2018, p. 23.

## **PAPERS 2** / Perchance to awaken...

satisfaction of being One all alone in the presence of the analyst who is no longer the 'subject supposed to know'.

*Revised by Maria Cristina Aguirre*

# It Is Just a Dream. Let Us Therefore Dream and Continue to Sleep <sup>1</sup>

Sandra Arruda GROSTEIN - EBP

In what way is the dream used in Lacanian treatment? This is a very precise question that requires an adequate answer. This implies in-depth research into our guiding texts. In Freud's work, as well as in Lacan's, we encounter arguments that allow for the joining of dream, desire and awakening, something that we intend to develop in this essay.

Revisiting dreams, we find something new introduced by Freud. According to Lacan, in *Seminar VI*, it is that "human reality is constructed...against a backdrop of prior hallucination, which is the universe of pleasure in its illusory essence."<sup>2</sup> There is nevertheless a primary process governed by the pleasure principle and a secondary one which attends to reality. The secondary process is secondary in relation to the primary necessarily; therefore, "what happens in the primary process implies a regressive movement"<sup>3</sup> when it comes to analyzing it. How do we include research on dreams in this context?

Lacan, in "Aristotle's Dream," considers that the psychoanalyst intervenes, only inasmuch as the psychoanalysand dreams,<sup>4</sup> and in doing so, tries to fulfill a wish<sup>5</sup>, which leads him to say that the "dream has the same structure as desire."<sup>6</sup>

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<sup>1</sup> Freud, S., "The Fulfilment of Wishes", *Introductory Lectures on Psychoanalysis*, (1916-1917), Vol. 15, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, The Hogarth Press, London, 1961, p. 217.

<sup>2</sup> Lacan, J., *Desire and Its Interpretation, The Seminar of Jacques Lacan, Book VI*, (1958-1959), ed. by J.-A. Miller, tr. by Bruce Fink, Polity Press, Cambridge, 2019, pp. 65-66.

<sup>3</sup> *Ibid.*, p. 64.

<sup>4</sup> Lacan, J., "Aristotle's Dream," *The Lacanian Review* N° 8, 2019, p. 17.

<sup>5</sup> Freud, S., *New Introductory Lectures on Psychoanalysis (1933 [1932])*, "Review of Theory of Dreams", Vol. 22, *op. cit.*, pp. 7-30.

<sup>6</sup> Lacan, J., *Transference, The Seminar of Jacques Lacan, Book VIII*, (1960-1961), ed. by J.-A. Miller, tr. by Bruce Fink, Polity Press, Cambridge, 2015, p. 377.

## **PAPERS 2** / It is Just a Dream. Let Us Therefore Dream and Continue to Sleep

It is, therefore, from childhood dreams, consequently associated with infantile wishes, that Freud says “we learn that dreamwork seeks, through the fulfillment of a wish, to eliminate a psychical stimulus that disturbs sleep”<sup>7</sup> and that each dream has a meaning and a psychic value.<sup>8</sup> He proposes therefore, in this articulation, that the dream functions “like a guardian that serves to protect our sleep from disturbances.”<sup>9</sup> Don’t confuse, however, the dream with latent oneiric thoughts, whose elaboration is given through the act of transforming abstract thoughts into visual images.<sup>10</sup> Freud defines with precision what he means by desire in this proposition that a dream is the fulfillment of a wish. “An essential component of this experience of satisfaction is the particular perception... the mnemonic image of which remains associated thenceforward with the memory trace of the excitation produced by the need...next time this need arises a psychical impulse will at once emerge which will seek to re-cathect the mnemonic image of the perception and to re-evoked the perception itself, that is to say, to re-establish the situation of the original satisfaction. An impulse of this kind, is what we call a wish.”<sup>11</sup>

The analytic observation, says Freud, shows us that the work of the dream does not limit itself to translating thoughts in the form of an expression that is archaic or repressive. In it “thought is after all nothing but a substitute for a hallucinatory wish; and it is self-evident that dreams must be wish-fulfillments, since nothing but a wish can set our mental apparatus at work.”<sup>12</sup>

We can say that a dream is, therefore, an intention translated to a mode of archaic expression that, with the aid of an unconscious wish, hidden from the subject, reconfigures this intention through the

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<sup>7</sup> Freud, S., *The Interpretation of Dreams* (1900), “Dreams About the Death of Loved Ones”, Vol. 4, *op. cit.*, pp. 248-271.

<sup>8</sup> Freud, S., *Metapsychological Supplement to the Theory of Dreams* (1917 [1915]), Vol. 14, *op. cit.*, pp. 222-235.

<sup>9</sup> Freud, S., *An Outline of Psychoanalysis* (1940 [1938]), Vol. 23, *op. cit.*, p. 171.

<sup>10</sup> Freud S., *The Interpretation of Dreams* (1900), “The Relation of the Dream to the Waking Life”, Vol. 4, *op. cit.*, pp.7-10.

<sup>11</sup> Freud, S., *The Interpretation of Dreams* (1900), “The Wish-Fulfillment,” Vol. 5, *op. cit.*, pp. 565-566.

<sup>12</sup> *Ibid.*, p. 567.

## PAPERS 2 / It is Just a Dream. Let Us Therefore Dream and Continue to Sleep

images to fulfill this wish, invariably producing a hallucinatory satisfaction.<sup>13</sup>

Returning to Lacan in "Aristotle's Dream," he highlights that the analyst has a place to intervene because the analysand dreams, and asks: "would this be a matter of waking the psychoanalysand?"<sup>14</sup> Not exactly, because, what would be the awakening from a dream? To recognize a wish fulfilled or the opposite, the impossibility of satisfaction? In *Seminar XVII*, Lacan returns to Freud, saying that "a dream wakes you up just when it might let the truth drop...so as to continue dreaming."<sup>15</sup>

If the wish of the dream is the wish to continue sleeping, situating the awakening in the analytic context necessarily brings the dream closer to the real, when we include in this reflection the considerations made by Lacan in *Seminar VIII* where he says: "If the first step toward reality is made at the level of dreams,...I still have to wake up to get to this reality."<sup>16</sup> Or even when he articulates with the demand where he states, clearly, that "the awakening occurs when the satisfaction of the demand appears in the dream."<sup>17</sup>

"Would this be a matter of waking the psychoanalysand? But on no account does he want this. He dreams, that is to say, he clings onto the particularity of his symptom."<sup>18</sup>

This passage helps us differentiate two modes of orientation toward the direction of the Lacanian treatment. Oriented by the symptom, on the one hand, and by the fantasy on the other. Miller in his text, "*L'outrepasse*"<sup>19</sup> develops these two orientations by articulating them from the difference between the *being* and the *existing*. He states

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<sup>13</sup> Freud, S., *Metapsychological Supplement to the Theory of Dreams* (1917 [1915]), Vol. 14, *op. cit.*, p. 223.

<sup>14</sup> Lacan, J., "Aristotle's Dream," *op. cit.*, p. 17.

<sup>15</sup> Lacan, J., *The Other Side of Psychoanalysis, The Seminar of Jacques Lacan, Book XVII*, (1969-1970), ed. by J.-A. Miller, tr. by R. Grigg, W.W. Norton, London/New York, 2007, p. 57.

<sup>16</sup> Lacan, J., *Transference* (1960-1961), *op. cit.*, p. 376.

<sup>17</sup> *Ibid.*

<sup>18</sup> Lacan, J., "Aristotle's Dream", *op. cit.*, p. 17.

<sup>19</sup> Miller, J.-A., "L'orientation lacanienne. *L'Etre et l'Un*" lesson of May 4, 2001, unpublished.

## **PAPERS 2** / It is Just a Dream. Let Us Therefore Dream and Continue to Sleep

that to orient oneself in analysis by way of the fantasy puts *being* into question while, on the other hand, when an analyst guides the treatment via the clinic of the symptom, existence is put into question.

Also, it is worth clarifying that the “symptom is not a formation of speech, but something related to an inscription that is permanent and is distinguished from the dream, from lapses and from the joke.”<sup>20</sup> In this sense, the symptom requires going beyond speech,<sup>21</sup> which provokes a questioning: how to advance in analysis toward beyond speech? If the symptom distinguishes itself from dreams, what use can we still make of these dreams in the clinic?

It is in the perspective of this inquiry, that we intend to advance in the research prior to the XII Congress, so that when it is held, we can take away something consequential in the updating of the clinical work. The researched bibliography guides our reading necessarily in the direction not only of the relation of the wish to its satisfaction, but also points out to another satisfaction,<sup>22</sup> that of the symptom, which is linked to the impossibility of the awakening.

*Translation: Gary Marshall*

*Revised by Isabel Barata Adler and Maria Cristina Aguirre*

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<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*

<sup>22</sup> Lacan, J., *Encore, The Seminar of Jacques Lacan, Book XX, (1973-1974)*, ed. by J.-A. Miller, tr. by B. Fink, W.W. Norton, London/New York, 1998, lesson of February 13, 1973, pp. 49-63.

# Desire of the Analyst, Desire for Awakening?

Anna CASTALLO - SLP

After having supported the thesis according to which the dream is the fulfillment of a wish,<sup>1</sup> Freud poses the problem of dreams that have a content in complete contradiction with this purpose and sees there the fulfillment of the wish to continue sleeping. This step leads to a plane that is independent of the content of the dream, in terms of meaning and signifiers. After this step, the dreams that cause the interruption of sleep are explained by Freud as a way to protect against an excess of stimuli; so that already in *The Interpretation of Dreams* the avoidance of the real, through sleep or awakening, becomes paramount in respect of the need to sleep. Furthermore, this is what we find widely in Lacan's teaching.

But if the desire to avoid the real, whether in dreams or wakefulness, prevails for the parlêtre, can there then be a genuine desire for awakening?

In Seminar XXV<sup>2</sup> Lacan comes to pose not only the impossibility of an absolute awakening, but also comes to glimpse in the desire for such awakening, yet another way to evade the real, dreaming that one can awaken to the contemplation of the true forever.<sup>3</sup> Moreover, Freud had already warned against dreams of awakening, such as those where it is easier to recognize the effectiveness of the wish to continue sleeping.

Yet we have dreams from both Freud and Lacan that allow us to hypothesize the possibility of an actual desire for awakening and it is, in my opinion, where the desire of the analyst can also be situated.

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<sup>1</sup> Freud, S., *The Interpretation of Dreams*, in (1900.) *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. V, Hogarth Press, London, 1958.

<sup>2</sup> Lacan, J., *Le Séminaire, Livre XXV, Le moment de conclure (1977-1978)*, lesson of November 15, 1977, unpublished.

<sup>3</sup> Miller, J.-A., *L'orientation lacanienne, Le tout dernier Lacan (2006-2007)*, lesson of June 6, 2007, *L'inconscient réel (Quarto n°88/89)*.

## PAPERS 2 / Desire of the Analyst, Desire for Awakening?

Lacan in Seminar II<sup>4</sup> focuses on two points in the dream of Irma's Injection where there is an encounter with the real: the points where Freud meets the non-representable of the gaping throat and of the writing of the formula. Lacan, taking up an expression of Erickson, says that Freud does not wake up at those points because "he is a tough customer"<sup>5</sup> and because he "was prey to such a passion for knowing that he carries on regardless"<sup>6</sup> but we could say that Freud does not wake up because he is an analyst and wishes to meet the cause of his horror of knowing.

There is also a dream of Lacan which leads in this direction. In 1978 Lacan writes: "I consider the fact that in my dream I hallucinated the alarm ringing to be a good sign because, contrary to what Freud says, it so happens that, for my part I wake up."<sup>7</sup> Lacan hallucinates in the dream the sound of the alarm clock and this causes the interruption of sleep.

To support the thesis that these dreams of Freud and Lacan bear witness to a desire of the analyst as a desire for awakening, we refer to two aspects of the desire of the analyst.

- Miller defines the analyst's desire, as the desire to "*reduce the Other to its real and to liberate it of meaning.*"<sup>8</sup> At the end of his teachings, Lacan says: "Discourse always puts us to sleep, except when we don't understand, then it wakes us up."<sup>9</sup> Miller takes up this point and says "*Mental illness is the unconscious that does not awaken. And [...] we must situate it [...] at level 2. On this level there is no awakening, since it goes from*

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<sup>4</sup> Lacan, J., *The Ego in Freud's Theory and in the Technique of Psychoanalysis The Seminar of Jacques Lacan, Book 11, 1954-1955*, ed. by J.-A. Miller. tr. by S. Tomaselli, W.W. Norton, London/New York, 1991, pp.154-158.

<sup>5</sup> *Ibid.*, p.155.

<sup>6</sup> *Ibid.*, p. 159.

<sup>7</sup> Lacan, J., "Aristotle's Dream," *The Lacanian Review* N° 8, p.17.

<sup>8</sup> Miller, J.-A., "A real for the 21st Century, Presentation of the 9<sup>th</sup> WAP Congress " *Scilicet. A Real for the 21st Century*, World Association of Psychoanalysis and New Lacanian School Publication, p. 35.

<sup>9</sup> Lacan, J., *L'insu que sait de l'une-bevue s'aile a mourre*, *The Seminar Jacques Lacan, Book XXIV*, lesson of April 19,1977, unpublished.

## PAPERS 2 / Desire of the Analyst, Desire for Awakening?

*meaning to meaning.*"<sup>10</sup> What Lacan and Miller are saying is that meaning is falling asleep and the desire of the analyst is to liberate from meaning. This places awakening not only on the side of the desire of the analyst,<sup>11</sup> but also on the side of the operation which is at the heart of the analyst's discourse: it is in fact the only one of the four discourses that is not understood because below the bar we find S1 and S2 separated by a barrier, and so breaks the link that exists between them and each signifier assumes a value in its own right. As a result there are no more S2s (where level 2 is falling asleep) and all signifiers are only S1s; the signifiers that are not relevant in terms of their function to represent another signifier, but rather for their phonemic and literal side, pure sound and writing, and for their jouissance effects.

- Lacan had already said in 1964: *"the analyst's desire [...] is a desire to obtain absolute difference which intervenes when, confronted with the primary signifier, the subject is, for the first time, in a position to subject himself to it."*<sup>12</sup> Miller, commenting on the latest Lacan, says: *"it is perhaps at the level of the One, through identification with the symptom, that the awakening could, [...] cease to not inscribe itself".*<sup>13</sup> Here Miller is taking as awakening the isolation of the S1 and the assumption of its effects of jouissance, so that the parlêtre may arrive at a *you are this*, elements already present in the desire of the analyst as defined by Lacan in 1964.

Returning then to the dreams of Freud and Lacan, in the dream of Irma's injection what is the formula if not a writing that drains every possible meaning effect and manifests the real of the letter that lies behind the signifier? And what is the encounter with the living flesh if

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<sup>10</sup> Miller, J.-A., *L'orientation lacanienne, Le tout dernier Lacan (2006-2007)*, lesson of March 14, 2007, *L'inconscient réel (Quarto n°88/89)*.

<sup>11</sup> Miller, J.-A., *"Despertar!", Matemas I*, Manantial, Buenos Aires, 1994.

<sup>12</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis, The Seminar of Jacques Lacan, Book XI*, ed. by J.-A. Miller, tr. by A. Sheridan, W.W. Norton, London/New York, 1981, p. 276.

<sup>13</sup> Miller, J.-A., *L'orientation lacanienne, Le tout dernier Lacan (2006-2007)*, lesson of March 14, 2007, *L'inconscient réel (Quarto n°88/89)*.

## **PAPERS 2** / Desire of the Analyst, Desire for Awakening?

not a beyond of the representable that leads to what Lacan himself calls "*the last revelation of you are this*"?<sup>14</sup>

Coming to the dream that provokes Lacan's awakening, it has nothing of the aspiration of an absolute awakening, nothing of the *dream* of awakening, because Lacan wakes up. It is a hallucination of a sound that awakens, presentation of the sonority and of the real drive of the signifier, beyond the function of representation. This dream would then be, as Freud claimed, the fulfilment of a wish: the desire to reduce the Other to its real, the desire for awakening to the real, the desire of the analyst.

*Translation: Carla Antonucci*

*Revised by Joanne Conway*

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<sup>14</sup> Lacan, J., *The Ego in Freud's Theory and in the Technique of Psychoanalysis, The Seminar of Jacques Lacan, Book II, 1954-1955*, W.W. Norton, London/New York, 1988, pp. 154-155.

# Awakening from Dream

Félix RUEDA - ELP

## Awakening

Miller proposes "awakening" as a thread to follow in both Freud and Lacan's writings, since this term is one of the names of the real as impossible.<sup>1</sup>

We found the first end of this thread at the beginning of the Freudian discovery. For Freud, "all dreams (...) serve the purpose of prolonging sleep instead of waking up. *Dreams are the GUARDIANS of sleep and not its disturbers.*"<sup>2</sup> Hence, his greatest theoretical interest lies in dreams that have the capacity to produce the awakening from the dream itself, because these, and therefore the unconscious desire, have the power to disturb sleep, contradicting his thesis of the dream as the guardian of sleep.

Freud explains them as follows: a wish fulfillment should bring pleasure; however, the relationship that the dreamer maintains with his desires is particular. He rejects them, their fulfillment cannot bring him any pleasure, but the contrary. This contrary that comes into play, because desire has avoided censure, is anguish.

We wake up paradoxically then, following the Freudian conception, to avoid the realization of the desire of the dream. Lacan will show that, where Freud claims that we dream in order to sleep, the awakening pursues the same purpose. We wake up to reality, which is not opposed to the pleasure principle, but rather chases it, in order to escape the horror that arises from the dream.

This topological turn - waking up in the dream - is what makes it possible to put the dream and the real into relation.<sup>3</sup> Lacan proposes

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<sup>1</sup>Miller, J-A., "Despertar", *Matemas I*, Manantial, Buenos Aires, 1987, p. 117.

<sup>2</sup>Freud, S., *The Interpretation of Dreams, The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. IV, The Hogarth Press, London, 1958, p. 233.

<sup>3</sup>Cottet, S., "Prefacio". C. Koretzky, *Sueños y despertares*. Grama, Buenos Aires, 2019, p. 12.

## PAPERS 2 / Awakening from Dream

that the real is what the dream has "enveloped, hidden from us, behind the lack of representation of which there is only one representative."<sup>4</sup>

We will find this representative in Lacan's response to Ritter,<sup>5</sup> where he places this mark of the absence of representation as the unrecognized, identifying it with the primordial repressed; that which cannot be said, the root of language. And what Lacan identifies with the navel of the dream, a hole, a limit of the analysis related to the real.

He will propose that it is by being born from a being that has desired him/her or not, that a *parlêtre* is situated in language and is excluded from his/her own origin. The "mark" of this irremediable exclusion is found somewhere in the dream. This way in which a manner of speaking was instilled is *lalangue*, from which someone received a first imprint, and in which a word is equivocal.<sup>6</sup>

Something of this mark comes back in the dream. And since it borders, covers, behind what cannot be said, a realization of desire that cannot be realized, every "dream is a nightmare, even if it's a toned-down nightmare".<sup>7</sup>

### Part of the Dream Is a Dream of Awakening

However, if Lacan has stated early on in his teaching that we wake up in order to continue dreaming, in the last period of his teaching he will radicalize and generalize his thesis, asserting that "man spends his time dreaming, that never wakes up."<sup>8</sup>

If for Freud we wake up from dreaming and sleeping, for Lacan, we wake up from sleeping, but not from dreaming. Lacan says that man

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<sup>4</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis, The Seminar of Jacques Lacan, Book XI*, ed. J.-A. Miller, tr. by B. Fink, W.W. Norton, London/New York, 1998, p. 60.

<sup>5</sup> Lacan, J., "Respuesta de Lacan a una pregunta de Marcel Ritter", *Estudios de Psicología*, Vol. 2, Atuel, Buenos Aires, 1994.

<sup>6</sup> Lacan, J., "Geneva Lecture on the Symptom," tr. by R. Grigg, *Analysis*, No. 1, Centre for Psychoanalytic Research, Melbourne, pp. 7-26.

<sup>7</sup> Lacan, J., *The Sinthome, The Seminar of Jacques Lacan, Book XXIII*, ed. J.-A. Miller, tr. by A. R. Price, Polity Press, Cambridge, UK, 2016, p. 106.

<sup>8</sup> Lacan, J., *Consideraciones sobre la histeria*, U. Granada, 2013, p. 36.

## PAPERS 2 / Awakening from Dream

dreams, not sleeps, separating the desire to sleep from the act of dreaming. "The desire to sleep corresponds to a physiological inhibitory action. Sleep is an active inhibition."<sup>9</sup> And it is through this inhibitory point of sleep that Lacan situates the connection of the body with the symbolic. He states that thanks to the symbolic "we never wake up, (...) absolute awakening is death."<sup>10</sup>

However, he affirms that "even in the absolute awakening there is a part of the dream that is a dream of awakening."<sup>11</sup> That is to say, even in the radical separation of the subject from the symbolic, which would be death, there would be dream of awakening. Therefore, even if awakening is impossible, this does not prevent us from considering a dimension of awakening within dream itself, which then appears as an "instrument of awakening", which Lacan will also generalize in this period of his teaching.<sup>12</sup>

In fact, there are at least two occasions when he mentions that for him there is awakening. The first time, which is "at the moment when I actually get out of sleep. At that moment, I have a brief flash of lucidity, a flash of lightning, which does not last long, after which I enter again like everyone else, in that dream that we call reality."<sup>13</sup> And a second one in which he says: "I spoke of waking. It so happens that I recently dreamed that my alarm clock was ringing. Freud says that we dream of waking when on no account do we want to wake up [...] I consider the fact that in my dream I hallucinated the alarm ringing to be a good sign because, contrary to what Freud says, it so happens that, for my part, I wake up. At least, in this case, I woke up."<sup>14</sup> A flash that occurs between dreaming and awakening.

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<sup>9</sup> Lacan, J., "Improvisation: désir de mort, rêve et réveil", *L'Âne*, No. 3, 1981.

<sup>10</sup> *Ibid.*, p. 3.

<sup>11</sup> *Ibid.*

<sup>12</sup> Laurent, E., "The awakening from the dream or *th'esp of a rev*" <https://congresoamp2020.com/en/template.php?sec=el-tema&file=el-tema/textos-de-orientacion.html>

<sup>13</sup> Lacan, J., *Le Séminaire, livre XXII, RSI*, lesson of February 11, 1975, *Ornicar?* No. 4, Paris, 1975, p. 92-100.

<sup>14</sup> Lacan, J., "Aristotle's Dream", tr. by A. R. Price, *The Lacanian Review*, N° 8, 2019, p. 17.

## **PAPERS 2** / Awakening from Dream

For Lacan, awakening is in no way what the analysand wants, since dreaming preserves his symptom.<sup>15</sup> Symptom and dream are formations of the unconscious that are part of the discourse of the Other from whom one does not wake up: "from the mental illness that is the unconscious we never wake up."<sup>16</sup>

Thus, the dream shows again its topological turn, since awakening is awakening from the unconscious (transferential) and from this one does not awaken, and nevertheless the dream includes the dimension of the real that can be an instrument of awakening.

This is his conception at the end of his teaching: for psychoanalysis to operate, it must leave the effect of meaning articulated to the Other. "The effect of meaning that can be demanded (from the analytical operation) is real."<sup>17</sup> Real meaning that will be transformed in *Seminar 24* into the new signifier. Signifier out of meaning, piece of real, which instead of being contaminated by the dream, would trigger an awakening that could stop not being written.

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<sup>15</sup> *Ibid.*

<sup>16</sup> Lacan, J., *El Seminario, libro XXIV, L'insu que sait de l'une-bevue s'aile à mourre*, Colofón 25, Granada, 2005, p. 39.

<sup>17</sup> Lacan, J., *Le Séminaire, livre XXII, RSI, op. cit.*