



## PAPERS 3

# The Dream, a Treatment of the Trauma? (English)

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# CONTENTS

EDITORIAL, María Cristina Aguirre.	03
1-Shula ELDAR - ELP / The Dream in its Hole.	05
2-Mónica VACCA - SLP / From Trauma to <i>Troumatisme</i> : L'esp of a Dream.	08
3-Andrea BERGER - EOL / The Dark Appetite of <i>Troumains</i> .	12
4-Laura ARCINIEGAS - NEL / Trauma of <i>Lalangue</i> .	15
5-Daniel ROY - ECF / The Nightmare: An Always Current Experience.	18
6-María Cecilia GALLETI FERRETI - EBP / Dream and Trauma.	21
7-Marina FRANGIADAKI - NLS / Faced with Trauma, what Awakening	24
8-Anne BERAUD (AE) / The Insistence of a <i>Troumatique</i> Signifier.	27
9-Fabian FAJNWAKS (AME) / Dreams in Analysis, Read on the Basis of the Pass.	29

# Editorial

María Cristina AGUIRRE

Trauma -like the nightmare- awakens. In the traumatic dream, the nightmare, the subject has a double encounter: with an event that exceeds any possibility of signification, limit of language, and with the drive object, not veiled by the signifying chain. The anxiety it arouses is no longer an alarm signal, but an index of the horror of truth. That is why Lacan says the truth can only be half-said. It is also important to consider the trauma that every subject suffers due to the encounter with language, what Lacan called the "troumatisme," playing with the equivocal of language: *trau/trou* (hole). There is something that can never be said, totally, completely, but nevertheless it enjoys.

For these Papers 3 we invited our authors to investigate these issues:

Can the dream be a treatment of the traumatic encounter with the real and *jouissance*?

How does the analyst operate with the nightmare, with the traumatic dream?

Could the analyst's intervention be compared to the nightmare that wakes us up, without allowing us to continue dreaming?

In the text by **Shula Eldar (ELP)**, she develops the concept of resistance from the question of the navel of the dream. She performs an interesting articulation between resistance and trauma. Through a brief clinical example, she argues that the real of meaning appears at the moment when the subject resists, activating the impossible as a handle of language.

In the following text, **Monica Vacca (SLP)** reflects on the passage of trauma to traumatism, the navel of the dream as a sign of the real, and proposes that thanks to analysis one can move from the need for trauma that is repeated to the contingent encounter with the "troumatisme".

In the same direction and in a very original text, **Andrea Berger (EOL)** upon reading the Lacanian concept "trumains," states that the dream remains a privileged scene to address the singular aftermath of widespread trauma. She proposes that, in the field of the dream, the thrust of passing the opaque-traumatic nucleus to the field of the Other is verified.

## PAPERS 3 / Editorial

Next, **Laura Arciniegas (NEL)** examines the widespread function of trauma, against which the orientation would be to work in the style of Joyce, and proposes that the dream can be a possible treatment of the senseless signifiers of *lalangue*.

Continuing in this direction, but from the perspective of dreams in children, **Daniel Roy (ECF)** develops the idea that the dream is an interpretation of trauma, and that anxiety in front of the Other is an answer when the subject and object coincide. He posits that the nightmare is a solution to face the real that erupts in the body.

The analysis by **María Cecilia Galletti Ferreti (EBP)** leads her to affirm that the dream can be a treatment of the traumatic encounter with the real of *jouissance*, insofar as the traumatic dream reveals the *jouissance*, the masochism, the trauma of language. It is a treatment because the *parlêtre*/speaking-being interprets, thus doing the job.

Next, **Marina Frangiadaki (NLS)** through a clinical example explores a point linked to trauma and traumatism. The function of the dream is to allow the connection between an S1 and S2 to continue living. Since we do not live awake, it is good to sleep because to fully awaken would be death.

In Anne **Beraud's (AS)** beautiful text, extracting a dream from her own analysis, she wonders if the dream interprets or reveals the real, and shows how beyond the object a resonated the traumatism of a signifier that made signs, hole in the real, a sign of a traumatic mark of *jouissance* and which through the dream insisted as a writing of the real.

And to conclude, **Fabian Fajnwaks (AMS)** uses the dream of an analysand to illustrate how the analyst interprets based on his position in front of the One of *jouissance*.

Enjoy your reading!

# The Dream in its Hole

Shula ELDAR- ELP

What is it that still makes a dream Freudian? Is it its interpretation? Yes, as long as the action of the analyst knows how to aim at the zone of resistance that is profiled at the limit of the weaving of words. This zone that remains refractory to the search for truth leads to the encounter with the hole of the dream. This requires many turns of the said, forgetting that one says,<sup>1</sup> allowing *lalangue* to resonate in speaking to itself.<sup>2</sup>

## That which Resists

In his reading to the letter of the Freudian texts, Lacan placed value on the moment in which "the materialization of resistance"<sup>3</sup> is made manifest in pure form. Resistance, reduced to an opposition to the knowledge on the part of the ego, thus recovered its nodular place in the structure, acquiring the status of a pure phenomenon of analytical experience. It would no longer be something to combat as the analysand's opposition to the interpreted meaning. On the contrary, the emergence of resistance would indicate a peak moment in which, on the surface of the dream, something emerges as a zone of opaque silence with no way out, a zone to which meaning has no access. This dimension, highlighted in the equivocation of the expression "*sans-issue / sens-issue*,"<sup>4</sup> becomes "the index of the jamming of the interpreting machine"<sup>5</sup> that announces the exhaustion of signification. There is now no further translation possible. The path of memory leads to obscurity.

This shows a cleavage, an insurmountable impasse that never ceases not to be written. The *parlêtre* is situated there, on this real matrix, constituted as the edge of the hole produced by the original repression. The *Urverdrängung*, or fundamental disaccord with the symbolic, that Freud introduced as the original, "untranslated" mark of trauma. This dimension without translation presents itself, unexpectedly, in the analytical work as

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<sup>1</sup> Cf. Lacan, J., "El Atolondradicho," *Otros Escritos*, Paidós, Barcelona, 2012, p. 473.

<sup>2</sup> Cf. Miller, J.-A., *El ultimísimo Lacan*, Paidós, Barcelona, 2012, p. 163.

<sup>3</sup> Lacan, J., *Freud's Papers on Technique: The Seminar of Jacques Lacan, Book I*, ed. Jacques-Alain Miller, trans. John Forrester, W.W. Norton, New York, 1991.

<sup>4</sup> Cf. Lacan, J., "Discurso en la Escuela Freudiana de París," *Otros Escritos*, Paidós, Barcelona, 2012, p. 284.

<sup>5</sup> Cf. Miller, J.-A., *La fuga del sentido*, Paidós, Barcelona, 2012, p. 20.

## PAPERS 3 / The Dream in its Hole

the seat of a special *Unerkennung* since it is not a phenomenon of the unconscious but rather a fact of the real. "The relationship of this *Urverdrängt*, this primary repressed... I think that this is what Freud is getting at in relation to what has been translated literally as the navel of the dream. A hole at the limit of analysis. A fact of the real."<sup>6</sup> The navel of the dream, scar of trauma, is a "lapse of the written,"<sup>7</sup> where meaning escapes from the cauldron of the unconscious. The suture between "the inner skin of the exterior and the exterior skin of the interior"<sup>8</sup> describes its topology. Resistance, then, taken as a fact of the real, is the axis that guides the use of dreams in the perspective of "counter-psychoanalysis."<sup>9</sup> This umbilical cord that unites us to the original praxis is presented as a counter-experience that implies forcing the limits of psychoanalysis.

### At the Beginning of Psychoanalysis...

At the beginning of psychoanalysis is the dream of Irma's injection. The mystery of the unconscious was revealed to Freud in the isolated house where his family was spending the summer.<sup>10</sup>

The solution was imposed on him, as any invention is, in the same way that the invention of the Borromean knot, which is "written as real,"<sup>11</sup> was imposed on Lacan. The interpretation of the dream to which Freud gives a paradigmatic value in the *Traumdeutung*, leads to the "solution": a signifier that condenses the truth of the unconscious. The "large hall"<sup>12</sup> that opens the account of the dream will open onto the sequence of letters of the final formula, this time the antechamber of the real, showing the literal as the limit of the link with the speech. The deciphered dream thus maintains a foundation of alienation, of enigma, since the *parlêtre* is, at that point, cut off from speech in the face of the obscurity hidden in the nucleus of being, as Freud put it. Wedged at the heart of a knot, this core of absolute oblivion is the *troumatique*, something that Freud was precociously sensitive to,

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<sup>6</sup> Lacan, J., "Response to a Question from Marcel Ritter" in *Lettres de l'Ecole Freudienne* No. 18, Paris, ECF, 1976, p. 7-12.

<sup>7</sup> Lacan, J., *L'insu qui sait de l'une-bévue c'aile a mourre: The Seminar of Jacques Lacan, Book XXIV*, unedited, lesson of 15 March 1977.

<sup>8</sup> Lacan, J., *Crucial Problems in Psychoanalysis: The Seminar of Jacques Lacan, Book XII*, lesson of 6 January 1965, unpublished.

<sup>9</sup> Miller, J.-A., *El ultimísimo Lacan, op. cit.*, p. 210.

<sup>10</sup> Cf. Freud, S., "The Interpretation of Dreams," (1900), *SE*, Vol. IV.

<sup>11</sup> Lacan, J., *The Sinthome: The Seminar of Jacques Lacan, Book XXIII*, ed. Jacques-Alain Miller, trans. A.R. Price, Polity, Cambridge, 2016, p. 110.

<sup>12</sup> Freud, S., *op. cit.*, vol. 4, p. 107.

## PAPERS 3 / The Dream in its Hole

according to Lacan. In the example of Signorelli, he faces the first lost syllable, the “broken tip of memory’s sword,”<sup>13</sup> the unalterably heterogeneous hole of the fiction woven through the bond with the Other. What resists Freud is the opening of the mouth, “the deep mystery... of the flesh from which everything exudes.”<sup>14</sup> Freud feels, in his own body,<sup>15</sup> with an unsettling, unusual sense of strangeness, the infiltration of the skin, its dullness, an opaque resonance of the flesh that suffers, which he encounters in the palpation of Irma's shoulder in the dream.

### Brief Commentary of a Dream

At the beginning of a session an analysand says: “I fell asleep in the waiting room. Only two or three minutes. I had a dream that I almost forgot. A woman's hand was pulling on another hand. To climb a rock or to leave the sea. I don't know if the other hand was that of a man or a woman. There is nothing to say.” He adds: “My mother has the gift of getting babies to sleep. She says that you just have to talk to them. It doesn't matter in what language or whether what is said makes the slightest sense.” The dream, which is presented without a message for the Other, makes way for an unprecedented silence for this subject always taking refuge under the thick skin of meaning. Only in the “small muscle spasms” that concern him intermittently does he find a mute echo of the reality of the body that automatically leads to paths a thousand times travelled by his thoughts. The contingency of this moment in which “there is nothing to say” introduces an impasse in meaning. The silence of the analyst sustains the sudden appearance of a discontinuity to provoke the non-realization of the truth. It is a dream that deviates from the paths of truth, opening a small clearing, creating a certain void. The real of meaning appears in the moment at which the subject resists, activating the impossible as a handhold of language. In *lallation*, in turn, *lalangue* is shown in its real function.

*Translated by Carla Antonucci*

*Revised by Cyrus Saint-Amand Poliakoff and Isabel Aguirre*

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<sup>13</sup> Lacan, J., “Psychoanalysis and Its Teaching”, *Écrits*, trans. Bruce Fink, W.W. Norton, New York/London, 2006, p. 373.

<sup>14</sup> Cf. Lacan, J., *The Ego in Freud's Theory and in the Technique of Psychoanalysis: The Seminar of Jacques Lacan, Book II*, ed. Jacques-Alain Miller, trans. Sylvana Tomaselli, W.W. Norton, New York, 1988, p. 154.

<sup>15</sup> Cf. Freud, S., *op. cit.*, vol. IV, chapter II, p.113.

# From Trauma to *Troumatisme*: L'esp of a Dream

Monica VACCA- SLP

Traumatic dreams are the royal road to reformulate the functioning of the psychical apparatus, no longer regulated exclusively by the pleasure principle. "They arise, rather, in obedience to the compulsion to repeat."<sup>1</sup> The traumatic dream highlights the desire to continue to sleep. Instead of the awakening, the sleep.

The rebus dream repeats itself, it demands to be decrypted, the interpretation fails, it stops on the navel of the dream discovered by Freud thanks to the dream of Irma's injection. A traumatic dream for Freud that meets the black hole of Irma's throat, "revelation [...] in the real [...] something faced with which all words cease."<sup>2</sup> Why doesn't Freud wake up? Because "he's a tough customer,"<sup>3</sup> he meets the unknown.

The way "toward elucidation and fuller understanding" is interrupted. "Every path will end in darkness."<sup>4</sup>

The trauma for Freud is an event that produces an excess of excitement, it defeats the pleasure principle, leaving traces of affections, of anxiety that escapes repression, and are repeated in the traumatic dream, in the nightmare where an enigmatic *jouissance* appears. To use Lacan's expression, the traumatic dream shows the function of "tyché, of the real as encounter [...] missed, the real *inassimilable*,"<sup>5</sup> "[...] is beyond the *automaton*."<sup>6</sup>

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<sup>1</sup> Freud, S., *Beyond the Pleasure Principle* (1920), The Standard Edition of the Complete Psychological Works of Sigmund Freud, Standard Edition, Vol. XVIII, p. 32.

<sup>2</sup> Lacan, J., *The Ego in Freud's Theory and in the Technique of Psychoanalysis: The Seminar of Jacques Lacan, Book II, 1954-1955*, trans. Sylvana Tomaselli, Norton, New York/London, 1991, p. 164.

<sup>3</sup> *Ibid.*, p. 155.

<sup>4</sup> Freud, S., *The Interpretation of Dreams, Part I*, The Standard Edition of the Complete Psychological Works of Sigmund Freud, The Psychology of Dreams Processes, Chapter VII (1900).

<sup>5</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis: The Seminar of Jacques Lacan, Book XI, 1964*, trans. Alan Sheridan, Norton, New York/ London, 1978, p. 55.

<sup>6</sup> *Ibid.*, p. 53.

## PAPERS 3 / From Trauma to *Troumatisme*: L'esp of a Dream

"Trauma, in the sense of Lacan, [...] is the possibility of a contingent accident that by necessity occurs always [...], it is the trace of the language on the body."<sup>7</sup>

Lacan makes it clear, "the signifier is the cause of the *jouissance*."<sup>8</sup> The effect of the collision of the signifier on the body strikes, it produces a body-event. A new perspective is thus outlined. The navel of the dream, blind spot, opaque, is the cause, the engine of the dream. The dream is no longer an awakening on the effect of truth, but a sign of the real.<sup>9</sup>

Bénédicte Jullien's text, "Getting the Words out of My Mouth,"<sup>10</sup> illustrates the transition from trauma to *troumatisme*.

When she was three years old, an event marked her. The girl messed up a portrait that her mother was finishing. A spanking and the scream: "Shut up."<sup>11</sup> The injunction is inscribed in the body. Shut up, here is the oral object, the object nothing. The word is desirable because of the interdiction. Nourishment and deprivation. The dream interprets.

The childhood nightmare repeats itself: "my index finger was getting bigger, swelling up to the point that it blocked my throat, strangling and choking me. I could neither speak nor cry out and woke up with a start." Disgust and anxiety. In analysis it is interpreted as "phallic suffocation." The little girl holds onto the paternal identification traits "taste for words" and "silence," and on fantasies of freedom. Loneliness, being nothing for the other. Femininity takes the path of mourning. Spring awakening, love failures are repeated. Analysis begins at the age of 25 after a hospitalization for anorexia. Her mother died in a bike accident. The analyst's unbearable silence makes room for words.

The recurring dream during the analysis: *the freedom bike*. "I am on a

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<sup>7</sup> Miller, J-A., "The Symptom and the Body Event," *Lacanian Ink* No. 19, trans. Barbara P. Fulks, p. 27. (Our translation).

<sup>8</sup> Lacan, J., *On Feminine Sexuality, The Limits of Love and Knowledge, (Encore): The Seminar of Jacques Lacan, Book XX, 1972-1973*, trans. Bruce Fink, Norton, New York/London, 1999, p. 24.

<sup>9</sup> Miller, J-A., *L'Un tout seul, L'Orientation Lacanienne*, 2011, lesson of 25 May 2011, unpublished. (Our translation).

<sup>10</sup> Jullien, B., "Getting the Words Out of My Mouth," *The Lacanian Review* n° 8, November 2019, pp. 139-142.

<sup>11</sup> Jullien, B., "Attendre l'Absent," *La Cause du Désir*, No. 98, 2018, pp. 156-158. (Our translation).

## PAPERS 3 / From Trauma to *Troumatisme*: L'esp of a Dream

bicycle and I have to get to a meeting place. I am meeting either a man or my analyst. The more I want to get to the meeting place the further away from it I end up, continually taking wrong turns." The dream doesn't awake her, it produces "anxiety of being lost." The interpretation is founded on desire, "an inability on my part to comply with the desire of the Other in order to be loved."

The dream changes its appearance, it opens to the new. End of analysis and *passe*. "I am still on a bike, and I still have to meet someone somewhere but the closer I get, the narrower the path becomes, blocking my way until my bicycle gets stuck." Interpretation flips around: "The more I want to meet the Other, the more I feel stuck." Beyond the desire based on the object nothing, a barrier between the subject and the Other, a blockade appears. Intervention of the analyst: "You care very much about your freedom." Cut: "Femininity, freedom and death were thus surprisingly linked for me in a single signifier: the bicycle." The paradox must be resolved. The key to opening the door of the end is found in the memory of the story of Bluebeard: "Anna, Anna, my little sister, don't you see anyone appearing?" The nothing of the oral object is no longer enough, there is another *jouissance* at stake: "I am waiting for the Absent One." The formulation, almost a nonsense, evokes the *jouissance* of silence, of the waiting that pervades. Singular remnant of an existence.

The childhood nightmare echoes a recurring dream after the *passe*. "A man wants to kiss me, but I am unable to respond, as my mouth and throat are blocked by a wad of thread or paper. By the time I have removed the paper bit by bit from my throat and obtained an empty space, the man has disappeared and the encounter does not take place." *There is such a thing as One (Y a d'I'Un)*, "there is no sexual relationship," *troumatisme*.<sup>12</sup> The opaque *jouissance* emerges, the Other disappears. "It is no longer a suffocating phallus that is in question, however, but signifying chains, writing paper that must be extracted from my mouth in order to leave an empty space."

The wait is unhooked from the absence, it detaches from the Other, and thanks to the analysis we move from the need to repeat the trauma to the contingent encounter with the *troumatisme*. The words can finally come out of the mouth, only the Absence remains, silence, impossible to say.

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<sup>12</sup> Lacan, J., *Les nom-dupes errrent: The Seminar of Jacques Lacan, Book XXI*, lesson of 19 February 1974, unpublished.

## **PAPERS 3** / From Trauma to *Troumatisme*: L'esp of a Dream

*Life is a dream*,<sup>13</sup> the speaking being is addicted to the desire to sleep; it wants nothing to know on the intimate and extraneous *jouissance*, impossible to bear. The quest for truth makes us fall asleep and we wake up only on condition of disturbing the defense to land at the *esp of a dream*, navel, black hole of knowledge, which is to say, hole of the real unconscious, trou-trauma that lives in the speaking being.

*Translated by Carla Antonucci*

*Revised by Dominique Rudaz and Isabel Aguirre*

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<sup>13</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis: The Seminar of Jacques Lacan, Book XI*, 1964, trans. Alan Sheridan, Norton, New York/ London, 1978, p. 53.

# The Dark Appetite of *Trumains*

Andrea BERGER - EOL

## Questions that Wake up

Do we find the last decline of trauma in "*les trumains*"<sup>1</sup>? What value acquires the accent that Miller emphasizes regarding the plural?<sup>2</sup> What does the dream-trauma relationship teach us at the time of conclusion?

## Dark Appetite

In *Traumdeutung* Freud affirms the general theory of dreams as a *via regia* to the unconscious and as realization of desire. Both are tied in the value of the interpretation. The dreams of anguish constitute the first signal that contradicts this theory. But it is only in the aftermath of World War I that the conditions were established for a radical change in perspective. Traumatic dreams that come in different forms such as a shock, an explosion, a blow, reach relevance and open a path. In these dreams, night after night, the impossible to bind, elaborate, process even to the limit of insomnia makes its appearance. Psychoanalysis assumes the commitment to conceptualize this incisive and insistent presence, giving rise to the repetition compulsion articulated to both beyond the pleasure principle and to the death drive. These dreams become a way to pass beyond the desire, the unconscious and its interpretation. This opens a new chapter in Freud's work with the purpose of addressing that unexpected irruption of a certain intensity that produces an effraction. Paradoxical fixation, which cannot be forgotten but neither remembered. Mighty uprush<sup>3</sup> drive that not only refers to traumatic dreams but extends to the neurosis itself.

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<sup>1</sup> Lacan, J., *Le moment de conclure: Seminar XXV*, lesson of 17 January 1978, unpublished.

<sup>2</sup> Miller, J.A., *Le tout dernier Lacan*, lesson of 2 May 2007, unpublished.

<sup>3</sup> Freud, S., *New Introductory Lectures On Psycho-Analysis*, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. 22, trans. J. Strachey, Hogarth Press, London, 1958, pp. 6-30.

## **PAPERS 3** / The Dark Appetite of *Trumains*

The trauma once again comes to the surface, since we understand it is there from the beginning, like the hum of the fly<sup>4</sup> fluttering around Freud. Let us underline an enlightening dream<sup>5</sup> in this regard. It is a memory of when Freud was seven or eight years old, he says he dreamed of his beloved mother with a sleeping expression, of strange calmness on her face, who was taken to her room and left on the bed by two (or three) characters with bird's beaks. At that point young Freud wakes up crying and screaming. The shock of awakening is present and interrogates the dreamer. When analyzing the dream years later, Freud arrives at an interpretation that includes the oedipal themes of love, death, and sexuality. He clarifies that this secondary interpretation is produced under the influence of a primary anguish, prior to responding to a dark, manifestly sexual appetite that finds a figurative expression in the visual content of the dream. We conclude, the dream appears to be a montage of heterogeneous elements: a frame, a figuration, and a secondary interpretation that tries to catch a disruptive element that awakens, a primary appetite impervious to any capture of meaning.

### **Trou-matisme-trumains**

This presence, this dark, opaque appetite, which expresses itself as an uncatchable desire works like a foreign body, external, extraterritorial to the dream itself. Scar, traumatic nucleus of an irremediable and unforeseen encounter that arouses interpretation work. We understand that dark-traumatic as the sign of the impossible to symbolize, the groan, the waves of a surplus of *jouissance*.

An unanswered call, the missed call of trauma.<sup>6</sup> Unassimilable event that marks a before and after with its consequent effects of defense and repetition.<sup>7</sup> Just like the operation of a memory that does not remember itself, obscures itself. It is the opaque real that makes a hole in both the symbolic-root of language and in the body.<sup>8</sup> Lacan condensed this in the

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<sup>4</sup> Freud, S., *The Interpretation of Dreams, The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. 5, trans. J. Strachey, Hogarth Press, London, 1958, pp. 572-587, point D.

<sup>5</sup> *Ibid.*

<sup>6</sup> Bassols, M., *La llamada perdida del trauma y la respuesta del psicoanalista*, Blog de la Sección La Plata, Escuela de la Orientación Lacaniana, November 2014.

<sup>7</sup> Miller, J. A., *Un esfuerzo de poesía*, Chapter 18, Paidós, Buenos Aires, 2016, p. 286.

<sup>8</sup> Lacan, J., "L'ombilic du rêve est un trou": Jacques Lacan répond à une question de Marcel Ritter," *La Cause du Désir*, No. 102, June 2019.

## **PAPERS 3** / The Dark Appetite of *Trumains*

formula *Trou-matisme*,<sup>9</sup> giving trauma its value of a hole. Is this generalized traumatism what resonates in the *trumains* at the time of conclusion?

### **120 Years after the Traumdeutung**

We affirm that the dream is still a privileged scenario. Not only as a *via regia* to the unconscious and its interpretation but to address the unique consequences of generalized traumatism: aftermath-traces of the hit of the *jouissance*'s real that makes a hole. Desire, which has been a key piece to address the dream, is still alive-awake, as an "intention of realization."<sup>10</sup> Desire-aspiration ... not to be aspirated by that opaque *jouissance*, dark appetite. The "*trumains*," as Miller<sup>11</sup> emphasizes, in the plural, is equivalent to the social being. That social, in the field of dream, is verified in the push to pass that opaque-traumatic nucleus to the field of the Other. It is the right to share them. Then, the dream is still today a *via regia* to what does not cease to be written but does not stop happening. From interpretation to verification, so often corroborated in the insistence of dreams from the beginning of the experience to the end. From Freud's first dreams to the last Lacan.

*Translated from Spanish by Andrea Hellemeyer*

*Revised by Alejandro Betancur Vélez and Isabel Aguirre*

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<sup>9</sup> Lacan, J., *Les non-dupes errent: Seminar XXI*, lesson of 19 February 1974, unpublished.

<sup>10</sup> Baudini, S. and Naparstek, F., Argument of the XII WAP Congress, Dream: Its Interpretation and Use in Lacanian Treatment.

<sup>11</sup> Miller, *op. cit.*, p. 3.

# Dream: Trauma of *Lalangue*

Laura ARCINIEGAS S. - NEL

For Freud, traumatic dreams are the exception to his thesis that dreams are a wish fulfilment. These dreams are not at the service of the pleasure principle nor the prolongation of sleep. Something insists in them, perturbs, anguishes, and awakens. He will later say that dreams are in reality “an attempt at the fulfilment of a wish”<sup>1</sup> adding that the unconscious fixation to the trauma, as well as the traumatic character of infantile experiences, appears as an impediment to this function. This is an important modification to the initial thesis, since it emphasizes the dream’s failed attempt to transform the traces of the traumatic episode in the wish fulfilment, pointing psychoanalysts in a direction different from that of deciphering.

The dream’s navel is the point that reveals the limits of interpretation and all possibility of meaning because it is the point at which Freud encounters the One real, highlighting an opacity that entails non-sense and ineffability, a limit-point in the field of representations. This impossibility in Freudian theory is taken into account with the thesis that there is a privileged representative that is fixated upon and, while not part of the chain of associations, having fallen away, *-unterdrück-*, leaves a trace that continues to attract, organize, and sustain. Primary repression, a necessary logical condition, cannot be suppressed and refers to what cannot be said by structure. The *Unnerkannt*, the unknown, is then designated as the *Urverdrängt*, the primordially repressed, what is, impossible to remove. From this perspective, Lacan signals Freud’s audacity: the *parlêtre* is excluded from its own origin.<sup>2</sup>

We can hypothesize that “This real of Lacan’s, which cannot be said but about which one must speak, is what Freud called ‘trauma’. Lacan’s real is always traumatic. It is a hole in discourse.”<sup>3</sup> The dream “interprets the

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<sup>1</sup> Freud, S., *New Introductory Lectures to Psychoanalysis*. *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. 22, trans. J. Strachey, Hogarth Press, London, 1958, Lecture 29, p. 30.

<https://counsellingfoundation.org/wp-content/uploads/2017/09/Freud-S-1933-Revision-of-the-Theory-of-Dreams-New-Introductory-Lectures-on-Psychoanalysis-S.-E.-or-Penguin-Vol-2-1.pdf>

<sup>2</sup> Lacan, J., Réponse à une question de Marcel Ritter, *La Cause du Désir*; No. 102, June 2019.

<sup>3</sup> Miller, J.-A., “Psychoanalysis, its Place among the Sciences,” *Psychoanalytical Notebooks*, Science and the Real, London Society of the New Lacanian School, No. 27, October 2013.

## PAPERS 3 / Dream: Trauma of *lalangue*

inaugural trauma, that of the moment when the subject and object coincided, in their abolished difference".<sup>4</sup> The navel of the dream is "a hole in knowledge, a hole that resounds and produces waves. *Troumatisme*, Lacan would say."<sup>5</sup> What trauma are we referring to?

In his last teachings, guided by the perspective of the *There is Something of the One* - a position of existence and not being - Lacan emphasizes that what is essential to *lalangue* is not meaning but *jouissance*, such that trauma is *lalangue*, the trace of an unforgettable *jouissance* that this contingent encounter produces, resonating in the body, thus creating the conditions for the *parlêtre* to emerge. The trauma of an unassimilable real that remains as the mark in the body of a *jouissance*-event.<sup>6</sup>

"What does it mean to be traumatized? It means that the disharmony is original, that the sound of *lalangue* is never harmonious, and that it is not in tune with anybody."<sup>7</sup> This means that it is not remediated, nor repaired, nor cured. If *lalangue*, as Miller claims, makes the being that inhabits it and that speaks it a sick and incapacitated person, if it does not do anything else but repeat the initial, contingent trauma that affects each person in their singularity, what is left to do? Joyce shows us a possible orientation: "To create a masterpiece out of the trauma of *lalangue* and its consequences."<sup>8</sup> To use the *sinthome* to create a masterpiece and in this way to make a know-how with it, this is what condenses the pure fact of the trauma.

If each person "creates the dream with their own *lalangue*, the question remains for the analyst: how to read the dream's *lalangue* in the narrative?"

<sup>9</sup> A dream can touch, grasp, determine, and indicate something of the singular real of the *parlêtre*: this is what the Analysts of the School teach us. Dreams, especially those at the end of analysis, are not meant to be told, as they do not imply a story, but rather they write a letter, a word, a phrase and, while it is not the last word, it is the final one. A writing that is outside of meaning linked to the contingent traumatic nucleus that is also

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<sup>4</sup> Brousse, M.-H., "Artifice, the Other Side of Fiction: What's New about the Dream 120 Years Later?" *The Lacanian Review* No. 08, *Nightmare*, Fall 2019, p. 73.

<sup>5</sup> *Ibid.*, p. 73.

<sup>6</sup> Miller, J.-A., *L'Un tout seul*, lesson of 2 February 2011, unpublished.

<sup>7</sup> Miller, J.-A., *Pièces détachées*, lesson of 1 December 2004, Paidós, Buenos Aires, 2013, p. 47.

<sup>8</sup> *Ibid.*

<sup>9</sup> Salman, S., "El escándalo del cuerpo hablante," *Rebus 03 Orientation Texts XII Congress of the WAP*. (Available on the Internet in Spanish and French).

## PAPERS 3 / Dream: Trauma of *Lalangue*

the bone of the *sinthome*, or names it. Even if a dream is not in and of itself the “proof of the end of analysis,” as Gorostiza emphasizes, it is fundamental for verifying that “a new partner has emerged in the subject allowing it to read those dreams logically, beyond the Oedipus and in the conclusive perspective of the border between meaning and real.”<sup>10</sup>

K. Mildiner’s testimony teaches us the following: “The end of analysis is produced as a result of a dream that writes.” *The unconscious writes letters that trace a border. Cimino... what is left is the letter. This addition...*<sup>11</sup> It is a writing of existence; cut from signification, it is not the speech in which the signifier operates. The remainder is the letter. Those written letters “produce a real signifier that alludes to my consent to what is not, to what will never have representation, as well as to what there is, tracing a border that legitimates the clandestine.”<sup>12</sup> The new *partenaire* is the consent to what is not and to *There is something of the One*.

Confronted with the impossible, the unassimilable of trauma, that insists, is not the dream an artifice, one of the forms we have to grasp, to border the meaningless, and to get to that piece of real that is singular and our own? Could a dream created with *lalangue* account for what is impossible to say? Finally, is the dream not one of the ways to verify the treatment of *lalangue*’s senseless signifiers?

*Translated from Spanish by Alejandro Betancur Vélez*

*Revised by An Bulkens and Isabel Aguirre*

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<sup>10</sup> Gorostiza, L., “Una demostración encarnada,” *Revista Lacaniana de Psicoanálisis*, EOL, Buenos Aires, Año XII, No. 22, April 2017, p. 83.

<sup>11</sup> Mildiner K., “Desapego,” *Revista Lacaniana de Psicoanálisis*, EOL, Buenos Aires, Año XIII, No. 25, November 2018, p. 116-117.

<sup>12</sup> Mildiner K., “La flor de mi secreto,” *Revista Lacaniana de Psicoanálisis*, EOL, Buenos Aires, Año XI, No. 20, June 2016, p. 67.

# The Nightmare: An Always Current Experience

Daniel ROY - ECF

In his Seminar *x*, *Anxiety*, Lacan positions the experience of the nightmare as an “always current experience.”<sup>1</sup> Indeed, it does not take into account the dreamer’s age, even if we must take into account that nightmares flourish in the child. But above all, the experience of the nightmare is always seen as an absolute current event, in the urgency of life. To return to the terms of Lacan in “Radiophonie,” we would define nightmare as an experience in which the *parlêtre* runs *into the wall of structure*, and to which one takes part only “at one’s own expense. Expense of life or else of death, that is secondary. Expense of *jouissance*, that’s the main thing.”<sup>2</sup> Anxiety appears in the nightmare, whatever its form may be, as a test of the “fact of existing as a body”<sup>3</sup> before the Other’s *jouissance*.

This is the road pointed out by Freud when he includes the nightmare in the logic of his *Traumdeutung*, with these two canonical configurations:

- “[...] is it not possible that distressing dreams and anxiety-dreams, when they have been interpreted, may turn out to be fulfillments of wishes?”<sup>4</sup>
- “[...] anxiety-dreams are dreams with a sexual content, the libido belonging to which has been transformed into anxiety,” as happens in neurotic anxiety, which is “derived from sexual life and corresponds to libido which has been diverted from its purpose and has found no employment.”<sup>5</sup>

Let us read the first part of this last quotation with Freud’s recasting of his theory of anxiety: it’s the libido that is source of anxiety, for it contains in itself its own limit, castration anxiety (which is the Freudian name of this

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<sup>1</sup> Lacan, J., *Anxiety: The Seminar of Jacques Lacan, Book X*, ed. Jacques-Alain Miller, trans. by A. R. Price, Polity Press, Cambridge, 2014, p. 61.

<sup>2</sup> Lacan, J., “Radiophonie”, *Scilicet 2/3*, Seuil, Paris, 1970, pp. 55-99.

<sup>3</sup> Lacan, J., *Anxiety*, *op. cit.*, p. 60.

<sup>4</sup> Freud, S., *The Interpretation of Dreams. The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. IV*, trans. by James Strachey, Hogarth, London, 1953, p. 135.

<sup>5</sup> *Ibid.*, pp. 161-162.

## PAPERS 3 / Le cauchemar : une expérience toujours actuelle

collision of *jouissance* with the wall of language). Let us then pause here on the emphasis placed on the libido that finds no employment. We consider this point to be central in the function of the nightmare: to confront, with this bodily arrest that is hereby carried out, the real produced by the inrush of a *jouissance that has no mode of employment*.

Let us examine the fear of the dark and the fear of the wolf, those "typical" nightmares of early childhood, which rush the child to its parents' bed. "I'm afraid of the dark," "I fear the wolf," says the child. *Isn't it indeed surprising that the child flings itself like this into the wolf's mouth, the father's and/or the mother's desire? Doesn't it, in this way, attempt a substitution? Let us place here the "interpretation" of which Freud speaks: the unconscious interprets in terms of desire, by way of the imaginary and signifying representation present in the nightmare, the unrepresentable of *jouissance* for the speaking being. The child plunges endlessly into the black hole of signification, eyes closed, to the wall of language. In the meantime, though, a new element has appeared, a signifier – "the dark," "the wolf," "the hole," "the wall" – that is going to live its life according to its "motérialisme."<sup>6</sup> Provided that somebody listens to it!*

Phobia and nightmare operate in the same frontier zone where the signifying finding, the partial drives, and the body of the child taken as object of *surplus jouissance* come together.

The anxiety dream of little Hans, which precedes the "finding" [*trouvaille*] of the phobic signifier, attests to this process at work.

"Hans (aged 4.9 years) woke up one morning in tears. Asked why he was crying, he said to his mother: 'When I was asleep I thought you were gone and I had no mummy to cuddle with.'<sup>7</sup>

This dream bears witness to "the current experience" in which Hans finds himself at the moment when he is knocked over by the intrusion of a *jouissance*: "his first erections." The "gone mother" is the mother to whose body he does not have access any more owing to this *jouissance* that, from now on, separates him from her: "no mummy to cuddle with." The horse will come to his rescue in order to take over this new burden. In doing so, it constitutes for Hans a medium to expand his world and explore the enigmas of the desire of the Other.

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<sup>6</sup> Lacan, J., "Geneva Lecture on the Symptom," trans. by R. Grigg in *Analysis*, No. 1, 1989.

<sup>7</sup> Freud, S., *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. X, trans. by James Strachey, Hogarth, London, 1955, p. 23.

## PAPERS 3 / Le cauchemar : une expérience toujours actuelle

The nightmare, considered as a limit encountered in the economy of the desire, which complies with the exigencies of a "current" *jouissance*, does not say everything about this experience. This self-help function does not speak about that which exceeds in the experience of the nightmare and which we could classify under the term of the "irreversible." This dimension, present in Hans' dream, is to be found also in the narration of the dream of a young man whom I have been seeing since he was a child: "I dreamed that I had no hair on the back of my head. I was feeling extremely disappointed; it was like an apocalypse. I was in front of the mirror and I was saying: 'It's not possible!'"

The central interpretation that will be given is the following: "The most terrible thing is that, in the nightmare, there is no solution; if that would have happened in real life, I would have had a hair transplant."

The work that this young man completes during his treatment essentially consists in fixing as unalterable the event that, for him, has the status of a veritable birth: his placement in foster care around the age of four. It is necessary for him that this moment be an immovable boundary, that none of the material elements that were surrounding him at the time (the places, the persons present, etc.) be affected by changes. He notices changes, but does not acknowledge them; he bans them from any judgment of existence. He devotes himself to this apparently absurd task, because if that boundary gives way, the time and space of his existence run the risk of being sucked up by the hole of his first childhood, when he was an object of the maternal madness.

How shall he, in these extreme conditions, be able to inscribe the contingent and irreversible dimension that constitutes each event? Here, the nightmare takes charge of this dimension: it is within the nightmare that the event takes place as irreversible; no possible prosthesis can counter pure loss. Nightmare as a solution when there is no solution!

The nightmare, like the dream, is a ciphering of the event of *jouissance*. This operation is effectuated in a more straightforward manner in the case of the nightmare: the ciphering is carried through in a more acute way so that nothing or nobody can account for the absolute contingency of that event.<sup>8</sup> Hence, it awakens.

*Translated by Eleni Tentsou and Yannis Grammatopoulos*

*Revised by Isabel Aguirre*

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<sup>8</sup> These concluding remarks are based on the lesson of November 23, 1973, "Les non-dupes errrent": *The Seminar of Jacques Lacan, Book XXI*, unpublished.

# Dream and Trauma

Maria Cecília GALLETTI FERRETTI - EBP

The theme "Dream and Trauma" made me go back first to Lacan in 1964: when addressing *the four fundamental concepts of psychoanalysis*, he wonders how the dream, which carries the subject's desire, can cause trauma and, moreover, reproduce it repetitively.

Here is a clear reference to Freud and his *Beyond the Pleasure Principle*, a privileged moment in Freud's work in which Freud, when asking himself why traumatic dreams are repeated, responds with the concept of the death drive.

Lacan speaks to us of the real as an encounter, that is, of the function of *tyché*, and it must be said right away that the real as an encounter appears, in the history of psychoanalysis, in the form of trauma.

Let us note that in 1964 Lacan made an addition to the unconscious, understood only as a signifying articulation. From then on, the unconscious comes to be conceptualized as blunder, whereby the formations of the unconscious show themselves as a gap, a finding and *re-finding*, a hole, a crack, the non-realized, that which establishes the dimension of loss.

The unconscious, thus understood as that which does no longer refer only to the unconscious structured as a language, will be the touchstone of Lacan's later modifications. In Seminar XXIII, *The Sinthome*, Lacan states that "the distinction between the true and the real (...), truth is pleasure-giving, which sets it apart from the real. The real does not give pleasure (...) I've been trying to point out how *jouissance* partakes of the real." And, Lacan adds "(...) it's clear that the *jouissance* of the real includes masochism, which Freud noticed. Masochism is the main share of the *jouissance* endured by the real." <sup>1</sup>

How does the analyst operate with the nightmare, with the traumatic dream?

The traumatic dream is the object of interpretation, but let us look at the paths followed by the interpretation in Lacan. The first great theory is to consider *the unconscious as an interpreter* in which "the analyst's

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<sup>1</sup> Lacan, J., *The Sinthome : The Seminar of Jacques Lacan, Book XXIII*, ed. Jacques-Alain Miller, trans. A. R. Price, Polity, London, 2016, pp. 62-63.

## PAPERS 3 / Dream and Trauma

interpretation merely reflects the fact that the unconscious, if it is what I say it is, namely, a play of the signifier, has already in its formations - dreams, slips of tongue or pen, witticisms or symptoms – proceeded by interpretation.”<sup>2</sup> The analyst aims to remove the subject from its submission to a signifier originally repressed which is non-sense, which is irreducible and traumatic. Thus, interpretation would not be open to all meanings, it is not a matter of any interpretation and cannot be lacking in the analyst’s act.

But, how many theories of interpretation are there in Lacan? The one in which the analyst quotes the analysand: “You said it;” the punctuation, the cut, the enigma; the grammatical, logical, homophonic equivocation. If we ask ourselves what is being discussed in the 21<sup>st</sup> century about interpretation, one could say that the big question concerns how to operate on the real outside of meaning. If meaning exerts an effect of fascination, it is necessary to knot it with something of the real of *jouissance*, making the interpretation pass from the Oedipal framework to the Borromean framework.

In considering that the analyst operates with the traumatic dream through interpretation, it should be considered that in Lacan's last teaching there is a special conception of language: language itself comes to be considered as traumatic, that is, the entry of the *parlêtre* into language is considered as that which causes trauma, so we can say “it is language that is real.”<sup>3</sup> There will be, so to speak, a primordial traumatism and, later, singular encounters that will produce trauma and traumatic dreams.

For Lacan, insofar as the *parlêtre* is reached by language, the real is established as *troumatisme*,<sup>4</sup> “language is tied to something that makes a hole in the real.”<sup>5</sup>

Lacan's changes in his later teaching produce a twist. Jacques-Alain Miller tells us: “There is a passage inside out that goes from meaning to satisfaction.”<sup>6</sup> The question “what does it mean?” is replaced by “what does it satisfy?” Thus, the analyst must locate the phenomena that appear, the

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<sup>2</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis : The Seminar of Jacques Lacan, Book XI*, ed. Jacques-Alain Miller, trans. A. Sheridan, W.W. Norton & Co, London, New York, 1998, p. 130.

<sup>3</sup> Laurent, E., Trauma in Reverse, in *Papéis de psicanálise*, Vol. 1, No. 1, Instituto de Psicanálise e Saúde Mental de Minas Gerais, p. 25.

<sup>4</sup> Neologism that condenses, in French, “trauma” and “hole” [*trou*]. [TN]

<sup>5</sup> Lacan, J., *The Sinthome*, *op. cit.*, p. 21.

<sup>6</sup> Miller J.-A., “Perspectives on Lacan’s *Écrits* and *Autres Écrits*. Between Desire and *Jouissance*”. Zahar, Rio de Janeiro, 2011, p. 220.

## PAPERS 3 / Dream and Trauma

analysand's speech, on the path of satisfaction, of *jouissance*. The analyst seeks the *jouissance* of the body, of speech and of thought: "From there one reaches a state of the signifier prior to language, and (...) to effects of signification. It is along this line that Lacan will come to invent *lalangue*, which is woven from signifiers, but prior to language, to the structure of the language, which then appears as a derivative in relation to *lalangue*."<sup>7</sup>

If we ask ourselves whether the dream can be a treatment for the traumatic encounter with the real and *jouissance*, we can answer yes, because the traumatic dream reveals *jouissance*, masochism, the trauma of language. And, why "treatment"? For the reason that the *parlêtre* interprets, producing in the course of the work, a treatment. The traumatic encounter is approached by being put into images and signifiers (*essaim*). It is up to the analyst to take the analysand to the ultimate identification produced by the analysis, namely, the *sinthome*, based on the semblant that he, the analyst, offers him. But if, on the one hand, the *parlêtre* awakens through the analysis, on the other hand, the *parlêtre* will continue to dream, as Lacan tells us. There is no eternal awakening.

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<sup>7</sup> *Ibid.*, p. 220.

# Faced with Trauma, what Awakening?

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The nightmare, and the ensuing awakening, comes to signal the limit of the dream in its homeostatic function in the face of a traumatic real. As a relevant example, Freud uses the repetitive nightmares of soldiers who have returned from war, who continue to repeat in their dreams the traumatic scenes they have experienced.

Until the end of his theoretical development, he maintained the thesis that "[...] dreams are invariably the product of a conflict, they are a kind of compromise-structure" "[...] so that the dream is a guardian of sleep." The articulation of the beyond of the pleasure principle leads him to note that "[this] attempt may succeed more or less completely; it may also fail, and in that case the sleeper wakes up, apparently woken precisely by the dream."<sup>1</sup>

Until the end of his teaching, he maintained that "we never awaken,"<sup>2</sup> and that we only wake up to continue sleeping, lulled by the fundamental fantasy in its screen function to the traumatic real. The awakening, which a nightmare provokes, then constitutes an "awakening to reality" and it functions as a refuge to "the representation whose consistency and framework is provided by a fantasmatic phrase."<sup>3</sup>

When we dream, it is to sleep, and when we wake up, it is to continue sleeping. What function can the dream have, this fundamental tool, in a psychoanalytic treatment oriented by the last teaching of Lacan and enlightened by the reading that Jacques-Alain Miller makes of it with the prevalence that is given to the real?

Let us remember that the dream is a rebus, a formation of the unconscious which lends itself to deciphering with its resultant truth effects. There is a meaning in the dream that lends itself to interpretation and this offers a gain of pleasure and satisfaction. The dreamer tries to find the words, to

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<sup>1</sup> Freud, S., "An Outline of Psychoanalysis" (1938), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. XXIII, J. Strachey (Ed. & trans.), Hogarth Press, Vintage, London, 2001, pp. 170-171.

<sup>2</sup> Lacan, J., *Improvisation, désir de mort, rêve et réveil*, L'Âne No 3, 1981, p. 3.

<sup>3</sup> Miller, J.-A., "Awakening," *Scilicet, Dream. Its Interpretation and Use in Lacanian Treatment*, New Lacanian School, Paris, 2020, p. 18.

## PAPERS 3 / Faced with Trauma, what Awakening?

make the representation exist in language, to find the S2 in order to restore a signifier/signifying chain which could border the real traumatic.

But what trauma is it? It is primarily about the inherent trauma of language and it manifests itself as a rupture between S1 and S2, as Bernard Seynhaeve pointed out in his argument for the last NLS congress. This is what makes the dimension of the real unconscious appear.

This element in dreams, interrupted by an anxious awakening, underlines the traumatic character of language.

In a cartel on the clinic of exile, in which I participated, we studied traumatic dreams of refugees in which the impossible to say appeared in a frightening way. In the case of a refugee, the repetitive nightmares that awakened the subject stopped with a dream in which the dreamer communicated in Greek, the language of his host country and the language of the transference, while he could no longer understand what was said in his mother tongue. A sort of repression had operated, which enabled him to create a fiction to border the trauma of exile by a call to the code of the Other, the call to an S2. This S2 leads to a "transferential reconnection (which) allows the clutch of an address," to use Eric Laurent's expression about dreams under transference.<sup>4</sup>

Nevertheless, the dream can never reveal the unspeakable point, what does not stop not being written, a possible meaning about the sexual and death; such a wish would itself be only a dream. The navel of the dream is the limit where the meaning stops. Lacan articulates the navel of the dream to the *Unnerkannt*, the unrecognized, that approaches the primordial repressed, to this "something that specified that it cannot be said;" "The *Unnerkannt* is impossible to recognize," he points out.<sup>5</sup>

In the case of the refugee mentioned above, the impossible to say was represented by an impossibility to understand the mother tongue, which allowed him to continue to "sleep" lulled by the language of his host country.

In a long analysis, the dream can appear as a writing "which comes to border the holes of trauma" and to pass ... "from a world of still

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<sup>4</sup> Intervention d'Éric Laurent, "Une soirée de rêve. Vers le XIIe congrès de l'AMP", organized by the WAP at the ECF, Paris, January 28, 2019, unpublished.

<sup>5</sup> Lacan, J., "L'ombilic du rêve est un trou," (1975), *La Cause du Désir*, No. 102, June 2019, p. 37.

## **PAPERS 3** / Faced with Trauma, what Awakening?

imaginarized writing to a fundamental 'navel.'<sup>6</sup> In this case, the analysand manages to pinpoint the navel of the dream and the point of the real unconscious that results without the dream being interrupted. The analysand can then support a desire to wake up while knowing that 'the moment of awakening may never be more than a short moment: when we change the backdrop.'<sup>7</sup>

"The desire to awaken is the desire of the analyst, but only in so far as he testifies to his presence and does not identify with the subject supposed to know (...) and testifies with his presence to the encounter with the real,"<sup>8</sup> underlines Jacques-Alain Miller at an important political moment where Lacan had to wake up his School.

It is an ethical requirement for the analyst not to allow himself to fall asleep with "the toxic milk of truth,"<sup>9</sup> [...] but to stay awake to contingency; and this for each treatment and each session.

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*Revised by Joanne Conway and Isabel Aguirre*

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<sup>6</sup> Laurent, E., "Interpretation: from truth to event," *The Lacanian Review, Nightmare*. No. 08, December 2019, p. 115.

<sup>7</sup> Lacan, J., *La logique du fantasme (1966-1967): Le Séminaire, Book XIV, lesson of 18 January 1967*, unpublished.

<sup>8</sup> Miller, J.-A., "Awakening," *op. cit.*, p. 17.

<sup>9</sup> Lacan J., *The Other Side of Psychoanalysis (1969-1970): The Seminar of Jacques Lacan, Book XVII*, ed. Jacques-Alain Miller, trans. Russell Grigg, W.W. Norton & Company, New York/ London, 2006, p. 183.

# The Insistence of a *Troumatique* Signifier

Anne BERAUD - AE

Halfway through my analysis, I had two dreams in which two objects a emerged. One signifier, by its insistent presence since always in my dreams, testifies to the indestructibility of the real and repetition.

**I am on a “balcon” with my analyst and other people. I lean on the iron railings, which, little by little, are reduced to two iron pieces, which I cling to in order not to fall into the void. I end up putting myself in a safe place.**

The presence of the analyst indicates their inclusion in the transference unconscious. The decoding of the encryption of the signifier of the dream takes me to the iron pieces (**bouts de fer**), as pieces to do (**bouts de faire**), in order not to face the void. Faire (**do**), that is something with which I am familiar, to be busy, falling under a maternal identification. **Clinging to** something resonates with my symptom.

The **balcon** refers to many anxious dreams of my childhood, in which I was about to fall from the balcony, the balcony of our apartment where we lived since my birth. Then, the signifier **balcon** breaks down into two holes: “arse-hole” (trou de **balle**), thus named by my father, and cunt (**con**). The fragmented word, on which the session is cut, gives way to an anxious dream, index of too much presence of the object. The real insists.

**Being followed, together with my children, I get onto the roof of a glasshouse. I walk on the iron frame. I make a hole in the glass by walking. My son falls into the hole. His eyes are open with one glass eye. I jump into the void, through the glass, to join him. Anxiety. Awakening.**

The analyst, annoyed: “But you have just already told me!” Captivated by my dream, I do not manage to come out of its story and continue to dream and to enjoy, by telling it on a loop, not knowing what I am absorbed in. The anxiety, which interrupted the sleep indicates my wish to continue to sleep by waking up, in light of the real that is at play in the dream. **The eye** and the glass (**verre**) are extracted: the scopic object linked to an erogenous zone. A recurrent infantile scene is unveiled, in which an area of my body had become the object of maternal *jouissance*. My mother pinned

## **PAPERS 3** / The Insistence of a Troumatique Signifier

her **eye** to the inside of the zone of interest that was lit up by a lamp to extract the worms (**vers**) – pinworms – that were making me itch.

By her annoyed remark, the analyst pushed the awakening, namely the emergence of the object and its drive *jouissance*, from a traumatic scene that had a dose of effraction. In this case, is the dream revealing a real or interpreting it? By this signifier **balcon**, that made the join between both dreams, the dream knots itself to the real. Beyond the object *a*, unbeknownst to me, echoed the *troumatisme* signaled by this signifier, hole in knowledge, repeated in my dreams and nightmares since childhood. This word clings to the secret my mother revealed to me eight years after those two dreams and four years before the end of analysis: left alone and forgotten in my crib on the balcony when I was four months old. It is only retroactively that I can reread the insistence of the signifier **balcon** in numerous dreams, as a way of writing the real<sup>1</sup> and the sign of a traumatic mark of *jouissance*.

*Translated by Tracy Hoijer-Favre*

*Revised by Natalie Wülfing and Isabel Aguirre*

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<sup>1</sup> Lacan, J., "Le moment de conclure": *Seminaire XXV*, lesson of 15 November 1977, unpublished.

# Dreams in Analysis, Read on the Basis of the Pass

Fabian FAJNWAKS - AME

What place do we give to dreams in analysis today? How do dreams from the end of an analysis allow us to clarify those that took place in the course of that analysis? In what manner does the encounter with an out-of-meaning element in dreams allow us to retroactively grasp the presence of a real element in the dreams of our analysands? And how to deal with this real in the dream? The clinic of the pass is precious in this sense, because it allows a return effect on the practice of interpretation in analysis, insofar as interpretation loses its operativity towards the end of a treatment.

As Marie-Hélène Brousse has demonstrated,<sup>1</sup> in the dreams of the end of analysis of the Analysts of the School, an out-of-meaning element can be mapped out which finds its place in the ensemble of the dream approached from the perspective of the One-blunder (*l'une-bévue*) and the real unconscious. We could say not only that the out-of-meaning element no longer lends itself to a work of deciphering, but, moreover, that the dream itself is inscribed in the register of the real, implying, resonating, and signaling. The dream becomes an instrument of awakening when it shows a point where it cannot be said. Something stops not being written.

This was the case with the “oso” from the dream that decided the end of my analysis, as well as with other elements that we find in AS testimonies.

I would like to underline how this perspective allows us to clarify the *navel of the dream* and what Freud called the *Unnerkant*, the non-recognized, present even in dreams during the treatment, leading the analyst in the direction of adopting a certain precaution with regard to what he may or may not signal, particularly, with regard to the manner in which he intervenes in relation to the dreams of his analysands. I raise this question taking into account that Lacan has highlighted that there is only a single

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<sup>1</sup> Brousse, M.-H, “Artifice, the Other Side of Fiction: What’s New about the Dream 120 Years Later?” Trans. Arunava Banerjee and Samya Seth, available on the website of the WAP 2020 Congress, Orientation Texts.

## **PAPERS 3** / Dreams in Analysis, Read on the Basis of the Pass

transference in the analysis: that of the analyst.<sup>2</sup> This means that the analyst will interpret based on the position in which he finds himself in relation to the Other and to the subject-supposed-to-know, or, using the terms of Lacan's later and very last teaching, his position in relation to the One of *jouissance*, i.e., based on the point to which he has arrived in his own analysis.

A subject who presents difficulties in approaching the body of women, for whom being touched by them during the sexual act is *unbearable*, dreams that he sensually approaches the body of a partner. The red of her lips, highlighted by an intense lipstick, stands out in the dream. They begin to caress and mutually propose an exclusively masturbatory contact. The atmosphere is very pleasant. Then there is something like a blank in the dream, without text, which interpellates the dreamer. Another final scene follows, where the dreamer is in the process of cleaning up the traces of pleasure that have stained the floor. During the session, the analysand recognizes that this type of contact is a recurring fantasy of his, contact that he does not dare in the sexual encounters with his partners. The red of the lips indicates the other organs involved in the sexual act so as to avoid the penetration that provokes anxiety in him. But it is the blank in the dream, sign of the presence of the real of a *jouissance* unbearable for him, which is highlighted in the session. This real named as *blank* comes to situate in the analysis his difficulty to deal with the body of the Other, and to offer a range of strategies for approaching it.

*Translated from the French by Samya Seth*

*Revised by Raphael Montague and Isabel Aguirre*

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<sup>2</sup> Lacan, J., *Les non-dupes errent* : Le Séminaire, Livre XXI, lesson of 19 March 1974, unpublished.