



# PAPERS 4

# DREAM, REAL, TRUTH

(English)

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# Editorial

Valeria Sommer-Dupont

*Tell me what is your theory of the dream and I will tell you how to use it in the cure.* This sentence came to me after reading the texts that will appear in Papers 4, which explores the articulation between dream, real, and truth. To perceive a dream as a semantic unity is one thing, treating it as an asemantic unity, in its emergence, is something else, if we use a reference from J.-A. Miller,<sup>1</sup> cited in this issue by **Araceli Fuentes (ELP)**. This has consequences on the analyst's listening and on his act; it impacts his position and this, as soon as he listens to the very first dream told in session. What are we listening to in the narrative of the dream? It seems to me that it is not the same thing to consider it either as a formation of the unconscious addressed to the analyst, under transference, or to define it as a "toned-down nightmare"<sup>2</sup> where no truth is to be deciphered. The texts of **Blanca Sanchez (EOL)**, **Maria Cristina Giraldo (NEL)**, and **Silvia Morrone (SLP)** particularly shed light on this point.

But the characteristic of psychoanalytic theory is that it is not just metapsychology, a collective dream. The position of the analyst is not only a theoretical choice, it is rather pegged to the desire of the analyst: *factory of desire for analysis*, as **Marcela Antelo (AMS of the EBP)** tells us. It is articulated in the most singular of the *parlêtre*. **Heloísa Prado Rodrigues da Silva Telles (EBP)** emphasizes that "[t]he use of dream in the analytical session will be determined by his act," reminding us what, in our field, is the

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<sup>1</sup> Miller, J.-A., "Interpretation in Reverse," *The Later Lacan. An Introduction*, ed. Veronique Voruz and Bogdan Wolf, Albany, SUNY, 2007, p. 9.

<sup>2</sup> Lacan, J., "Any dream is a nightmare, even if it's a toned-down nightmare," *The Sinthome, The Seminar of Jacques Lacan, book XXIII*, ed. Jacques-Alain Miller, trans. A. R. Price, Cambridge, Polity 2016, p. 106.

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function of awakening: "it is still the analyst's desire, a desire of such nature as to make the unconscious exist."

*Tell me where you are with your analysis and I will tell you to what use you put the dream in the cure?* This is the second question that appeared to me upon reading these texts which interprets the first and awakens it from the dogma into which it could plunge. In this issue of Papers, you will find a **series** of contributions which, one by one, treat this **thing** that **Luc Vander Vennet (NLS)** synthesizes with this sentence of J.-A. Miller: "an analyzed unconscious makes us dream differently."<sup>3</sup> **L. Vander Vennet** advances the distinction between *chain* and *series* to *logify* this "differently:" at the end of analysis "one does not stop dreaming, but one can make another use of the dream." This series includes **Laurent Dupont (ECF)** who reads different testimonies of AS, identifying the form that this **thing** takes in each one: "the dream changes status depending upon the dreamer," "the analyst's operation opens up to a beyond meaning. According to where the dreamer is in his analysis;" **S. Marrone** indicates "a new relation to the unconscious;" **B. Sanchez** notes that "a change in the position of the dreamer makes us question the dream differently," and finally, **Clotilde Leguil (AS, ECF)** teaches us with her testimony how it articulated in her own cure: "the "I" of the end was no longer that of desire..." The effort of reduction that **C. Leguil** operates to transmit this point opens up on new questions.

**There where we are and the theory that we have of it** have a clear and obscure impact on **the use we make** of the dream, sometimes as analyst, sometimes as dreamer.

To take the dream as something other than a message to decipher, something other than a truth to reveal, adds an inaugural limit, a limit **in theory there**, from the outset, since the first session. To invite an analysand to associate on a dream is a way of resorting to

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<sup>3</sup> Miller J.-A., "An analyzed unconscious differentiates itself, if I can say so, of a savage unconscious, that an analyzed unconscious has singular proprieties, that an unconscious plus its elucidation, that makes that we dream differently, that makes us not subdued to parapraxis and slips of the tongue of everybody, it certainly does not cancel the unconscious but this makes its emergences distinguish themselves." "The Lacanian orientation. Things of fineness in psychoanalysis," teaching pronounced in the setting of the department of psychoanalysis at the University of Paris VIII, lesson of 19 November 2008, unpublished.

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meaning to resolve something that, before this invitation, was opaque. In doing so the analyst makes the real unconscious pass to the trasferential unconscious; he invites the analysand to speak the truth, in other words, to lie. However those *hystories* will never overcome the opacity of the real. This said, between truth and real, there is no choice. There is no analysis without the *hystorisation* of the *parlêtre*. On this subject, the contribution of **A. Fuentes** serves as a compass by revisiting Lacan's sentence, "[w]hat analytic discourse dislodges puts truth in its place but does not shake it up. It is reduced but indispensable."<sup>4</sup> She proposes the concepts of *diachrony* and *synchrony* as logical landmarks. In diachrony, the real is at the end of the process as a stopping point to the lying truth; in synchrony, real and truth are knotted.

So, would the analyst be the guardian of the umbilicus of the dream? Everything can come and sit here (*er sitzt ihm auf*<sup>5</sup>), in this umbilicus,<sup>6</sup> in this area, but nothing should remain here. *Lhé rsi de lom* who dreams is made of the *series* of what has contingently come to lodge in this space, on the threshold. This can be seen by the dream, when by the use we make of the dream, we manage to tighten the *gap* between the truth and the real. The text of **L. Dupont** sheds light on this point.

However, just because the theory **is there, that we are there**: "In order to work, a practice doesn't have to be elucidated."<sup>7</sup> If the testimonies of AS account for this point in an obvious way (see here that of **C. Leguil** and also those reported by the authors in this issue of Papers), it is our task to remain *vigilant* and to take care to ensure that we do not suture the umbilicus of the dream. *Vigil* that the analysis requires in order to not dream, as far as possible, its

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<sup>4</sup> Lacan, J., *Encore, On Feminine Sexuality, The Limits of Love and Knowledge. The Seminar of Jacques Lacan, Book XX*, ed. Jacques-Alain Miller, trans. Bruce Fink, New York/London, Norton, 1999, p. 108.

<sup>5</sup> I use as support the developments of Marcel Ritter in *Lettres de l'E.F.P.*, N° 18, April 1976, p. 19.

<sup>6</sup> Cf. Lacan J., "The umbilic of the dream is a hole," *La Cause du désir*, N° 102, June 2019, p. 36-37.

<sup>7</sup> Lacan, J., *Television*, ed. Joan Copjec, trans. Denis Hollier, Rosalind Krauss and Annette Michelson, New York/London, Norton, 1990, p. 7.

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analysand: "it's the awakening of the psychoanalyst. It is to alert him to the fact that the analytical operation is spun out of semblants."<sup>8</sup>

Enjoy the reading.

*Translated by Tracy Hoijer-Favre*

*Revised by Joanne Conway and Isabel Aguirre*

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<sup>8</sup> Miller, J.-A., "La passe du parlêtre," *La Cause freudienne*, No. 74, April 2010, p. 120.

# Dream, Truth, and Real: What Imposes Itself, What Reveals Itself

Heloísa PRADO RODRIGUES DA SILVA TELLES - EBP

In our field, the dream, as the title of the 12<sup>th</sup> Congress evokes, must start by being considered especially from the uses made of it in the analytical practice. Thus, it is the analyst who finds him or herself in perspective, since the use of the dream, *in the analytical session*, will be determined by his or her act - it is also a matter of the analyst's desire as the one who can make the unconscious exist.<sup>1</sup>

In order to approach *truth* and *real* as referred to the dream and, therefore, to the unconscious, we must consider the impossibility of carrying out an extensive and perhaps more rigorous deliberation of these concepts. We will hence take the *analytical interpretation* as a guideline. It will be interesting to locate how the dream, when intrinsically carrying an opacity and being linked with the drive and the body, elucidates and participates in the formalization of a new truth-real articulation.

## The Real of the Unconscious is its Interruption<sup>2</sup>

The unconscious as discontinuity, interruption, instantaneousness and surprise<sup>3</sup> is a milestone of the Lacanian shift in relation to the notion of the unconscious as a text to be deciphered. The duration of the analytical session is consistent with this conception, since it is the *"interruption structure that governs the discourse of the*

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<sup>1</sup> Lacan, J., "Position of the Unconscious," *Écrits*, trans. Bruce Fink, W.W. Norton, London/New York, 2006, p. 707: "[...] psychoanalysts are part and parcel of the concept of the unconscious, as they constitute that to which the unconscious is addressed."

<sup>2</sup> Cottet, S., "La séance vue d'ailleurs," *La Cause freudienne* No. 56, Paris, École de la Cause freudienne, 2004, p. 119.

<sup>3</sup> Lacan, J., *The Four Fundamental Concepts of Psychoanalysis: The Seminar of Jacques Lacan, Book XI*, ed. Jacques-Alain Miller, trans. Alan Sheridan, W. W. Norton & Company, London/New York, 1981.

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*unconscious*"<sup>4</sup> - which underlies the proposition of the *cut*, whose effects shape the analytical session in its articulation with the unconscious' temporality.

Éric Laurent,<sup>5</sup> when looking into the theme of interpretation since the beginning of Lacan's teaching, situates the existing link between interpretation and the "*anything*" (expression isolated by Lacan from the Zen master) to elucidate how interpretation is considered to be, at that moment, as the one that, when aiming at the object, gives rise to the subjective realization of a void;<sup>6</sup> an "*anything*" which must aim at the void of the primordial absence of the lost object."<sup>7</sup> This reference indicates that interpretation, being beyond speech or enunciation, "is what allows, on the horizon of the analysis, to discern each thing in its singularity." The interpretation, as heterogeneous, that is, composed of elements of different natures, does not only focus "on the word or the statement. Beyond its variety of support, it must be guided by the search for a *truth effect* conceived as a rupture. Thus, its "*n'importe quoi*" is thus not equivalent to any intervention by the psychoanalyst, it must also want to produce an effect of rupture of truth – which is neither simply *adequatio*, nor the production of any meaning whatever – and take account of the *aporias* of this aim."<sup>8</sup>

Therefore, this reference allows us to move forward: the truth does not result as an effect of the analyst's intervention, as the production of an *extra sense*; the truth is what erupts and breaks, under transference, when consenting to the unconscious. Furthermore, a more proper clarification can be found in the Seminar XIV:<sup>9</sup> "in the last instance, the truth is what must be searched for in the failures of

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<sup>4</sup> Cottet, S., *op. cit.*, p. 119.

<sup>5</sup> Laurent, É., "Interpretation: From Truth to Event," (Available online at <https://www.nlscongress2019.com/speeches/interpretation-from-truth-to-event-argument-of-the-2020-nls-congress-in-ghent-by-ric-laurent>)

<sup>6</sup> Laurent, É., *ibid.*

<sup>7</sup> Laurent, É., *ibid.*

<sup>8</sup> Laurent, É., *ibid.*

<sup>9</sup> Lacan, J., *La logique du fantasme: The Seminar of Jacques Lacan, Book XIV (1966-1967)*, lesson of 21 June 1967, unpublished.

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the enunciated," that is, in what the structure of the unconscious produces. The unconscious discourse, Lacan continues, has a truth that "can say yes and no at the same time, since - according to Freud - it is not subject to the principle of contradiction. It says itself, makes itself a rare discourse, introducing a truth" - the one imposed by the structure.

Truth is taken in such a dimension that when it is radically eliminated makes "every interpretation be nothing but a suggestion."<sup>10</sup> It is up to the analyst to maintain this truth referred to the unconscious, and this act differs radically from the belief in a "true saying," the belief that the enunciated, or the narrative of a dream, can become decidedly true<sup>11</sup> - extending the time of the analytical session would appear as a resource for this purpose.

### **The Dream: Interpreter of the Real**

The limits of interpretation led Freud to isolate the point where the dream is unfathomable, in its opacity, but he also did not hesitate to emphasize, as Lacan mentions, that "dreams can be lies." There is a dimension of the dream that must be preserved – "the unconscious preserves a truth and, if we force it, push it, it can be directed to lie with the means that it has."<sup>12</sup>

This opacity, named as the *navel of the dream*, is elucidated by Lacan as a hole, as a limit of the analysis. Leaving the scope of the limit of the access to a real via speech, Lacan links the navel of the dream to the traumatic inherent in every *parlêtre*, the one who inhabits language - trauma from which we keep a mark: "a scar on the body that makes a knot."<sup>13</sup> From this "incidence of language on the *speaking-being*, and precisely on the body,"<sup>14</sup> Lacan isolates the core

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<sup>10</sup> *Ibid.*

<sup>11</sup> Cottet, S., *op. cit.*, p. 121.

<sup>12</sup> Lacan, J. *La logique du fantasme*, *op. cit.*, lesson of 21 June 1967.

<sup>13</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, Paris, Navarin Éditeur, 2019, p. 37.

<sup>14</sup> Miller, J.-A., "The Symptom and the Body Event," trans. Barbara P. Fulks, *Lacanian Ink* 19, New York, Fall 2001, p. 27.

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of the traumatic event. This formulation will have repercussions on the conception of analytical interpretation since, in the "relations of the body and the signifier," there is a second structure called by Jacques-Alain Miller "incarnation" – "the signifier entering the body" – which would be the "reverse of significantization."<sup>15</sup>

The evanescent character of the dream, unlike the fixity of the symptom, does not prevent its knotting with the body and the drive from being thus evidenced. In Lacan's proposition about a bodily dimension attributed to the navel of the dream, there is an analogy between the knot and the orifice according to the fact that it is "an orifice that is closed"<sup>16</sup> and "if this bodily orifice gives space, by analogy, to a knot, it is by displacement that that knot can be assigned to the speech field as something impossible to be recognized."<sup>17</sup>

Marie-Hélène Brousse,<sup>18</sup> when proposing that "the dream interprets and this is the navel of the dream," she elucidates in an unprecedented way that there is an equivalence between dream and interpretation - precisely, what appears as out of sense, in the dream, is its interpretation. She tells us: the dream "interprets the inaugural trauma, that of the moment when the subject and the object coincided, in their abolished difference," and if the dream reflects this trauma it is because of the navel as "a hole in the knowledge, a hole that resonates and produces waves."<sup>19</sup>

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

<sup>16</sup> Lacan, J., "L'ombilic du rêve est un trou: Jacques Lacan répond à une question de Marcel Ritter," *op. cit.*, p. 39.

<sup>17</sup> Mandil, R., "Sonho e inconsciente real," *Orientation Text of the 2020 12<sup>th</sup> WAP Congress* (available at <https://congresoamp2020.com/pt/articulos.php?sec=el-tema&sub=textos-de-orientacion&file=el-tema/textos-de-orientacion/sueno-e-inconsciente-real.html>).

<sup>18</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, *The Symptom No. 18* (available at <https://www.lacan.com/symptom/artifice-the-other-side-of-fiction/>). Text presented at the WAP Soirée in the ECF, Paris, 28 January 28 2019.

<sup>19</sup> *Ibid.*

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The dream would be articulated to the real as an *interpreter* of this impossible to recognize,<sup>20</sup> intrinsic to the field of speech, in its condition - because it is not a "fiction without a body"<sup>21</sup> - as a product of a dreamer, of a *parlêtre*. Therefore, the use of the dream in Lacanian practice results from a listening that can, besides of its meaning, admit this condition, inherent to the dream itself, an interpreter of a real, unique to each *parlêtre*.

*Translated by Ana Cadar*

*Revised by An Bulkens, Anna de Filippi, Renata Texeira, and Isabel Aguirre*

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<sup>20</sup> Lacan, J., "L'ombilic du rêve est un trou: Jacques Lacan répond à une question de Marcel Ritter," *op. cit.*, p. 37.

<sup>21</sup> Sommer Dupont, V., "Dream, Real, Truth," *Argument Papers 4 WAP*, Action Committee of the School One, 2018-2020.

# Dream, Stealthy Testimony

Marcela ANTELO - AMS

Dreams are what use and abuse me. Secretly as their sibling, sleep takes care of our body. The indiscreet yawn, for instance, says bluntly and without a verb, what it came for. It is imperative to keep the yawn a secret. It can lead to misunderstandings and accuse the tedium of the one yawning, the imperative need to surrender to the Other scene. Some dreams even make their way quietly to the screen of my dreams. I dream of dreams.

Few dare to give testimony in the open about the screen of their dreams. The dreams of others, when they make a place in the analyst's memory, condemn him to stealth. The object at stake in the memorable dream is often "not very Catholic" as Serge Cottet<sup>1</sup> wrote. A memorable dream for the analyst is not always a memorable dream for the analysand.

I find it curious that in the etymology of the word *stealth* we find the word seal, mark, wedge. *Stealth* is both the secret and the silence that surrounds it.

When the destiny of a dream is the memory, it becomes the seal of the dreamer.

We know that the most common fate of the dream is darkness. However, as intense as they may have been, a fleeting bird's wing extinguishes them without a trace, or leaves a disassembly of loose parts, or a single word.<sup>2</sup>

When Lacan discusses the objective value of experience, -let's think about the use that summons us- he says that there are

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<sup>1</sup> Cottet, S., "Prefacio," *Sueños y despertares. Una elucidación psicoanalítica*. Koretzky, C., Buenos Aires, Grama Ediciones, 2019, p. 12.

<sup>2</sup> Lacan J., "Introduction to Jean Hypolite's Commentary on Freud's "Verneinung," *Écrits*, trans. B. Fink, W.W. Norton, New York/London, 2006, p. 315.

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mathematicians who confess to having seen a truth in dreams.<sup>3</sup> What appears to us is the transferential tip, a broken fragment, a trace.

In public life, we are accused of having a taste for dreams. Dreamers with enigmatic experiences can assault us at any corner. We can, stealthily, take refuge in the resource of the Cheshire cat, as well as a smile without a cat, we become an ear without an analyst. Fluctuating, evasive, like dreams, not without a mark.

Stealth is a diminutive of sign. The sign, the mark, the wedge, that supports our interest, or rather, the sign of something, of someone who tells us a dream that strikes our floating listening usually happens within the four walls of our shared ex-timacy. In this field we sow and reap daily. Dreams, once they reach the memory, are broken, secondarily they are elaborated, as Freud would say. In his rhetoric, as Lacan would say.<sup>4</sup>

Some make their presence felt by the absence of their trace. The testimonies of the dreamer's experience often bring the limit of the discourse. Curiously, the testimonies of dreams without traces show that they are not left behind in the path. Sometimes they include us and for that very reason perhaps, nothing remains of them. Usually they leave me waiting for some return. The powerhouse of the analyst's desire.

*Translated by Maria Victoria Clavijo and Pany Dimitrakis*

*Revised by Gary Marshall and Isabel Aguirre*

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<sup>3</sup> Lacan J., "Beyond the "Reality Principle," *Écrits, Ibid.*, p. 69

<sup>4</sup> Lacan, J., "The Function and Field of Speech and Language in Psychoanalysis," *Écrits, ibid.* p. 221.

# What a Dream has from Witz

Blanca Sanchez – EOL

In light of Lacan's last teaching, the *jouissance* substance goes beyond that unit of *jouissance* concentrated in object *a*, and the truth we could obtain from both the interpretation of the dream and the crossing of the fantasy becomes a lying truth about *jouissance*. It is the *sinthome*, the *jouissance* substance, a reluctant *jouissance* from language that you can't give meaning to, but which can only be accessed using sense while exhausting it at the same time, which will mark the course of the analysis.

From this perspective, at the end of the analysis, we witness the semblantization of meaning from which the *parlêtre* stops being tormented by the truth, what changes its position regarding the unconscious. The unconscious, no longer a truth to be revealed, not even as articulated knowledge, is reduced then to the one-equivocation, in the transliteration between *unbewusst* and *l'une-bévue*.<sup>1</sup> At that level, then, the unconscious is responsible for all those mistakes, *bévue*s that make us dream in the name of object *a*,<sup>2</sup> of a *jouissance* captured in the networks of meaning woven with the thread of fantasy.

In this way, the unconscious starts from the signifier of *lalangue* as equivocal, *bévue*. It is important to notice that the term *bévue* emphasizes the act of seeing (*vue*) because it is formed from the Latin prefix, *bis*, and initially referred to a mistake due to sight, which allows us to articulate it to the dream and its "representation of visual images" as said by Freud. Then it was derived as a mistake due to ignorance, and later, due to lack of attention, to failures. Lacan uses

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<sup>1</sup> Lacan, J., *L'insu que sait de l'une-bévue s'aïlle à mourre: The Seminar of Jacques Lacan, Book XXIV (1976-1977)*, unpublished.

<sup>2</sup> *Ibid.*

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the term to locate a mixture between the symbolic mistake, the *bis* that repeats, and *estasia* of the body, the One and *jouissance*.<sup>3</sup>

But, paraphrasing Lacan, what does the dream become once the fantasy is crossed, when the Other as a *partenaire* of enjoyment vanishes and only the functioning symptom remains as a way of *jouissance* of the One?

"A dream constitutes a mistake (*bévue*), such as a bungled act or a joke, except that one recognizes oneself in the joke because it holds on to what I call *lalangue*. For the unconscious, the interesting thing about the joke is linked to the acquisition of *lalangue*."<sup>4</sup> This relation to "the acquisition of *lalangue*" refers to what Freud calls "pleasure in nonsense" typical of the time when a child is in the process of acquiring his mother tongue, because it gives him the joy of "experimental playing" with this material and putting the words together without worrying about their sense, in order to achieve the pleasurable effect of rhythm or rhyme with them, a joy that becomes forbidden when only connections among meaningful words are permitted to him.<sup>5</sup> It is language as a lucubration of knowledge about *lalangue*. The "tireless pleasure seeker" obtains through innocent jokes "the same pleasure gain that he owned in the stage of the game."<sup>6</sup>

But unlike the joke, in which the Other is indispensable for sanctioning it *per se*, this is all about pure joy in manipulating the material from *lalangue*, that is, to favor its use value over its exchange value, which comes into play when the directionality of the Other appears. This is presented in some dreams at the end of the analysis when the dreamer's position allows the verification that he is no longer thirsty for meaning, but that the interpretation of the unconscious stops writing a cipher that, without any sense, does

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<sup>3</sup> Laurent, E., "El goce del cuerpo sostiene al síntoma," *El reverso de la biopolítica*, Grama, Buenos Aires, 2016, p. 78.

<sup>4</sup> Lacan, J., *op. cit.*, lesson of 16 November 1976, unpublished.

<sup>5</sup> Freud, S., "Jokes and Their Relation to the Unconscious" (1905), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. VIII*, trans. J. Strachey, Hogarth Press, London, 1958.

<sup>6</sup> *Ibid.*

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nothing but give a name to what cannot be named, as in Ram Mandil's dream in which a part of the *Torah* disappears, and instead three letters appear "A...V...D..." as "the name that he gave to the reality of the dream from its sound materiality,"<sup>7</sup> which could resemble the neologism of the joke.

Another feature to underline is its relationship with the *jouissance* of the body, as the trauma of *lalangue* leaves its mark, as Freud points out, as "sensory perceptions, most of the time, as seen and heard," the source of which is in the drives.<sup>8</sup>

### **From Sleeping in Meaning to the Echo of Lalangue**

I will take a dream from Oscar Ventura's final analysis: "The scene happens at a height, on the edge of a balcony railing. A shapeless figure jumps over me and falls into the void. The impact produces a cracking, fulminating and fleeting noise. Then silence. I rush down the stairs distressed; nevertheless, that anguish does not rush towards awakening, it lives inside the dream and accompanies me to the exact place of the fall. I'm curious to know who has jumped, what has fallen. There's a circle of people around something I can't see, hopelessly veiled, and a few words lead the dream to its conclusion. 'Who's that?' I ask. An anonymous voice answers me, 'Es sueco' ('He's Swedish' in Spanish)." After waking up, now without any anguish, Ventura decomposes the signifier, *sueco* ("Swedish"), into *su-eco* ("His echo" in English), and at that moment laughter takes over the body, which he associates with some of his childhood moments when a strange word, without any meaning, caused a hysterical laugh, "one of those you can't stop and leaves the body lighter, ready for the contingency of life."<sup>9</sup>

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<sup>7</sup> Mandil, R., "Conjunto Vacío," *Lacaniana 15*, Grama, Buenos Aires, 2013, p. 93.

<sup>8</sup> Freud, S., "Moses and Monotheism" (1939), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. XXIII*, trans. J. Strachey, Hogarth Press, London, 1958.

<sup>9</sup> Ventura, O., "Variedades de la incerteza," *Noches de la Escuela: "Enseñanzas del pase," EOL*, Buenos Aires, 13 August 2019.

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This separation names the separation of the signifier from the Other, as the partition produced because equivocation disintegrates them, "a tiny, little formula of atomization of *lalangue*."<sup>10</sup> Even if it could create a new meaning, it can be verified in this case that there's something in the body that rejects it, not only witnessing the abandonment of its search, but also the fact that the impact of *lalangue* on the body produces vitalization.

As a dream has an effect only on the dreamer, in this manipulation of *lalangue* and its equivocation, it's not about making the Other laugh or pleasing him, but about jokes that, as an Argentinian comedian said, "it's too bad they can't be shared," because it's a joy that lies in the manipulation itself.

In any case, there's an awakening from the mental illness that is the unconscious. One spends one's time dreaming, awake in our daydream that is our symptom, or in the dream that more than a guardian of sleep, "protects the *jouissance* in each one"<sup>11</sup> which we can access through the symptom. However, in the *esp* of the lapse, another beyond appears in the dream, in the manipulation that can be done from the purring of *lalangue*, from the face of the Witz that the dream acquires for whom, in a moment, eventually, having changed his position in front of the unconscious, resists the sleep of meaning and the *jouissance* of his symptom.

*Translated by Luciana Mendes Ferrer*

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

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<sup>10</sup> *Ibid.*

<sup>11</sup> Miller, J.-A., "Un sueño de Lacan," *Lacanian* 15, *op. cit.*, p. 11.

# An Open Ending

María Cristina GIRALDO - NEL

An open ending to the incurable, to the impossible and to the unforeseen is in the perspective of the *sinthome*, of the One of the *jouissance* that iterates and of the singular and incomparable way of arrangement with that irreducible residue. What is the use of the truth / real dream index in the analytical practice? Éric Laurent says about meaning: "We must first make use of it in order to finally do without it."<sup>1</sup> The logic of the analytical experience leads the analyst to verify for oneself, in the navel of the dream, the hole of meaning of the real, which escapes the fiction of the dream narrative because truth and meaning do not function as a plug. Here the analyst as subject-supposed-to-know-how-to-manoeuvre allows one to make use of the dream as an index of the real, beyond using it as an index of truth. I wonder, from the perspective of the One of *jouissance*, about the relationship and difference between truth and meaning in the fantasy and, at the same time (simultaneously), about the non-relation between truth and real in the *sinthome*.

In *Seminar XIX*, Lacan shows us that truth is nothing more than a signifying articulation.<sup>2</sup> It is a little like meaning, in that it calls for interpretation, decipherment, and revelation; but from the perspective of the real that interrogates the *demansion*<sup>3</sup>, the place of the Other of truth, the whole truth, it is what allows us to recognize the fictional structure of the truth, as well as its affinities with the semblant, its *varity*,<sup>4</sup> and the lying truth that constitute the way we

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<sup>1</sup> Laurent, É., "The Réveil (Awakening) from the Rêve (Dream) or th'Esp of a Rev," trans. Samya Seth, Orientation Texts, XII Congress of WAP, (Available at [https://congresoamp2020.com/en/articulos.php?sec=el-tema&sub=textos-de-orientacion&file=el-tema/textos-de-orientacion/19-09-11\\_el-despertar-del-sueno-o-el-esp-de-un-sue.html](https://congresoamp2020.com/en/articulos.php?sec=el-tema&sub=textos-de-orientacion&file=el-tema/textos-de-orientacion/19-09-11_el-despertar-del-sueno-o-el-esp-de-un-sue.html))

<sup>2</sup> Lacan, J., ...or Worse: *The Seminar of Jacques Lacan, Book XIX*, ed. Jacques-Alain Miller, trans. A.R. Price, Polity, Cambridge, 2018, p. 154.

<sup>3</sup> Neologism of Lacan, dimension/dit-mansion.

<sup>4</sup> Neologism of Lacan: varité: variété et vérité (variety + truth)

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always stumble with the non-relation between the symbolic and the real.

*Jouissance* One is a different order from the symbolic order as "Being is meaning;"<sup>5</sup> therefore the parity between the real and meaning, between truth and the real, is impossible.

I am going to retake a dream from my first testimony that teaches about the truth index / real index. It is my own way, after finishing my term as an AS, to measure the true with the real by continuing to pass through the pass that is inescapably, as Leonardo Gorostiza says, "bound to meaning and truth – and at the same time passes a real." <sup>6</sup>

"I dream that my analyst sits on the edge of the couch on which I am lying and lets herself fall backwards, with the full weight of her body, on my legs. Legs stretched, hands tied: the parts of my body affected by the trauma of *lalangue* and maternal ravage. They will not be the only ones. In another part of the dream, I show my analyst a School that is under construction. As in some Greek tragedies, supplicants raise their voices to a high pitch, to an aphonic Other. Neither my analyst nor I respond from that Other's place."<sup>7</sup>

This dream-interpreter, three years before the end, reveals the pillars of what will be the *incarnated logic*<sup>8</sup> of the end of my analysis. The analyst who awakens the fundamental symptom by letting herself fall onto the body part affected by the *trou-matisme*, the hole of meaning, the navel of the dream, the One of *jouissance* that repeats inscribed as a letter. Simultaneously, the transference unconscious and the act instead of a saying knotted to the analyst's body. An inconsistent

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<sup>5</sup> Miller, J.-A., *L'Un tout seul*, 2010-2011, *L'Orientation lacanienne* (annual course delivered within the framework of the Department of Psychoanalysis, the University of Paris VIII, lesson of 11 May 2011), unpublished.

<sup>6</sup> Gorostiza, L., "Medir lo verdadero con lo real (2007)," EOL, 2010, (Available at [http://www.eol.org.ar/template.asp?Sec=publicaciones&SubSec=on\\_line&File=on\\_line/Leonardo-Gorostiza/2007/07-08-22\\_Medir-lo-verdadero-con-lo-real.html](http://www.eol.org.ar/template.asp?Sec=publicaciones&SubSec=on_line&File=on_line/Leonardo-Gorostiza/2007/07-08-22_Medir-lo-verdadero-con-lo-real.html))

<sup>7</sup> Giraldo, M. C., "La voz opaca," *Bitácora Lacaniana*, NEL, Grama, Buenos Aires, April 2017, p. 51.

<sup>8</sup> Gorostiza, L., "Una demostración encarnada," *Revista Lacaniana*, EOL, Grama, Buenos Aires, No. 22, April 2017, p. 81.

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Other that announces the 'No One of Being,' of identification to the Other. The loneliness of the real unconscious: waking up in the middle of nowhere by not being in the place of the supplicant that gives herself consistency with the sense of *jouissance* of her fantasy to the Other of ravage. A silent Other that is an index of the real, instead of sacrificial heroism for the truth, a semblant of being that falls.

The parlêtre makes use of the fantasy and the lying truth, with which *hystory*<sup>9</sup> is woven, to separate itself from the One real and notes, in the latter's disruptions, that it is enjoyed and awakens in a struggle with fixation, to go back to sleep in the enjoy-meant/enjoyed sense. It is just that veiling and unveiling of the screen of the real of *jouissance*, which allows the analysand to construct the logic of one's own fantasy in one's analytical experience, until one goes through it by making its axiom readable.

What Lacan calls *sinthome* is the consistency of the marks left by the encounter between *lalangue* and the body. The *sinthome* "is rebellious to the effect of meaning, that is, non-analyzable,<sup>10</sup>" hence it is a body event rebellious to the unconscious and limit of the analysis: there is no revelation, representation, interpretation, or decipherment, because the symptom no longer wants to say something. The opaque *jouissance* of the *sinthome* marks the encounter with the enjoyment One, with what will be the incurable remains with which the parlêtre will have to manage/cope. A *sprain in the voice* is the letter that cyphers the One of *jouissance* by dislocating the enjoy-meant/enjoyed sense of the fantasy, from my *sinthomatic* arrangement.

Miller tells us that the symptom "is inscribed in a knowledge (*savoir*), it prompts meaning (*sens*), but to reach the cessation of knowledge (*dé-savoir*) and the cessation of meaning (*dé-sens*),<sup>11</sup>" it requires the inscription of the letter that cyphers the One of *jouissance* in the

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<sup>9</sup> Neologism of Lacan: Hysteria+history.

<sup>10</sup> Miller, J.-A., *Pièces Détachées*, 2004-2005, *L'Orientation lacanienne* (annual course delivered within the framework of the Department of Psychoanalysis, The University of Paris VIII, lesson of 15 December 2004), unpublished.

<sup>11</sup> Miller, J.-A., *L'Un tout seul*, *op. cit.*, lesson of 4 May 2011, unpublished.

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body event. This neological point is linked to the singular know-how of the *sinthome*, to the satisfaction of the end.

From dream to dream, from one awakening to the next, we reach an open end to the incurable, the remains of the symptom and the fantasy – indexes of the real?

*Translated by Polina Agakapi*

*Revised by An Bulkens, Anna de Filippi, Alicia Foronda, and Isabel Aguirre*

# Sway

Araceli FUENTES - ELP

The transferential unconscious, constructed from the supposition of a subject to unconscious knowledge, allows the interpretation of the dream, the discovery of a singular meaning. Lacan interprets Freud's desire in the "*dream of Irma's injection*" as the desire to be forgiven for having discovered a new status of knowledge, unconscious knowledge, which has given rise to an unprecedented discourse.<sup>1</sup> The same dream can be both an index of truth and an index of the real. In the passage from the transferential unconscious to the real unconscious, the meaning and interpretation of the dream are extinguished, then formulas or words outside meaning appear such as "trimethylamine," which is a letter of *jouissance* from Freud's unconscious. The "*dream of Irma's injection*" is an index of the real, when the real crosses the dream screen and anguish appears as a sign of the real, which in this case does not awaken the subject despite the terrible sight of Irma's throat, "*there's a horrendous discovery here: that of the flesh one never sees, the foundation of things, the other side of the head, of the face, the secretory glands par excellence, the flesh from which everything exudes, at the very heart of the mystery, the flesh in as much as it is suffering, in as much as its form in itself is something which provokes anxiety.*"<sup>2</sup> Freud does not wake up.

In traumatic dreams, the real awakens the dreamer so that once awake, he can continue to dream. For Mina,<sup>3</sup> the patient treated after the Al-Qaeda attacks in Madrid in 2004, the traumatic dream returns

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<sup>1</sup> Lacan, J., *Talking to Brick Walls. Knowledge, Ignorance, Truth and Jouissance*. Polity, Cambridge, 2017, p. 17. "This is why Freud's reference is poorly inspired (...) a new type of discourse."

<sup>2</sup> Lacan, J., *The Ego in Freud's Theory and in the Technique of Psychoanalysis, The Seminar of Jacques Lacan, Book III, 1954-1955*, ed. Jacques-Alain Miller, trans. S. Tomaselli, W.W. Norton & Co, London, 1991, p. 154.

<sup>3</sup> Fuentes, A., *Efectos terapéuticos rápidos en psicoanálisis. Conversaciones Clínicas con Jacques-Alain Miller en Barcelona*, Instituto del campo freudiano, Paidós, Buenos Aires, 2005, p. 17.

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every night to the Dantesque scene at the Atocha train station where, fleeing from the bombs, she stumbled upon the “lying Christ” man who is watching her. Instead of stopping to tend to the wounded man, as her father had taught her to do, she fled in terror.

When she arrived at the Red-11-M,<sup>4</sup> Mina was overwhelmed by anguish, very agitated, the nightmare repeated every night prevented her from sleeping. During the treatment, the transferential unconscious was set in motion, and a series of dreams, indexes of subjective truth, allowed the link of unconscious meaning to be restored, veiling the traumatic real. A brief treatment in which, based on the traumatic experience, the subject can separate herself from the ideals by which she had lived and which were at the origin of the trauma as a contradiction between a saying and a fact, as defined by Jacques-Alain Miller.

The dreams of psychotic subjects, to the extent that they concern “the unconscious like an open sky” in which repression has failed, show the real as unveiled. Fabián Fajnwaks, at a recent conference in Madrid,<sup>5</sup> told us about a psychotic patient who dreamed of some kind of alien. This subject, for whom the feminine and the approach of his wife’s body produced horror, imposed a limit on his relations with her, because otherwise, the risk he ran was the presence of this alien as real, which was the consequence of the foreclosure of castration in this case.

In neurosis, the passage from the transferential unconscious to the real unconscious occurs when “the esp of a laps, or, since I only write in French, *l’espace d’un lapsus*, the space of a lapsus, has no further meaningful scope (or interpretation), only then is one certain of being in the unconscious. Self knows this. (On le sait, soi).”<sup>6</sup> The analysand experiences the gap between truth and the real: he runs after truth,

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<sup>4</sup> An assistance network created by the ELP in the Community of Madrid to assist those affected by Al-Qaeda attacks at the Atocha train station in Madrid on 11 March 2004.

<sup>5</sup> Fajnwaks, F., *El sueño en la perspectiva de la una-equivocación: del inconsciente a cielo abierto al inconsciente real*, lecture given on 15/03/2019 in the Madrid section of the ELP, in the cycle of Evening of the School towards Pipol 9, (available on the internet).

<sup>6</sup> Lacan, J., “Preface to the English Edition of Seminar XI,” *The Lacanian Review*, No. 06, Fall 2018, p. 23.

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but fails because it can never be reached, and on the other hand, he experiences the modes of *jouissance* that, as body events outside of meaning, are impossible to subjectify.

The dream as a semantic unit is the royal road to the Freudian unconscious; the dream is testimony of a psychic activity different from that of consciousness. However, for Lacan, the lapsus - to say one word for another -, has a certain privilege over the dream, because the lapsus is situated completely at the level of the *moterality*<sup>7</sup> of the real unconscious -*lalangue*. For Lacan, it is in the lapsus that the spoken knowledge of *lalangue* is revealed in *une bévue* - a blunder -, which bears witness to the real unconscious in a pure form.

The AS testify to dreams produced at the end of the analysis once the subject has settled his or her question with the Other. They are dreams that give an account of the passage from the Other to the One of *jouissance*. In "The Relief of the Voice,"<sup>8</sup> the analysand dreams that she is at the door of her analyst's office; the analyst is cleaning the residues of mourning; the analysand says, "I am going to go forward for the Pass," and the analyst answers, "what about the relief of the voice?" The analysand concludes her analysis without having solved the enigma that is for her "the relief of the voice." Sometime later she transforms the question into a statement: "There is the relief of the voice." She remembers the lived experience of a push to say that goes through her body from time to time. With that she will build a "know-how" in her transmission in the School.

The link that exists between truth and the real is ineluctable, but this does not imply that one has to choose between the unconscious truth and the real unconscious; there is no analysis without *hystorisation* of the subject, and there is no friendship possible with the real unconscious, since it is enough to pay attention to it to get out of it. In diachrony, the real is at the end of the process, both at the end of the session and at the end of the analysis, where it functions as a

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<sup>7</sup> Neologism constructed from French homophony between *mot* (word) and *materialité* (materiality).

<sup>8</sup> Fuentes, A., *El misterio del cuerpo hablante*, Gedisa, Barcelona, 2016, p. 183.

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limit and a stopping point for the lying truth with the fall of meaning. In synchrony, real and truth are knotted together, which excludes the possibility of getting out of the truth completely. Analytical discourse puts the truth in its place but does not get rid of it. It reduces it, but it remains indispensable.<sup>9</sup> Thus, in the "Preface" we read: "Why, then, not submit this profession [that of the psychoanalyst] to the test of the truth of which the so-called unconscious function dreams, and with which it dabbles?"<sup>10</sup> At the same time that Lacan affirms that the unconscious is real, he reiterates the idea that the Pass consists of testifying to the lying truth.<sup>11</sup>

*Translated by Linda Clarke*

*Revised by Neil Gorman and Isabel Aguirre*

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<sup>9</sup> Lacan, J., *On Feminine Sexuality, Encore, The Seminar of Jacques Lacan, Book XX*, ed. By Jacques-Alain Miller, trans. B. Fink, Norton, London, 1991, p. 108.

<sup>10</sup> Lacan, J., "Preface to the English edition of Seminar XI", *op. cit.*, p. 25.

<sup>11</sup> Cf. *Ibid.*, p. 27.

# Dream, Truth and Real

Silvia MORRONE – SLP

Throughout his teaching Lacan will be interested in the intertwining of the real and the truth in different ways.

In the text *The Freudian Thing or the Meaning of the Return to Freud in Psychoanalysis*, he considers the discovery of the power of an unconscious truth at the heart of psychoanalytic practice. Lacan's return to Freud in those years aims to emphasize that the truth which is being sought does not pass through thought but "[...] it now seems to involve things: *rebus*, it is through you that I communicate, as Freud formulates it at the end of the first paragraph of the sixth chapter, devoted to the dreamwork, of his work on dreams, and what dreams mean."<sup>1</sup> "The truth said, 'I speak' [...] it [ça] speaks, precisely where it was least expected – namely where it suffers, where there are those who suffer."<sup>2</sup>

These are the years in which post-Freudian psychoanalysis attributes the ultimate value to the *cogito* and the power to say the "last" word, the truth, with the claim that it is what lays the foundation "a certain anchoring in being for the subject; I sustain that this anchoring constitutes the definition of the subject of science [...]."<sup>3</sup> Understanding the truth in this way also has effects on the purpose of a treatment: arriving at the last word that would speak the truth about a subject, while for psychoanalysis the truth is always false (mendacious), a half-saying, not-all [*pas-toute*].

This approach completely misunderstood the subversion operated by Freud who, through the valorisation of the formations of the unconscious and their relationship with the analytical symptom had

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<sup>1</sup> Lacan, J., *The Freudian Thing or the Meaning of the Return to Freud in Psychoanalysis (The Thing Speaks of Itself)*, *Écrits*, The First Complete Edition in English, trans. B. Fink, Norton & Co., New York/London, 2006, p. 342.

<sup>2</sup> *Ibid.*, pp. 334-363.

<sup>3</sup> Lacan, J., *Science and Truth*, *Écrits*, The First Complete Edition in English, trans. B. Fink, Norton & Co., New York/London, 2006, p. 727.

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indicated that the royal road to the truth of the subject is precisely in the field of non-sense and therefore in the slip, the missed encounter, in the dream, in short in “[...] a word with neither tip nor tail.”<sup>4</sup>

The truth, says Lacan, is not only not easy to access, but “[...] flies off the very moment you no longer wanted to grab it.”<sup>5</sup> This is a very important indication for psychoanalysts and their implication in treatment, as it highlights what Jacques-Alain Miller calls “the versatility of the dream in the transference.”<sup>6</sup> During the treatment, the style of dreams changes “[...] especially at the beginning of the analysis where dreams emerge as signs that the thing begins to move, an essential index of truth for some subjects.”<sup>7</sup>

We could say that at the beginning of the analysis, the knowledge that is produced through dreams refers to something of the order of deciphering, of knowing the exact place where it should be sought. The dream is “[...] a ciphered truth, or at least supposed to be present but concealed [...]. This truth allows itself to be translated and after it has been revealed and translated, it appears to be that of desire [...] therefore it is here that interpretation is practiced.”<sup>8</sup>

But the function of the analyst is not to sustain the illusion that there is a knowledge that can make One and that can allow the achievement of a good form of satisfaction. Rather it addresses the fact that “[...] the only way in which to evoke the truth is by indicating that it is only accessible through a half-saying [*mi-dire*], that it cannot be said completely, for the reason that beyond this half there is nothing to say. That is all that can be said.”<sup>9</sup> As Lacan pointed out in *The Other Side of Psychoanalysis*, truth is the sister of

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<sup>4</sup> Lacan, J., *The Other Side of Psychoanalysis: The Seminar of Jacques Lacan, Book XVII*, , trans. R. Grigg, Norton & Co., New York/London, 2007, p. 57.

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

<sup>6</sup> Miller J.-A. and Di Ciaccia A., *L'uno-tutto-solo*, Astrolabio, Roma 2018, p. 86, lesson of 9 March 2011. The One-All-Alone, unpublished in English.

<sup>7</sup> *Ibid.*, p. 85.

<sup>8</sup> Miller J.-A., *L'Essere e l'Uno*, “La Psicoanalisi,” No. 56-57, 2014-2015, pp. 307-308. Unpublished in English.

<sup>9</sup> Lacan, J., *The Other Side of Psychoanalysis*: op. cit., p. 51.

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enjoyment [*jouissance*], it designates it but at the same time masks it.

In respect of a case of a young girl, J.-A. Miller says: "As she began to enjoy reporting dreams, starting from an element that I had been able to extrapolate, we both witnessed a change of style, since we all are in fact on the same side of the Thing."<sup>10</sup>

In order to highlight what Miller stated in relation to the fact that, in the treatment the analysand and analyst are on the same side with respect to the Thing, truth and real are not in opposition, I would like to refer to scansion from the testimony of the pass from Gian Francesco Arzente.<sup>11</sup>

The subject presents itself like this when he first goes to the analyst: "[...] I told the analyst that I would lie to her like any other woman, because that was my way of telling the truth. 'Your truth is welcome!' she said concluding our first interview." The analyst's intervention hits the target and the subject returned to the session with a dream. "In a large eighteenth-century hall, on a glittering pink marble floor I danced a lively waltz with the analyst: 1, 2, 3," which defines the scansion of the sessions for the entire duration of the analysis.

A recurring childhood dream highlights the position of the subject within his family relationship: "I refrain from saving myself" during an earthquake and "I realize that they've all already gone. No one has waited for me." The effect of this refusal of the family has repercussions on the subject, on pieces of the body that wear out and break. "Now you have grasped why you do your job. Taking care of the family bonds that wear out. One day you will also be able to take care of your parents" is the analyst's intervention.

Another dream that heralds a fatal fall is resolved thanks to the appeal to the signifier that becomes letter, as the analyst interprets: "[...] words unfold in letters and recompose without meaning, forming along the façade of the house a kind of ladder, thanks to which I can now exit without falling."

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<sup>10</sup> Miller J.-A. and Di Ciaccia A., *L'uno-tutto-solo*, op. cit., p. 85. Unpublished in English.

<sup>11</sup> Arzente, G.F., *Un giocatore di polo a cavallo*, "Attualità Lacaniana," No. 25, 2019, pp. 231-239. Unpublished in English.

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Through the dreams that emerge during the treatment, a different status of truth is highlighted starting from a new relationship with the real unconscious, of which the dream bears witness and also, says Arzente, “a new love” towards the waste object that represents the truth of each subject.

*Translated by Joanne Conway*

*Revised by Dominique Rudaz and Isabel Aguirre*

# Chain and Series of Dreams

Luc VANDER VENNET – NLS

In 2008, J.-A. Miller proposed “that an analysed unconscious ... makes you dream differently...”<sup>1</sup> The challenge of the pass is to recruit analysts based on this modification in the emergence of the unconscious. Reports of the cartels of the pass testify that conclusive dreams are only convincing when “the unconscious no longer has the same face”<sup>2</sup> and when they “highlight a break from old material.”<sup>3</sup> I propose the hypothesis that *The dream of the end does not exist*. Testimonies speak of a series of conclusive dreams. This series, which involves an awakening<sup>4</sup> continues beyond the pass (*outrepasse*) and is distinct from the *chain* of dreams, “which is modelled on the truth effect”<sup>5</sup> that is articulated in the cure.

Recently, during an NLS day in Ghent<sup>6</sup> we heard enlightening testimonies on this point. I will make a few echoes resonate so as to make this text a real contribution of the NLS.

D. Holvoet testified to a repetitive dream around the figure of a Buddha. The transformations of this dream form an articulated *chain* which reveals the *lying truth* of a fantasmatic jouissance.<sup>7</sup> At the end

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<sup>1</sup> Miller, J.-A., “L’orientation lacanienne, Choses de finesse en psychanalyse, [Lacanian Orientation, Things of Finesse in Psychoanalysis]” (2008-2009), Teaching delivered under the framework of the Department of Psychoanalysis, University Paris VIII, Lesson of 19 November 2008, unpublished in English.

<sup>2</sup> Guéguen, P.-G., “Portrait de l’inconscient dans les cures de 2015, [Portrait of the Unconscious in the Cures of 2015]”, *Hebdo Blog*, N° 57, 24 January 2016 (Available online: <https://www.hebdo-blog.fr/portrait-de-linconscient-dans-les-cures-de-2015>)

<sup>3</sup> Cottet, S., “Rapport conclusif du cartel 1 [Final Report of Cartel 1]”, *La Cause freudienne*, N° 75, July 2010, p. 98.

<sup>4</sup> Miller, J.-A., “L’orientation lacanienne. L’Être et l’Un [Lacanian Orientation. Being and The One]” (2010-2011), Teaching delivered under the framework of the Department of Psychoanalysis, University Paris VIII, Lesson of 25 May 2011, unpublished.

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

<sup>6</sup> *Towards the NLS Congress 2020*, “Preview Event, The Pass in our School Interpretation Encore,” held in Ghent on 29 September 2019.

<sup>7</sup> Holvoet, D., “C’est arraché! [It’s Torn Away!]”, *La Cause du désir*, No. 93, September 2016, p. 142.

of the analysis - and a long time after his pass – emerges a *series* of dreams of him pulling out his own teeth. Unsubscribed from fictions, this series is a series of awakenings that approaches to the maximum a real, a hole where any representation is lacking.

Lacan says: “It is certain, that it is in the way in which language has been spoken and also heard as such, in its particularity, *that something will subsequently emerge in dreams...*”<sup>8</sup> In D. Cosenza’s testimony, the memory of a word from his mother that evokes a fall before birth and the death of a child who would have carried his first name, finds its scope only at the end of the analysis, after a dream stripped of meaning: “the earth trembles, me, I fall.” This dream allowed him to hear the trembling of *lalangue* in him. “This *motérialisme* where the unconscious takes hold”<sup>9</sup> illuminates the real basis of truth constructions around symptomatic falls and the fantasy of saving the Other from a fall.<sup>10</sup> The dream provokes an awakening and allows the seizing of a singular “That’s it [C’est ça].”<sup>11</sup>

Anne Béraud related a series of dreams that no longer revive the quest for meaning. A point of knotting is tightened, the scar of an umbilical *bite*, the writing of the mark of the Other on the body, of her entry into life. As a child, she had been forgotten on the balcony by her mother. Her howls could be heard from afar. This “cry of distress without Other”<sup>12</sup> - at “the root of language... where the speaking-being is excluded from its own origin”<sup>13</sup> - finds its name in this series: “to bite into life, to be bitten and to not give up.” A *jouissance* that proliferated in the *chain* of dreams that built its window onto the world - its devouring demand and its relentlessness

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<sup>8</sup> Lacan, J., “Geneva Lecture on the Symptom,” Trans. R. Grigg, *Analysis*, No. 1, 1989, pp. 7-26.

<sup>9</sup> *Ibid.*

<sup>10</sup> Cosenza, D., “La chute dans une analyse [The Fall in an Analysis]”, *La Cause du désir*, March 2018, N° 98, pp. 165-175.

<sup>11</sup> Miller, J.-A., “Things of Finesse in Psychoanalysis”, *op. cit.*

<sup>12</sup> Béraud, A., “The Amur of Amour,” *The Lacanian Review – Get Real*, No. 7, Spring 2019, p. 164.

<sup>13</sup> Lacan, J., “L’ombilic du rêve est un trou. Jacques Lacan répond à une question de Marcel Ritter [The Navel of a Dream is a Hole. Jacques Lacan Responds to a Question from Marcel Ritter],” *La Cause du désir*, N°102, June 2019, p. 36.

to the Other of which she was the thrown object - is thereby bordered and limited. The result is a *sinthomatic* know-how with this irresolvable.

G. Wajcman<sup>14</sup> speaks of [the] series as a new form that is no longer a *manufacturing of history* but an *eye-opening machine*. The series form a series of small windows that open towards a real. Pass testimonies reveal such opposition regarding dreams. If every dream is a nightmare that revolves around a hole,<sup>15</sup> there are chains of dreams that cover this hole through a window onto the world. This screen that protects from the real has several names: meaning, fantasy, lying truth, fiction. The AS show us that we can do without these dreams-interpretation to use the dream in another way. Dreams at the end of an analysis open a series of small windows that no longer articulate, but form "brief flashes of lucidity upon awakening."<sup>16</sup> One does not stop dreaming, but one can make another use of the dream to tighten the body event, to border a *jouissance*, to identify a real, to warn so as not to fall back into delusion, "to stay as awake as one can be,"<sup>17</sup> said V. Voruz. And of course, as an instrument of transmission of a piece of the real that "must be demonstrable"<sup>18</sup> in the service of psychoanalysis.

*Translated by Caroline Heanue*

*Revised by Raphael Montague and Isabel Aguirre*

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<sup>14</sup> Wajcman, G., "Les séries, le monde, la crise, les femmes, [The Series, the World, the Crisis, the Women]," Lagrasse, Editions Verdier, 2018.

<sup>15</sup> Lacan, J., *The Sinthome, The Seminar of Jacques Lacan, Book XXIII, (1975-1976)*, Trans. A.R. Price, Cambridge, UK, Polity Press, 2016, pp. 105-106.

<sup>16</sup> Lacan, J., *RSI, The Seminar of Jacques Lacan Book XXII, lesson of 18 February 1975, Ornicar? Bulletin Periodique du Champ Freudien*, No. 2. March 1975, Paris, Le Graphe, unpublished in English.

<sup>17</sup> Voruz, V., "Our Agalamic Capital," *Still Life - The Lacanian Review*, No. 9, May 2020, p. 121).

<sup>18</sup> Lacan, J., "L'ombilic du rêve est un trou," *op.cit.* p. 39.

# From Deciphering to the Letter: The Course of the Dream in Analysis

Laurent DUPONT – ECF

“In the first dream, dreamt when I was about four years old, a fleeting opening of the unconscious delivered the signifier in relation to which my destiny as a subject was organized. This signifier – isolated and hence meaningless – remained ineffaceable from my memory. It remained enigmatic for decades, which did not prevent it from actively being a *cause of jouissance*, though of course, without my knowing it.”<sup>1</sup> Without saying the signifier that is in question, Marta Serra asserts the function of trace that “remained enigmatic for decades.” After a long period of analysis, this dream returns as a dream to be interpreted, as a production of the unconscious in so far as it has a determining quality: “the signifier in relation to which my destiny as a subject was organized,” echoing what J.-A. Miller says in *L’os d’une cure* [*The Bone of a Treatment*]: signifiers having the value of destiny.

Dreams would thus take on their status as dreams that interpret the unconscious only when they are given this status, that is to say, in the treatment. But the trace that they can leave is inscribed in the body by the very power of the signifier. If the dream is a trace, outside of meaning, in the living body, then the work of analysis can allow for the emergence of a signification:  $S_2$ . From the outset, the two status of the unconscious, real and transferential, are found in the interpretation of dreams. The dream changes status according to the dreamer. The dream can be an effect of truth **and** an index of the real.<sup>2</sup>

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<sup>1</sup> Serra Frediani, M., “The Dream is an Awakening that is Beginning,” *The Lacanian Review*, No. 8, trans. Philip Dravers, December 2019, p. 143.

<sup>2</sup> Miller, J.-A., *L’Un tout seul (L’Être et l’Un)*, 2010-2011, L’orientation lacanienne (annual course within the framework of the Department of Psychoanalysis, The University of Paris VIII), lesson of 25 May 2011, unpublished in English.

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Clotilde Leguil gives another aspect of the dream: "I had just been named as a passer and I dreamt that *the analyst was looking into my mouth and cutting off pieces of tongue. I found myself with these bits of tongue in my hand and was wondering how I was still going to be able to kiss and speak. Finally, I noticed that I could still speak. As I was leaving, I threw the bits of tongue I had kept in my hand into the trash.* End of dream. At the time, I perceived this dream as referring to something having to do with a separation from a certain relationship to speech. But the analyst remarked that to have one's tongue cut also approached what I could not say."<sup>3</sup> C. Leguil adds: this dream was like an electroshock. Effect of the dream in the body and production of an effect of truth which she interprets as "a separation from a certain relationship to speech." The analyst does not close the dream on this interpretation, he opens it towards an unsayable: "what I could not say." Following this, C. Leguil will approach in the analysis "my relationship to femininity on the side of *jouissance*."<sup>4</sup> A movement takes place: the dream has an effect in the body (the sudden shock of the dream), then there is the emergence of a new meaning, the effect of truth. The analyst's operation opens onto a beyond of meaning. Depending on where the dreamer is in his analysis, he will associate onto this or that. The analyst's desire will be to maintain, in the interpretation of the dream, not a push toward meaning, but the horizon of what is most singular in the subject. This implies not letting oneself be "flattered by the gleams of signification."<sup>5</sup>

We find in the pass this double status of the dream. On the one hand, the AS must be able to testify to the truth effect of the dream. This is the pass of the "*What does that mean?*" that has become

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<sup>3</sup>Leguil, C., "Dream, Shoreline, Denouement," *The Lacanian Review*, No. 8, trans. Julia Richards, December 2019, p. 152.

<sup>4</sup> *Ibid.*, p. 153.

<sup>5</sup> Miller, J.-A., *ibid.*, '*Un tout seul (L'Être et l'Un)*', op. cit., lesson of 23 March 2011, unpublished in English.

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incandescent,"<sup>6</sup> the pass of "hystorization,"<sup>7</sup> of knowledge about the lying truth as Lacan says: "I have left the pass at the disposal of those who take the risk of testifying as best one can to the lying truth."<sup>8</sup> The dream, the royal road of the unconscious, is a push toward the effect of truth. On the other hand, we have the *electroshock* included in the dream, the marking of the body which reads as a *what does it satisfy?* and which ends up at a *that's that*, as J.-A. Miller has said. Reduction to one letter: O (C. Leguil); *stitch* (Anne Béraud); *writing paper* (Bénédicte Jullien); a *saying* (M. Serra). A saying, there where it cannot be said, because, in this zone, the dream indicates a real.

So then, does the traversal of the fantasy operate an emptying of the dream? A. Béraud testifies thus: "The bite [*morsure*] could be read in the first dream as certain death [*mort sûre*]: there is no Other and the only thing we can be sure of is death. Womb torn out. I am bitten at the navel,<sup>9</sup> the place of primordial repression, the knotting of life and death, the hole that is the limit of analysis.<sup>10</sup> This time, it is the scar, the signature, the trace, the inscription, the stitch as a writing, at the level of the navel. This dream clamps a real: the mark of the Other, of my entry into life, the striking of the signifier on the body. From the devouring demand at the beginning, the oral object cause of desire has changed its use: *to bite into life, to be bitten – impassioned – and not to quit*. The signifier "bite" [*morsure*], as key of the sinthome has stitched my style."<sup>11</sup> Going back to Lacan, I

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<sup>6</sup> Miller, J.-A., "The Speaking Being and the Pass," *The Lacanian Review*, No. 6, trans. Russell Grigg, November 2018, p. 129.

<sup>7</sup> Lacan, J., "Preface to the English Edition of *Seminar XI*," *The Lacanian Review*, No. 6, trans. Russell Grigg, November 2018, p. 25.

<sup>8</sup> *Ibid.*, p. 27.

<sup>9</sup> Freud, S., *The Interpretation of Dreams*, SE, Vol. IV, 1953, p. 111: "There is at least one spot in every dream at which it is unplumbable – a navel, as it were, that is its point of contact with the unknown."

<sup>10</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, pp. 35-43.

<sup>11</sup> Béraud, A., "The Dream: Index of Truth or of Real?" *The Lacanian Review*, No. 8, trans. Janet Haney, December 2019, p. 151.

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would say that there is here a function of *ça-voir*:<sup>12</sup> the interpretation is no longer some truth but the *ça-voir* of the analysand. *Ça-voir* is consonant with the dimension of awakening.

This awakening has two consequences. Serra and Jullien bear witness to this. For M. Serra: "In both dreams there was a moment of awakening – fleeting – which then continued with the *dream of awakening*,<sup>13</sup> in which all *parlêtres* live. But, between the two, a gain: my dream of being awoken every day is today an informed dream, I know that it is only a dream."<sup>14</sup> We hear in this Lacan's proposal of 1978: "This is something Freud ventured into. He thought that all is but a dream and that everyone (if one can say such a thing), that everyone is mad, that is, delusional."<sup>15</sup> B. Jullien says it differently: "My last dream shows me once again that it is the autoerotic *jouissance* of speech that separates me from the Other, especially when it takes the form of silence. But this no longer frightens me and I remove the little bits of my words from my mouth without anxiety or haste... although this has to be done regularly, over and over again, in order to give scope and a chance to unexpected encounters."<sup>16</sup> The "this has to be done regularly, over and over again" has to be put into perspective with what Serra says: "[A]nd then to continue my analytical task with the School One as a partner."<sup>17</sup> If something does stop and is purified, something else is always about to start again or to continue.

After the pass, the dream remains a producer of meaning effects, but it is also an index of the real in as much as the dreamer is alert to

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<sup>12</sup> TN. Homophone of *savoir* (knowledge), *ça-voir* would loosely translate as *see-it* or *it-sees* or *it-shows*.

<sup>13</sup> Lacan, J., *Encore, On Feminine Sexuality, the Limits of Love and Knowledge*. The Seminar of Jacques Lacan, Book XX, ed. Jacques-Alain Miller, trans. B. Fink. Norton, New York/London, 1998, p. 56: "when something happens in their dreams that threatens to cross over into the real, it distresses them so much that they immediately awaken, in other words, they go on dreaming;" Millot C., *L'Âne*, No. 3, 1981, p. 3

<sup>14</sup> Serra Frediani, M., "The Dream is an Awakening that is Beginning," *op. cit.*, p. 143.

<sup>15</sup> Lacan, J., "There are Four Discourses," *Culture/Clinic* No. 1, trans. Russell Grigg and Adrian Price, 2013, p. 3.

<sup>16</sup> Jullien, B., "Getting the Words Out of my Mouth," *The Lacanian Review*, No. 8, trans. Beatrice Khiara-Foxton, December 2019, p. 142.

<sup>17</sup> Serra Frediani, M., "The Dream is an Awakening that is Beginning," *op. cit.*, p. 143.

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this. The traversal of the fantasy is not a guarantee; rather, it testifies to a disturbance mapped out beyond the satisfaction, to an awakening as J.-A. Miller says,<sup>18</sup> a new satisfaction. The *ça-voir* allows one to be alert to this, awoken in one's dream. The dream interprets. It interprets the unconscious which is only a stroke of the  $S_1$  having marked the body so as to make a trace. Every dream partakes of fiction and also testifies to this initial bite of the signifier. It is in this respect that the dream is an awakening. Where one is at in one's analysis allows for its *ça-voir*, its experience.

*Translated by Samya Seth*

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<sup>18</sup> "Dream which [...] calls up an awakening which is not made on the model of the effect of truth."

# The Ending Dream, a Path to the Real

Clotilde LEGUIL – AS

The end of an analysis is like a story that fails to end. How do we find a way out when the end of our symptom's history cannot be found? How do we find our bearings when meaning or truth no longer give us any directions, and even end up getting rid of any directions so well that the story becomes illegible? Where do we go to find the thread that will allow us to conclude, the thread that lets the symptom be read as an inscription that no longer has any history?

The dream, insofar as it is ahead of the dreamer, is sometimes the place where the end is said before the subject can even speak it. An ending dream is a dream which, instead of being a royal road to desire, is a secret path to the real. At the same time that the dream shows what the subject cannot say, it points to the place of the real of the symptom, insofar as it is not of the symbolic order, insofar as it is unrepresentable. As Eric Laurent says, "The dream constructs a story but in the end, it does not manage to bring this story to fruition. There is always a non-representable point, the *Unerkannt*, which escapes the power of narration."<sup>1</sup>

The story at the beginning, the one that we were able to tell thanks to the analysis, the story of one's suffering, the story of one's shortcomings and one's faults; this story leads to the birth of something else. Having experienced the infinite character of meaning and the search for a final truth the analysand, having exhausted the register of her history, is confronted with a symptomatic core that escapes the power of narration. This remainder refers to something primordially repressed that cannot be said, to the knot which is "at the root of language."<sup>2</sup>

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<sup>1</sup> Laurent, E., "La passe, un pari contre le sujet supposé savoir," Quarto 96, p. 33.

<sup>2</sup> Lacan J., "L'ombilic du rêve est un trou. Réponse à une question de Marcel Ritter," [The Navel of the Dream is a Hole, Response to a Question from Marcel Ritter], *La Cause du désir* No. 102, June 2019, p. 36.

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I encountered this navel point at the bottom of a hole - a manhole in a foreign city - which appeared in an ending dream, before I grasped what it was revealing. The statement "I am here" occurred like a conclusion along the lines of "*Wo es war, soll Ich werden.*" It played out at that level, one where no word could any longer speak the loss. It was impossible to go further in the story. The "I" at the end was no longer that of desire but that of the *jouissance* of experiencing, in one's body, loss as a scar of the *Unerkannt* - a scar of that which will forever escape the power of narration. In the dream the mark of this hole was that manhole in which a girl had fallen and was found.

Lacan says of the *parlêtre* that he "finds himself excluded from his own origin" and that Freud's audacity was to "say that one has the mark somewhere in the dream itself."<sup>3</sup> This is how the story of the symptom can find an end. When a dream gives access to this point where its own origin appears as the mark of what is lost, a scar indicating "the site where the body makes a knot,"<sup>4</sup> then the end starts to take shape. It is sketched out, it is announced, between the lines, between letters, sometimes even between numbers.

*Translated by Raphael Montague*

*Revised by An Bulkens and Isabel Aguirre*

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<sup>3</sup> *Ibid*, p. 36.

<sup>4</sup> *Ibid*, p. 37.