



PAPERS 6

Dream, Body Event?

(English)

Action Committee of the School One 2018-2020

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Editorial

Lucíola FREITAS DE MACÊDO

The texts that are part of this *Papers 6*, one by one and as a whole, broaden the horizon of questions around interpretation and the use of dreams in the analytic experience. They open up new perspectives, since interpretation and use will be examined here from the body event. There is a question extracted from the elaborations of the authors in this edition that runs through the *Papers experience* since its first published issue: what does the use of dreams in Lacanian treatment clarify about the bond between transferential unconscious and real unconscious?

This issue also presents us with a finding that, still, for not being included in the premises, surprises us! In the following texts, we find, in an expressive way, elaborations that give legibility to the connections between dream, body event, and awakening. This allows us to infer that from a body event, a reading on dreams has effects of awakening!

Such an assertion, deduced from the set of texts, also sends us back to the questions that put the authors to work: how does an interpretation confer legibility to a body event, whether it directly detaches from the dream's fabric or gains legibility from an analyst's intervention? Whether it takes place throughout the course of an analysis, at its end, or in the space of *ultrapass*? How does the desire of the analyst operate in this field?

We open this issue of *Papers* with a text by **Sérgio Laia (EBP)**, who was invited to write about a memorable dream in the course of his transmission as. He witnesses, from an analyst's interpretation, the bond between real unconscious and transferential unconscious, under the aegis of *the real of an effect of meaning*. Without disregarding the words, phonically dismantling the oneiric plot, it was possible to shake the neurotic defenses, emptying the voice of the maternal

superego to which he found himself submitted, right at the point where the dream confronted him with the anxiety and the outside of meaning, without first being able to say them in their real dimension.

Oscar Ventura (ELP) invites us to examine from what kind of a subject's experience is possible to think the dream as a body event. Would it be there an abolition of the transferential unconscious in benefit of the real unconscious? If we follow the path of deciphering and truth, will we be away from this kind of experience? By resorting to a conclusive dream extracted from his past testimonies, he invites us to keep the paradox that implies the dream's account in the analysis, once it is possible to read the "point of escape," the "slope of the Other" in its own tissue of signifiers; which is also a necessary condition to produce the passage from the field of the Other of signifier to the body as Other.

With **Dominique Holvoet (ECF)**, we continue on the path of fruitful twists, guided by a rare kind of "porosity," by an "almost nothing," that forges itself in the letter of the text between dream, awakening, body event, and the desire of the analyst. The desire of the analyst is the fundamental operator from which the body event, mobilized by the work of reading a recurring dream, is a support for the construction and "disassembly" of the speaking being's fantasy. In the place of fantasy, once it is traversed, a body event occurs. With a final dream, he formulates the hypothesis that an oneiric body event may be a representative of the representation that lacks. There is no representation of the lack and that is what the oneiric body event comes to cover, allowing it to touch the real, since it is not possible to name it. In this way, dream and awakening are articulated to both body event and desire of the analyst, as representatives of the representation that does not exist, right in the point where awakening coincides with the real as impossible.

René Raggenbass (NLS) proposes, under the awakening angle, to investigate the dream and the body event as two heterogeneous and articulated fields. On one side, there is the body event, prior to the unconscious, close to the navel, to the "hollow of the dream." On the

other side, the dream as imaginarized translation of the body event, as a transition from the real unconscious to the transferential unconscious. In this direction, and perhaps operating a torsion between these two heterogeneous fields, it will point out the new signifier as the agent of an awakening.

Can we think of body phenomena, including the bodily affects at stake in dreams, as body events? What would differentiate these affects at stake in dreams from body events? Could we situate the interpretation that a dream produces at the same level of the symptom as a body event? From both an analysand's account of a dream and a dream extracted from a pass testimony, **Esteban Klainer (EOL)** points out the nodal point between a body phenomenon in a dream and the dream as body event. In the case of body phenomenon, phallic *jouissance* gives up terrain in benefit of other *jouissance*. The invigorative body effect that is experienced there, stems from a knotting to the other *jouissance*. In this same direction, he clarifies that a dream as body event brings into play the function of the *Witz*, when the latter lacks phallic value. Thus, the dream can become an instrument of awakening.

What about the body phenomena rooted in a refusal of the body, which in hysteria are at the basis of somatic complacency; how do they differ from a body event? **Elisa Alvarenga (EBP)** advances in elucidating this question by stating that, just as the symptom has its face of truth and its face of *jouissance*, the dream has a dimension of truth, which may present itself as a refusal of the body as well as of the event that touches the *jouissance* of the body. To demonstrate it, she resorts to a counterpoint between two dreams. The first, as an index of a refusal to the Other's knowledge, allows, from the analyst's interpretation, for the transferential unconscious to be put in movement and the analysand to consent to the unconscious discourse. In the second one, brought by the same subject in the space of *ultrapass*, the outside of meaning converts itself into an instrument of awakening. By pointing out the real unconscious, it points to the loosening of an identification to an S_1 that, in reiterating, starts to be read differently: "the speaking being loosens

the moorings of meaning and ventures into a new relationship with the hole.”

The path of an analysis is marked, from the beginning to the end, by the experience of *one body*, which, under transference, dreams. However, as argued by **Marcela Almanza (NEL)**, it is especially at the conclusive moment of an analysis when the path of “wanting to say” cools down and the fantasmatic significations decline, that the articulation between dream and body event becomes readable. Extracting a passage from a pass testimony, she demonstrates how a dream as a body event, at its point of maximum reduction of meaning, will have the effect of awakening.

Carlo De Panfilis (SLP) elucidates how the use of a dream – as body event of the speaking being – will be a condition for the moment of the pass. By resorting to a pass testimony, he indicates that this passage will be granted through a forged *Witz* in the dream scene. In this case, the dream is the agent of the passage from body event to *Witz*, and the trauma’s percussion in its super-egotic aspect will be able to give place no longer to impotence, but rather to what it’s forged through the letter and the marks of *lalangue* on the body, along with the invention of a new signifier.

We end this issue of *Papers* with a text by **María Hortensia Cárdenas (NEL)**, invited as AMS to write about the use of dreams in her own practice. Her text summons us to advance the work on a crucial topic – the dreams in psychosis – that stems from an unavoidable question: can we talk about awakening in psychosis?

Have a great reading!

Translated by Isabel Barata Adler

Revised by Renata Texeira and Isabel Aguirre

The Dream and its Interpretation as “Real of an Effect of Meaning”¹

Sérgio LAIA- A.S.

My body, tired from the work, is an inverted and displaced remain of the day in a dream for my analyst. Lying down on a couch, it was the body of the analyst that, after working, seemed unconstrained and, in the literal and figurative sense of the expression, “*scratching his balls*”. This virile unconstraint surprises me by evoking the painting *The Birth of Venus* by Cabanel: in the ceiling over us appear not angels – like those dancing in the blue sky of the painting, but a bird that, despite scaring me, looked like a seagull. As the maternal superego’s prediction in the movie *The Birds*, this seagull ferociously flew towards me and the analyst. An intense anxiety was awakened when the analyst’s forearm stood up with clenched fist, as in the gesture of forearm jerk,² with all its phallic connotations, to confront and at the same time provoke that bird.

Equivocation and Interpretation

In telling this dream, I point out the homophony that seemed implied in French between “seagull” (*mouette*) and “muted” (*muette*), this adjective with which my mother designated her silent submission to my father’s ferocity. Nevertheless, I had discovered in analysis this to be a terrible strategy of maternal dominance. I get surprised by the correction of the analyst telling me that only a non-native French speaker could hear *mouette* and *muette* as homophonic.³ In alluding to the anxiety that awoke me by his virile gesture towards the seagull, I associate such act with the defense that I made of the

¹ Lacan, J., R. S. I. Séminaire XXII: Lesson of 11 February 1975, *Ornicar?*, Paris, No. 4.

² [TN]: From the Portuguese “*dar uma banana*.” It’s an obscene bodily gesture which means “go fuck yourself,” or “screw you;” sometimes it is also called the “Iberian slap” or the “Italian salute.”

³ [TN]: The analysis was conducted in French.

mother confronting and provoking the father. I then hear the following interpretation, “*Tais-toi surmoi maternelle!*” (Shut up maternal superego!).

In this interpretation, the incidence of the phallus confronting the maternal dominance appears as a phonic dimension that punches a hole and trespass what before could be seen but not heard. Therefore, what oneirically appeared as “ceiling” (*toit*) comes to resonate as “shut up” (*tais-toi*) and from this phonic dismantling, I hear the voice of the superego hidden in my equivocation, forcing an homophony between *mouette* (seagull) and *muette* (muted), as well as in the whole pictorial and cinematographic dimension of the dream.

Real and Meaning

The interpret-unconscious, equivocally forcing the *mouette-muette* homophony or in the pictorial-cinematographic evocations, searched to allude to the outside of meaning. Nevertheless, this outside of meaning reduced me to incomprehension and impotence by placing me hostage of names and images through which my dream extended itself to the free-association reality without shaking the defenses responsible for the neurosis drowsiness in the face of the real. Thus, such dream made me confront the out of meaning, but without effectively telling it in its real dimension. The only signal of the real in the oneiric plot was my own anxiety towards the analyst’s act-gesture-phallus (forearm jerk) confronting the seagull. However, placing us at risk, I tended to discard this act-gesture-phallus as improper, even associating it to my hasty interventions in my parents’ marital fights.

Otherwise, the interpretation “*tais-toi, surmoi maternelle!*” is validated by the real-unconscious phonically dismantling of the oneiric plot, making me read in another way the act-gesture-phallus, which anguished and tempted me. According to it, I was summoned not to linger over the anxiety in which I was entangled by the maternal dominance. It is verified in this interpretation, what doesn’t resonate as meaning is not exactly averse to meaning, because it is

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placed as “the real of an effect of meaning:”⁴ phonically dismantling what was put on a dream. It did not add as a signifier to the oneiric-signifier plot and, without discarding the words that composed it, it pointed to me a meaning through which, through a hole, all the freaking (and aesthetics) dimension of the dream vanished with the equivocations it made me hear.

Translated by Renata Teixeira

Revised by Isabel Barata Adler and Isabel Aguirre

⁴ *Ibid.*

When the Dream Awakens a Body

Oscar VENTURA - ELP

From what type of subjective experience can we think of the dream as a body event?

If we approach in the first instance dreams and their clinical function from the classical perspective, that is, as one of the privileged formations of the unconscious, "the royal road," we immediately find the analogy with a hieroglyph, with an enigma to decipher that refers us to the field of interpretation, whose decipherment makes consistent a meaning that is hidden. And the consequences of which are written with the *revelation* of a truth.

This dimension of the use of dreams is still common in clinical experience, in which the very text of the dream, its narrative under transference, already involves its interpretation. It is usual for the subject himself to assign a meaning to the dream, it is implicit. But at the same time, we must recognize that in the story of the dream a vanishing point is present. This vanishing point, this decline of the Other in the dream scenario is a condition of possibility to grant it a value that is inscribed beyond deciphering. It is in this territory of the "navel of the dream" where something of another order can resonate in the body. How can this happen?

It is important to highlight that the dimension of the transference unconscious does not imply its abolition in benefit of the real unconscious. Would a clinic that is not triggered by the unfolding of a signifying construction - a dream, or several dreams related in the course of a treatment - have any consistency? And although we locate them in the field of the lying truth, this fiction is however a necessary condition to produce the passage from one dimension to the other.

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Although the real unconscious implies the dimension of the One, in order for the treatment to bring about that space where the field of attention is abolished, in order for the S_2 to become a fertile remnant, capable of modifying the relationship with knowledge and truth, in short, to produce a rectification in the regime of *jouissance*, it is necessary to consent to the entanglements of meaning and sense. I believe that it is always good to keep in mind the paradox that the story of a dream implies, since at the same time that it produces meaning, it also conveys an unmentionable *jouissance*.

If the dream, beyond its narrative, also houses an autistic kernel of *jouissance*, it is then necessary to be able to specify in the experience the clinical moment that implies the passage that moves from the field of the Other of the signifier to the body as Other. The body and the emergence of its event in the experience is a key to sliding from the infinity of metonymy that the dream can pull, to the possibility of isolating from the dream a letter that is the pivot of enunciation. Or, to put it another way, to be able to formalize from a letter what the *parlêtre* can offer again to the dream and its use.

I will take my own example, taken from my testimonies of the pass; it is a dream to which I give a conclusive value.

The scene takes place at a height, on the edge of a balcony railing. A shapeless figure jumps over me and plunges into the void. The impact produces a dry, fulminating and fleeting noise; then, silence. I rush down the stairs, no doubt distraught. However, that anguish does not precipitate the awakening; it dwells within the dream. And it accompanies me to the very place of the fall; a curiosity invades me to know who has jumped, what has fallen. A circle of people surrounds something that I cannot see, irremediably veiled. A few words lead the dream to its conclusion. Who is it? I ask; an anonymous voice answers me: "he is Swedish" (*es sueco*).

After a moment of bewilderment, the thought produces a single operation; it decomposes the signifier Swedish, into "his echo" (*su-eco*). An ill-timed laugh takes over the whole body, as when in some moments of my childhood a strange word, without any meaning,

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precipitated, when said, a fit of laughter, the kind that cannot be stopped and that leaves the body light, ready for the contingency of life.

It would be reasonable perhaps not to grant dreams any intention that is written beyond the body that dreams them. Perhaps because dreams are dreams, as the poet argues. Or perhaps because the awakening only concerns the effect that the dream can have on the body; what makes one laugh or tremble is written only as an event, it becomes refractory to any teleology, to any conclusion that tries to catch it by way of the signifier.

No sense can be given to bodies that laugh or to bodies that tremble. What we call happening in the body is the most certain signal that announces the absence of sexual relation, which for better or for worse leaves us at the mercy of the beats of life. Because life does not dream; life simply throbs on the edge of a hole that is definitely far from any meaning that one wants to give it.

To conclude then, I can say that my dream under transference can only be read under the aegis of a writing that shifts the field of being to the field of letter.

I could not have said anything about this dream if it had not pierced the meaning under a new signifier that falls from the chain: Swedish, *su-eco* (his echo) – an equivocal that paralyzes metonymy. It is in that shoreline then that a letter, however small, has the effect of making a satisfaction resonate in the body, a strange one perhaps, but one that makes One, closer to a letter *finder* than a slave to meaning.

From there, what can be perceived is that, if the status of the unconscious is modified, it is because there is a change in the position of the subject in relation to the dream he or she is dreaming. And I think this is what I was able to extract from the teaching. When the dreamer is no longer in the dream, when he definitively moves away from it, then there may be the possibility of writing something else, making a new use of the dream. Jacques-Alain Miller illustrates this clearly when he writes: "a signifier is new (...) because instead of

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being contaminated by the dream, this new signifier would trigger an awakening.”¹ We can add that this awakening is in solidarity with the event of the dreamer's body.

Translated by Linda Clarke

Revised by Rogelio Scott and Isabel Aguirre

¹ Miller, J.-A., *El ultimísimo Lacan*, Paidós, Buenos Aires, 2012, p. 145, unpublished in English.

A Dreamed Body Event

Dominique HOLVOET -ECF

The function of the dream is certainly the fulfillment of a desire, but this desire can be the desire to prolong sleep or even a desire of the superego, more enigmatic, save by locating it on the side of a surplus *jouissance*. Lacan reverses the Freudian problematic by situating the awakening as another way of prolonging the dream – life as a waking dream rather than the dream as going toward the encounter with a real! The desire of the analyst is founded in this interstice between the therapeutic concern which enjoins us not to awaken the subject too brutally, and the duty to awaken which opens onto a lightning flash of lucidity, provided that the analysand can tolerate the body event that awakens. It is in *Seminar XXII* that Lacan evokes this brief flash of lucidity upon awakening.¹

It is one such event, produced by the percussive of chosen words, which came to mark the end of my analysis and to open onto the adventure of the pass.

I must say that after having extended the end of my analysis by the three years of teaching the pass, it has now become less comfortable for me to resume, admittedly as a new expense, what for me has been definitively traversed. This is the point where the distinction made by Jacques-Alain Miller between the pass as traversal of the fantasy and the ultra-pass (*l'outrepasse*) as knowing how to do with one's sinthome becomes handy. For the fantasy is not the whole of analysis, and it even tends to get merged with the symptom when the analysis has, finally, reduced it to the sinthome.

The body event during the course of my analysis was mobilized in the dream, where fantasies circulate freely, turning around a real, an unrepresentable. I do not situate this event as a physically experienced affect but rather as this body of the Buddha about which

¹ Lacan, J., *RSI, The Seminar of Jacques Lacan, Book XXII (1974-1975)*, lesson of 11 February 1975, unpublished.

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I have dreamed all along, a Buddha facing a child who is looking at him. This ungraceful figure gave form to the representation of a mortified body. The Buddha is situated between a body, certainly still living, but already somewhat cadaverized – it is, incidentally, to this mortification that Lacan refers as the “Buddhist initiation.”²

Those who have followed the lineaments of my past testimonies will have grasped that, as my analysis proceeded, this dream found itself being transformed. The figure of the Buddha came to be gradually dissipated in order to increasingly trace out the image of another body, that of a father mobilized by the fantasy in an improbable touching. It is the collapse of the dream and of the fantasy that allowed for the dismantling of this latter and for envisaging an end to the analysis.

But the deactivation of the fantasy is not to be confused with the end of the analysis: it is the difference noted above between the pass as traversal and the ultra-pass as knowing how to do with. For the loss of the point of *jouissance* from the fantasmatic activity produces an entry into the desert of a desire that has come to be without object. In this final passage, the analyst constitutes the last rampart to keep a desire alive. He is the point *small a* that keeps the analysand desiring. If he begins to block up this space with new interpretations so as to nurture the meaning of the symptom, then it will be impossible to find a way out. However, if he gives, by his presence alone, the consistency of a real, then he allows the analysand a chance to move away from the place holder of the real that the analyst embodies in this final stretch.

My second tranche began on the back of an unexpected remark on the platform of a station as I was accompanying, with a lot of solicitude, the speaker to his train: “But you are not going to hold my hand like this up to the platform?” he exclaimed! There, without knowing it, he held out a hand to me to for embarking upon the last round of my analysis. It was often, if I may say so, a question of

² Lacan, J., “The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious,” *Écrits*, trans. Bruce Fink, W.W. Norton, London/New York, 2006, p. 700.

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knowing how to let go of his hand so as to take my train on my own. The hand was the instrument of *jouissance* with which, in a final dream, I was going to uproot, night after night, the teeth that remained in the enclosure of my mouth. The enclosure could no longer produce any oracles. "It's uprooted," the analyst punctuated.

I would at this point like to complete this dream so as to give it all the scope of real that it condensed. The porosity that there could be between dreaming and awakening was at its maximum. All of that was part of *my* reality, with the same scope of real as the fantasy of the father's touching – a fantasy that by this moment of the end of the analysis had become inoperative, deactivated, and traversed. In that place came a body event, the self-extraction of the teeth, the uprooting of the bite of speech from upon the body. But then, what more to desire?

The Freudian thesis of the dream as realization of desire can find its place here, provided that it includes what Freud adds to it: that the principal function of the dream is ultimately to prolong sleep. But it is Lacan who, in *Seminar XI*, gives us the key by indicating that "If the function of the dream is to prolong sleep, if the dream, after all, may come so near to the reality that causes it, can we not say that it might correspond to this reality without emerging from sleep?"³ The dream of the uprooting of the teeth is no less in my reality than my wife's incidental remark the following morning about the noise I make while eating. My response, "Yes, it's because I have holes in my teeth," is as much in my reality as the dental extraction was in the dream. This oneiric body event is only the place holder of the missing representation. It is a lack of lack: there is no representation of the lack and this is what the dream comes to enrobe. In this sense, it surrounds a real, for want of being able to name it. All that the analyst could say was, "There, it's uprooted!"

³ Lacan, J., *The Four Fundamental Concepts of Psychoanalysis: The Seminar of Jacques Lacan, Book XI* (1964-1965), ed. Jacques-Alain Miller, trans. Alan Sheridan, London/New York, Norton, 1981, pp. 57-58.

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For Lacan, in *Seminar XX*, to wake up is to continue to dream in order to avoid something in the nocturnal dream crossing into the real.⁴ And to interpret in the name of the signifier is similarly to prolong the dream, to encourage the analysand to continue dreaming – which may be therapeutically necessary but psychoanalytically irrelevant when it comes to circumscribing the point of the real as impossible. This is where is lodged the analyst's desire to operate as the place holder of the representation that is not there, so as to allow the analysand to, in turn, inhabit this desire for almost nothing that changes everything, this desire for an awakening in the dream. To dream that there are no words to say it.

Lucíola Freitas de Macêdo in the argument of *Papers 6* asks the question "Who is the agent of the dream as body event? Is it the dreamer who makes use of his dream, or is it the dream that dreams the dreamer?" After the pass, for a long time, the dream of the uprooting of the teeth continued to "dream me," but in another form: there is no more tooth, it is necessary at all costs to extract from the enclosure of speech the endless trickle of filings reduced to almost nothing. Almost nothing, but not nothing: it is this almost nothing that grounds my desire of analyst.

Translated by Samya Seth

Revised by Isabel Aguirre

⁴ Cf. Lacan J., *Encore. On Feminine Sexuality, The Limits of Love and Knowledge: The Seminar of Jacques Lacan, Book XX (1972-1973)*, ed. Jacques-Alain Miller, trans. Bruce Fink, New York/London, Norton, 1998, p. 56.

The Hole of the Dream

René RAGGENBASS - NLS

“There is often a passage in even the most thoroughly interpreted dream which has to be left obscure: [...] at that point there is a tangle of dream-thoughts which cannot be unraveled [...]. This is the dream's ‘navel,’ the spot where it reaches down into the unknown.”¹
It is the hole of the dream!

In the dream, the psychoanalyst is part of the unconscious since he is the one to whom the *Darstellungen*² and the narrative of the dream are addressed. The dream is the ciphering, the *Dargestellt* interpretation of the place with respect to which the *parlêtre* is the excluded origin, and whose navel is the stigma.

For Freud, the dream is the fulfilment of a wish [*Wunsch*]. But speaking it when one is awake is also to continue to dream/to be delusional [*à délirer*] since it passes through the Otherification [*l'Autrification*] of the hole from which the dream emerges. This hole is unrepresentable. It grows and it could be what awakens the dreamer if he had access to it; moreover, for Lacan the dream aims at the realization of this awakening. I propose to take up the question of the body event and the dream from the point of view of awakening, and to examine its fate.

The dream and the body event are two heterogeneous fields expressed as the symptom and the sinthome, as interpretation-deciphering and interpretation-event, as the transferential unconscious and the real unconscious, or yet again as the pass and the beyond of the pass [*outrepasse*].

¹ Freud, S., *The Interpretation of Dreams*, Ed., J. Strachey, The Complete Psychological Works of Sigmund Freud, Standard Edition, Hogarth Press, London, 1958, p. 525.

² Lacan, J., “L’ombilic du rêve est un trou,” *La Cause du désir*, N° 102, June 2019, p. 37.

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In seminar XI Lacan defined the unconscious as a stumbling block. In seminar XXIV Lacan defines it as a blunder [*l'Une-bévue*] but he also places it prior to the time when the unconscious can appear.³ I suggest that the body event is situated beneath the unconscious, close to the hole of the dream.

Beneath the Unconscious

The symptom is a formation of the unconscious, it is the discourse of the Other. On the contrary, the body event, like *jouissance*, is not a formation of the unconscious. It appears in the register of the ONE. It is only in a second time that it gets knotted to the unconscious.

The ONE, the symbolic residue of the radical disconnection between S_1 and S_2 , is the last stop before the real. It is a removal of the Other, but access to the real remains impossible. The speaking body of Lacan's latest teaching is no longer the body that speaks the language of the dream, the body of the unconscious structured like a language that can be deciphered. It is a *parlêtre* outside of meaning, at the limit of the possibilities of deciphering; it is an event!

The body event is *jouissance*! It is subtracted from Oedipal logic. Lacan reduces *jouissance* to the body event,⁴ to the impact of language on the body even before consciousness. "The experience of *jouissance* presents itself (then) both as the presence of the Other thing [*d'Autre chose*] and as an absence of an instance of perception and representation that could respond to it. [...] Its place is the body."⁵

The body event "is the speaking body from the point from which it escapes meaning and which carries the traumatism of the system of language,"⁶ which leaves a hole in it that is impossible to symbolize or

³ Miller, J.-A., "En deçà de l'inconscient," *La Cause du désir*, N° 91, November 2015, p. 104.

⁴ Miller, J.-A., *L'être et l'Un* (2010-2011), *L'Orientation lacanienne*. Lesson of 2 March 2011, unpublished.

⁵ Laurent, É., *L'envers de la biopolitique*, Navarin, Paris, 2016, p. 14.

⁶ Laurent, É., "The Unconscious and the Body Event," *The Lacanian Review* N° 1, trans. P. Dravers, NLS, Paris, Spring 2016, pp. 178-187.

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to imaginize. The *jouissance* of the ONE is a pure body event, and the body event is a real function situated beneath the unconscious.

In the dream, the acephalous pleasure principle ciphers the inaccessible event that grows in the *parlêtre*. "The dream is itself already an interpretation, wild certainly, but interpretation."⁷ The dream is an imagistic translation of this point that only subsists because it is able to be articulated in signifiers. The body event is thus *Otherfied*. It is the passage from the real to the symbolic-imaginary field, or from the real unconscious to the transference unconscious.

This movement is the opposite of the one the analysand experiences, who moves from *Otherification*, in which he dreams of his life, to a *de-Otherification* that leads him to the urgency of an act of insurrection, a lightning bolt, against common sense.

Dream, Body Event and the Ethic of Awakening

What is it that triggers an awakening in the *parlêtre*? Lacan evokes a new signifier which produces a void of meaning. Is this not the definition of the act that is based on the fact "that the object should be active there, and the subject subverted?"⁸ Miller wonders to what extent awakening is possible, because "the mental illness that is the unconscious does not awaken."⁹ On the basis of a generalized foreclosure of reference we never escape the weaving of an imaginary-symbolic web that keeps us in a social bond. *Otherification* keeps us in dreams and delusion.

Interpretation points to where it enjoys [*jouit*], where it awakens. Awakening implies the use of the cut and/or the resonance of equivocation before meaning is secured by saying [*le dire*]. How does

⁷ Lacan, J., *D'un Autre à l'autre (1968-1969)*, *Le Séminaire*, livre XVI, ed. Jacques-Alain Miller, Seuil, coll. Champ Freudien, Paris, 2006, p. 197.

⁸ Lacan, J., "La Méprise du sujet supposé savoir," *Autres Écrits*, Seuil, Paris, 2001, p. 332. (Draft translation by A.R. Price available at https://www.academia.edu/42757718/The_misapprehending_of_the_subject_supposed_to_know?)

⁹ Miller, J.-A., "En deçà de l'inconscient", *op. cit.*, p. 106.

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an awakening support itself then? It is supported by assumed bits of the real that circulate in our speech.

Éric Laurent notes that the lightning bolt of interpretation brings to light, thanks to the body event, the central void of the being of language. It does not require an enunciation. The lightning tears the veil of meaning apart and leaves the subject faced with a body event close to the navel of his existence, about which he has nothing to elucidate but of which he must make use. A dream that reaches the navel has brought about an event.

The awakened one makes new use of this point. An enactment that is sustained by a *jouissance*, a certainty torn from anxiety,¹⁰ an urgency and a satisfaction that are not a subjective realization but a relation to the world marked by the empty set and the dissolution of transference. The awakened one consents to be validated only¹¹ by his or her bits of the real. "*I am as I enjoy*" (*je suis comme je jouis*). There is no identification here. The consequence of the awakening-act is an ethic of the uninterpretable that renders us unique: a way in which each one manages and makes a social bond with the bits of the real that are situated between his body and his speech.

Translated by Joanne Conway

Revised by An Bulkens and Isabel Aguirre

¹⁰ Lacan, J., *Anxiety: The Seminar of Jacques Lacan, Book X*, ed. Jacques-Alain Miller, trans. A.R. Price, Polity, Cambridge, 2014, p. 77.

¹¹ J.-A. Miller, "J. Lacan: remarques sur son concept de passage à l'acte," *Mental*, N° 17, April 2006, p. 23. "The act is always auto, that is to say it is precisely that which separates it from the Other/L'acte est toujours auto, c'est-à-dire qu'il est précisément ce qui le sépare de l'Autre".

The Dream, an Interpretation Event?

Esteban KLAINER - EOL

Body Phenomena

Not only do you need a body to dream, but that body is permanently affected by many things, even in a dream. The dream brings bodily affects into play. As M.-H. Brousse points out, the dream produces “effects of the body: diverse movements, sexual pleasure, happiness, discomfort, discontent, tears, anxiety, horror, laughter, enigma. The dream is always accompanied by bodily phenomenon.”¹

Now, can we think of these bodily phenomena as ‘body events’ in the sense that Lacan gives to that expression?

Body Event

We find this expression of Lacan in his writing, “Joyce the Symptom,” referring particularly to the symptom, “Let’s leave the symptom to be what it is: an event of the body ...”²

To reflect on this last reference to the symptom in Lacan, it helps me first to locate two points that we found in his lecture, “The Third.” In the first place, he calls “symptom that which comes from the real.”³ This simple formulation is quite a novelty of which perhaps we haven’t finished weighing all its consequences. To say that the symptom comes from the real is to leave it in its contingent aspect, of pure event, without being able to deduce its appearance from anything that predetermines it.

¹ Brousse, M.-H., “Artifice, the Other Side of Fiction. What’s New About the Dream 120 Years Later?” *Orientation Texts of the 2020 WAP Congress* (Available at <https://www.congresoamp2020.com>)

² Lacan, J., “Joyce the Symptom,” *The Lacanian Review* No. 5, NLS, Paris, 2018, p. 17.

³ Lacan, J., “The Third,” *The Lacanian Review* No. 7, NLS, Paris, 2019, p. 91.

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The second novelty that we find in that same writing is that the symptom, which comes from the real, “is not simply a matter of phallic *jouissance*.”⁴ This means, neither more nor less, that the symptom not only articulates the symbolic-real *jouissance*, outside the body, but also that other *jouissance*, which runs between the imaginary-real and which Lacan characterizes as a *jouissance in the body*.

So, in “Joyce the Symptom,” Lacan states that the symptom is an event linked to the body one *has*. That is to say, it is linked to an experience of *jouissance* from which it is felt that the body is what one has. It is interesting that he refers to it by means of a play on words, that he says is sometimes sung, “... *y’ain’t without it, y’got it from thin air, y’air it, an aria y’ain’t without.*”⁵ (...*l’on l’a, l’on l’a de l’air, l’on l’aire, de l’on l’a*). He seems to allude to that experience of *jouissance*. It is precisely in Joyce where Lacan can locate the function of the symptom as a body event, as the resource that allows him to tie his imaginary body together. It is the *sinthomatic* certainty of being “the artist,” the event that allowed him to re-tie his body image, the one that fell off like a peel.

In his presentation in *Seminar XXIII*,⁶ Jacques Aubert, guided by Lacan, locates in a passage from *Ulysses* what we can read as the moment when the event takes a symptomatic value for Joyce. Stephen's character hears the story of an allegation about Michelangelo's Moses, and suddenly the speaker addresses him, claiming that, if an artist was able to do that, he “deserves to live.” These words produce an emotion that is manifested in Stephen as a “blush.” It can be read there, the event of the body that for Joyce implied the certainty that gave him a body and allowed him to support it against the intrusive effects of *lalangue* that he suffered.

⁴ *Ibid.*, p. 99.

⁵ Lacan, J., “Joyce the Symptom,” *op. cit.* p. 17.

⁶ Lacan, J., *The Sinthome: The Seminar of Jacques Lacan, Book XXIII*, ed. Jacques-Alain Miller, trans. A.R. Price, Polity, Cambridge, 2016, p. 161.

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It is precisely Joyce, whom Lacan does not accidentally call *Joyce the Symptom*, who shows that the symptom as an event of the body knots other *jouissance*, different from the phallic one, which allows the body to be supported against the mortifying attacks of *lalangue*.

So, from this perspective, a dream would have the value of a body event if its bodily effect is produced by the knotting of that other *jouissance*.

The Dream as an Interpretation

If, following Lacan's thesis, the dream itself already interprets, could we perhaps think that the interpretation that a dream produces could "be placed on the same level as the symptom as an event of the body;"⁷ that is to say, that a dream produces the equivocation that would allow one to "gain some ground that separates the symptom from phallic *jouissance*"⁸ for the benefit of the Other *jouissance*?

Here I Advance with Approximations

A woman presents a constant symptom of body stiffness throughout her life. In the course of the analysis, she realizes how she has built a life with that rigidity. A life that she manages to sustain through a demanding exercise of her profession where she has achieved a very prominent place. The problem is that in this "successful" life, there is an absence of *jouissance* for her, except for what she gets from her routines.

Further in the analysis, she produces a dream that will imply a hinge both in her life and in the analysis. "I am in a virgin forest with lush vegetation and flowers, everything has very strong colors. There is a pond with crystal clear water. I get in and swim with a very pleasant sensation." The dream, which is not open to the work of deciphering, makes a sensation in the body that begins to show that there is another world in her, where she is inhabited by

⁷ Laurent, É., "La interpretación acontecimiento," *Virtualia* No. 37 (Available at www.revistavirtualia.com)

⁸ Lacan, J., "The Third," *op. cit.*, p. 99.

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another *jouissance* that strives to emerge as best as it can. That body effect guides her work in analysis from that moment on.

F. Vitale points out in one of his testimonies that, starting from a moment, already advanced in his analysis, some dreams “in themselves had an invigorating bodily effect, beyond the meanings that he could decipher.”⁹ And about the series of dreams that precipitated the end of his analysis, he conveys that they took on the “status of *Witz*,” for him since they touched the body unleashing laughter without opening the process of deciphering. *Witz* that Freud characterized as non-tendentious; that is, those that lack phallic value.

Now, can we think of the non-tendentious joke as a model of Lacan's last ideas on interpretation, where by means of equivocation it is possible to touch that which is radically outside the word and at the same time drain the aspect of phallic *jouissance* from the symptom?

This approach could be one of the ways to think about what É. Laurent proposes following Lacan, “make the dream into an instrument of awakening,”¹⁰ taking into account that there are “awakenings” and not every awakening is the one that the analyst's desire points to.

Translated by Lorena Hojman

Revised by Cyrus Saint-Amand Poliakoff and Isabel Aguirre

⁹ Testimony presented at the *Jornadas anuales de la EOL* 2019.

¹⁰ Laurent, É., “The Réveil (Awakening) from the Rêve (Dream) or th'Esp of a Rev,” *Orientation Texts of the 2020 WAP Congress*. (Available at <https://www.congresoamp2020.com>)

The Dream, Refusal of the Body or Body Event?

Elisa ALVARENGA - EBP

In his course entitled "Lacanian Biology and the Body Event,"¹ Jacques-Alain Miller goes from the sick body of truth - linked to a refusal of the body - to the event of the body as a speech event that leaves traces in the body, to the extent that "LOM" has a body. These traits disorganize, traumatize the body, producing pulsations in it, which can eventually be read, in an analysis, and remitted to the event that produced them.

From the sick body of truth Miller offers the example of the psychogenic disturbance of vision presented by Freud in a 1910² article, where he posits that hysterical blindness is produced by the eroticization of an organ intended to serve the self-preservation of the body. What Freud calls somatic complacency will be taken up by Lacan as the body's refusal: "The subject himself, the hysteric, is alienated from the master signifier as he whom this signifier divides... he who refuses to make himself its body."³

We know that the resolution of hysterical symptoms through meaning comes up against the limit of the satisfaction of the drive, the sexual real of the unconscious, which can be affixed to trauma in a specific way. Hysterics suffer from reminiscences, from pulsations affixed to an S_1 that traumatize and sacrifice the body.

Just as the symptom has its face of truth and its face of jouissance, the dream has its truth-bearing side, with an eventual refusal of the

¹ Miller, J.-A., "The Symptom and the Body Event," *Lacanian Ink*, No. 41, New York, Fall 2001, pp. 15-17.

² Cf. Freud, S., *The Psycho-Analytic View of Psychogenic Disturbance of Vision*, Vol. XI, The Standard Edition of the Complete Works of Sigmund Freud, Hogarth Press, London.

³ Lacan, J., *The Other Side of Psychoanalysis, The Seminar of Jacques Lacan, Book XVII*, ed. Jacques-Alain Miller, trans. Russell Grigg, W.W. Norton, New York/London, 2007, p. 94.

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body, and a side in which an event touches the *jouissance* of the body, especially present in the reports of pass and the "outrepasse." Perhaps we can say that the former is essentially connected to the transferential unconscious, while the second points to the real unconscious.

Here is an example of a dream that carries the truth and sets in motion the transferential unconscious, even from an initial refusal of the knowledge of the Other: "the analysand is in the analyst's waiting room, where there are usually several shelves of books suspended on the wall. What the dream adds is the sewage – "les égouts" - which drains between the books, pointing, through an equivoque, in French, to the disgust – "le dégoût" – of knowledge, underlined by the analyst, disgust that would have to be faced by the analysand such that he could enter the discourse of the unconscious.

This dream is counterbalanced by a dream as body event, reported by the same subject in the space of the "outrepasse": "I am in a comfortable house, content, but I have to go out into the dark, not knowing what I will find out there. I go out and scream, but I don't wake up." Awakened by someone who hears him scream, the subject is overcome with a certain perplexity. You know there's no one to answer. The dream is the separation of an S_1 that identifies and comforts him, but knows that it no longer makes sense to summon the Other. What you can no longer say is shown in the dream. This dream-nightmare, body event, also points to the loosening of the identification to an S_1 that marked the speaking being very early in his life and can always reiterate, but can be read in another way, circumscribing a hole.

At the end of the analysis and in the space of the "outrepasse," defined by Jacques-Alain Miller as the time after the pass experience that, by its existence, organizes the perspective of an analysis.⁴ Besides allowing the analysand to have symptomatic remains and wean them in meaning, the analysand also finds in the dream an

⁴ Miller, J.-A., *L'Être et l'Un, L'Orientation lacanienne (2010-2011)*, lesson of 4 May 2011, unpublished.

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outside-of-sense. So the dream becomes an instrument of awakening, says Éric Laurent, when it shows a point where it cannot be said. Something stops not writing. This is not a definitive inscription, as has already been pointed out in relation to the names of *jouissance* that are revealed at the end of an analysis. "The important thing is the event of the emergence of this space outside of meaning. It's *th'esp of a rev.*"⁵

If the "th'esp of a rev," or the space of a dream, like the "esp of a lapse," the space of a lapsus, no longer has any impact of meaning, we can say, with Lacan, that "only then is one certain of being in the unconscious."⁶ Not the transferential unconscious with its interpretations, but the real unconscious. And the dream here is the body event. The exit into the dark of the dream event reported above would therefore not be unrelated to what Lacan called diving into the hole of the prompter, the prompter being the unconscious of the subject.⁷ Leaving behind the S_2 that used to add to their S_1 , to perpetuate their dis/comfort in the arms of the Other of fantasy, the speaking being loosens the moorings of meaning and ventures into a new relationship with the hole.

Translated by Gary Marshall

Revised by Isabel Aguirre

⁵ Laurent, É., "The Réveil (Awakening) from the Rêve (Dream) or th'Esp of a Rev." *The Theme. Orientation Texts of the 2020 WAP Congress*. (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).

⁶ Lacan, J., "Preface to the English Edition of Seminar XI." *The Lacanian Review*, No. 6, New Lacanian School, Paris, Fall 2018, p. 23.

⁷ Lacan, J., "Entretien avec les étudiants, réponse à leurs questions," Yale University, Kanzer Seminar, (24 November 1975), *Scilicet* No. 6/7, Seuil, Paris, 1976, p. 35.

Dream and Event. A Body

Marcela ALMANZA - NEL

The trajectory of an analysis, from beginning to end, is marked by the experience of a body that dreams under transference, a question that accompanies each moment of the treatment under various aspects and which will have for the *parlêtre* the mark of those absolutely singular analytical effects that above all in the logical time of the conclusion will allow us to think about the possible articulation between dream and body event.

We know that the juncture between signifier and *jouissance* is always present in the discourse addressed to the analyst and, of course, the account of the dream as formation of the unconscious will not be an exception. It will be this question that calls on the analyst to make room for it in the experience, but without ignoring that the path of the transferential unconscious and of the "wanting to say" will initially unfold, albeit in a veiled way, that which will inevitably be played out along the entire analytical trajectory, which is that where *it speaks, it enjoys*.

Thus, in his *Course, Analytical Subtleties*, J.-A. Miller argues that in his very last teaching Lacan distinguishes between two orders that are not homogeneous: the unconscious and the *sinthome*, seeking their knotting, and that it is a question of knowing in what way these two orders are present in analytical practice. Two phases can be distinguished, "the phase of the exploration of the unconscious and its formations, the principle of which is that the symptom has a meaning, that everything that goes to make up the symptom – the

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slip of the tongue, the bungled action, and the rest – possesses a meaning that can be deciphered.”¹

But the temporality of the analysis itself makes evident that there is a difference between a psychoanalysis that begins, a psychoanalysis that lasts, and what it means to carry an analysis to its end.

In this way “The orientation towards the singular doesn’t mean that the unconscious cannot be deciphered. It means that this exploration necessarily comes up against an end-stop, that deciphering comes to a stop on the outside-meaning of *jouissance* and that, alongside the unconscious, where *id* speaks - and where it speaks to each of us, because the unconscious is always commonplace meaning - is the singular of the *sinthome*, where it does not speak to anyone.”²

From these coordinates, if we deduce that the analytic experience is no longer ordered from the field of the Other, which does not exist, because what exists is the One-all-alone under the indelible mark “of the inexhaustible reiteration of the same One”³ (and this is present from the beginning), “Would I say then that, at the end of the analytic experience, I am no longer the dupe of my unconscious and its artifices? Well, the symptom, once relieved of its meaning, continues no less to exist, but in a form that no longer carries any meaning?”⁴

If we take the dream from this angle, then the question arises as to how to conceive the emergence of the most real dimension, outside meaning, of the connection with *jouissance*, which is made present above all in the dreams near the end of analysis - and of those testified to by the AS - when the way of “wanting to say,” of meaning and of fantasmatic meanings have fallen and what is read from this

¹ Miller, J.-A., “The Unconscious and the Sinthome,” *L’Orientation lacanienne, Choses de finesse en psychanalyse*, lesson of 17 December 2008, trans. A. R. Price, *Hurly Burly* No. 5, New Lacanian School, Paris, March 2011, p. 48.

² *Ibid.*

³ Miller, J.-A. “Reading a Symptom,” trans. A. R. Price, *Hurly Burly* N° 6, New Lacanian School, Paris, September 2011 p. 152.

⁴ Miller, J.-A., “Speaking Through One’s Body,” trans. A. R. Price, *Hurly Burly* N° 11, New Lacanian School, Paris, May 2014, p. 135.

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moment on is the articulation between dream and body event, taken from the perspective that "... where id speaks, id enjoys, but the orientation towards the *sinthome* lays the accent on: id enjoys there where id does not speak, where id makes no sense."⁵

Thus, could the status of the dream at the end of the analysis be thought of as a way of treating the knot between the unconscious and the *sinthome*? Is it that these dreams, at their point of maximum reduction of meaning, anticipate, in a privileged way, an awakening of another order when that unforgettable mark traverses a body that dreams under this new logic?

We know that the chance encounter between the body and the signifier leaves an unforgettable trace. "This is what we call the 'body event.' This event is the advent of *jouissance*, a *jouissance* that never returns to zero. To accustom oneself to this *jouissance*, it takes the time of an analysis. Above all it takes time to accustom oneself to it without the crutch, without the artifices, of the symbolic unconscious and its interpretations. Here, we say that this is the 'real unconscious,' the one that doesn't get deciphered, but which, on the contrary, motivates the symbolic enciphering of the unconscious. The body doesn't speak, it enjoys in silence [...] but it is through this body that one speaks, on the basis of this *jouissance* that is fixed down once and for all."⁶

I cite from the testimony of Domenico Cosenza: "In a dream that preceded the end of the analysis by a few months I reckon how much of my falling and hurting myself is not relatable to the question that I formulate today in these terms, 'Father, don't you see that I am falling and breaking my bones for you?' It is a dream that I have dwelled on several times in my past testimonies, one that for me opens onto a beyond of the fantasy. It is a dream that today I would call, taking up a title from a film by Luchino Visconti, *La terra trema* (The Earth Trembles). It is a dream that I had the night after the last earthquake in Marche and Umbria, in the summer of 2016, before the

⁵ Miller, J.-A., "The Unconscious and the *Sinthome*," *op. cit.*, p. 49.

⁶ Miller, J.-A., "Speaking Through One's Body," *op. cit.*, p. 136.

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end of my analysis. The dream is laconic: the earth shakes, I fall. The fall is here the effect of a real without meaning, which does not allow me to stay on my feet, it is the effect of an instability of the earth that moves under my feet and makes me lose my balance. My falling is an effect of an instability of the ground on which I support myself, not of my distraction. It marks a turn in the analysis, which is produced in the logical time of the conclusion, a few months before the end.”⁷

This dream presents, in a privileged way and under the signifier “laconic,” the status of another body at the end of an analysis, on the basis of the emptying of meaning and what no longer calls for interpretation or deciphering, eloquently showing a reduction without further ado, an awakening that is an effect, the result of the analytic operation when the analyzing subject has been able to experience the clinic of the desert of analysis in the logical time of the conclusion.

Translated by Roger Litten

Revised by Raphael Montague and Isabel Aguirre

⁷ Cosenza, D., “De la caída al temblor de la tierra y retorno,” *Freudiana* 87, Revista de Psicoanálisis de la ELP-Catalunya, Barcelona, Sept-Dec. 2019, p. 133. Unpublished in English.

A Good Use of the Dream as Body Event

Carlo DE PANFILIS - SLP

Trauma is the impact of language on the speaking body.

The dream: echoes, waves that flow on the furrows traced by the rain of the S_1 on the speaking being, bringing out the contours, the traces of *jouissance*, the effect of the clash between the signifier and the body.

Dream as a body event: echoes of non-signified *jouissance* or at the onset of its significantization. There are dreams of body events that produce new decipherments of the real at stake for the subject, decipherments of a writing of the letter.

"In an analysis, everything we read converges on the illegible that we delimit, tighten, isolate. To get it you have to work hard, you have to have pushed the reading to the last syllables. And then we arrive at the point (...) in which there is nothing more to be done about the sinthome in act. It is the invitation that Lacan called or disguised with the name of *pass*."¹

Can the dream, body event of the speaking being, be the realization of a moment of the *pass*?

Ram Avraham Mandil's dream of the end of analysis is particularly instructive. In order to be able to define the articulation more precisely, I took the salient points of his *pass*.²

Mandil isolates the repetition of the One of *jouissance*, what the S_1 produces is experienced as emptiness. The response of the unconscious, the semblants of the fantasy, the symptom, the S_2 , can

¹ Miller, J.-A., *Pezzi staccati*, Roma, Astrolabio, 2006, p. 41 (lesson of 1 December 2004). Miller J.A., *Pièces détachées*, La Cause freudienne, 2005/3, N. 61, p. 136.

² The dreams and quotes come from accounts of two testimonies by Ram Avraham Mandil: *Ensemble Vide*, testimony to the 43rd day of the ECF, and the testimony presented in the XX Encuentro Brasileiro del Campo Freudiano (November 2014). Originally published in *Opção Lacaniana*, 70 and in *La bolsa, (el vacío) y la vida*, Tres Haches, Buenos Aires, 2017.

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be summed up in a sentence of the pass: "There is emptiness in your body and it must be filled." This sentence, says Mandil, "captures the effect of the encounter of *lalangue* on my body, and marks my condition as speaking being." The forms of subjective experience are condensed in the condition of the clandestine. The analyst, intervening in a propitious moment of the analysis, indicated the backpack that Mandil always carries with him, saying: "Here, the backpack of the clandestine is always heavy." This interpretation had an impact on the erected defense, startling it. "Life in the bag" is the mark of his existence, starting from a singular way of *jouissance*. Mandil informs his analyst of his intention to apply for the pass and brings a dream.

First part of the dream: "I am in front of my wife who informs me that she will leave me for another; I immediately feel a contraction of the mandible, but I am not anguished; this contraction, however, does not prevent me from speaking." In front of the analyst, Mandil realizes that "mandible" articulates his last name and the bubble he had built in his neurotic strategy to defend himself from the real.

The incidence of the signifier on the body establishes for the speaking being the question of one's own body consistency (evoked in the pass of Mandil through the traumatic memory of an operation for cryptorchidism). The passage, the pass of the dream, marks out as a response to the reiteration of S_1 no longer the void, but the consistency of the body. The answer is no longer at the level of the neurotic defense: the dream operates the passage from the body event to the *Witz*, it is not reduced to the percussion of the signifier on the body, to the body event as a symptom (contraction of the mandible), but is expressed in the *Witz* in the dream, *via rebus*.

The second part of the dream refers to the response of the Pass Cartel before his nomination. Mandil reports: "The female voice - a certain embodiment of the super-ego - asks me if I am ready to respond to the requests that will come when I will be nominated. New percussion of the trauma. New encounter with the impossible, but this time, not covered by the figure of impotence. The male voice

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instructs me on how to do the transmission of the passage. I have to do it in the same way as a part of the Torah is transmitted. The name of that part, however, disappears from the dream, and three letters arise in its place: A, V, D. Immediately I get the Hebrew word *avdalah*, which I hardly know exists, but I don't know what it means. (...) On the one hand, it is possible to recognize in this word the name given to the letters that emerged from the real of the dream. And on the other hand, it is possible to find in this word the mark of *lalangue*, with its S_1 swarm character, which also authorizes one to proceed with the sound reading of a "*há vida lá*" / "*hay vida alla*" (there is life there) where before there was only the mortification of a void."

This part of the dream is not an interpretation, it is an invention that, literalizing the event, now places the subject in another position with respect to the language and defines its separation from the master signifiers who have marked its existence. From the traces, letters out-of-meaning (AVD), mark of *lalangue* on the body, a new reading is possible only after a separation (*Avdalah*),³ a passage, a Pass has been realized. With a new reading of the echoes of *lalangue*, the separation from the reiteration of the One of *jouissance* has been achieved.

The use of the body event by the dreamer: this is the key step. In the dream event of the body a passage has been realized, the moment of a Pass.

Translated by Dominique Rudaz

Revised by Anna De Filippi and Isabel Aguirre

³ Havdalah (Hebrew: הַבְּדִלָּה) is the Jewish prayer that is recited at the end of Shabbat or some Jewish holidays. The term expresses the *separation* between the sacred and the ordinary period.

The Real of Sex Limits Interpretation

María Hortensia CÁRDENAS - A.M.E.

The question of the limit of interpretation has always been present in my practice. With dreams in particular we can apparently reach a dead end, either because not all dreams are to be interpreted, or because one more analysis is needed to prepare for interpretation, or because there are resistances. It could also be because an outside of meaning is encountered, in which the *jouissance* involved in the dream can be verified, which is interesting because of the effects of the real that it produces, beyond the plays on words. A dream can be deciphered because a dream is a cipher, a cipher of the unconscious, not to give meaning but to produce enjoyment: that's the dream gain, *Lustgewinn*, or surplus *jouissance*.¹ Therefore, there is a limit both on the deciphering, of what escapes meaning, as well as in the ciphering itself, because the sexual relationship can't be ciphered, as the *jouissance* consists in the ciphering itself.

We have to believe in the unconscious to be able to believe that a dream can be deciphered. But what happens when – as Lacan says in Seminar III – the unconscious presents itself like an open sky, where repression is not evident. What use can we make of dreams in the analytical treatment when a subject is deprived of the resource of a constitutive discourse?

A subject dreamed that he was *cuddling with his mother and he asked her for help. Suddenly he feels like an energy, like a lighting going up to his crotch*. He says it is nothing sexual; it is just that, an energy that he has experienced before. An S_1 delocalized from the body that cannot name anything, only his sister's name comes to him when he has had those experiences. Sometimes thinking of his brother, the phrase "my love" comes up.

¹ Lacan, J., *Les non-dupes errent The Seminar of Jacques Lacan, Book XXI, Lesson of 20 November 1972*. Unpublished.

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The dream led him to think about the Oedipus complex; he asked his mother, who is a psychologist, to explain what it's about; he needs a theory about what happens to him. As she didn't want to explain it to him, he read about Oedipus in the Roudinesco Dictionary that his mother has. He dreamed *I'm in your consulting room, bigger and darker, with many bookshelves, I want to ask you something, I don't remember what, I show you the book of Roudinesco pointing at it. You say: that 's it.*

A delocalized *jouissance* in an enigmatized body. The dreams show me the kind of interpretation that is enough: the "That 's it." He himself takes charge of the interpretation and reaches a conclusion, something that introduces a cut with which he can get organized and it allows him a certain arrangement of *jouissance*. The dream inscribes the wild interpretation and there is no way of going to a reasoned interpretation that would give a new meaning.² The knowledge is put into the writing of the dream, period. There is no mystery to solve; any interpretative forcing might produce more perplexity and anguish.

He uses the dream resource again to try to explain what makes a hole for him. Since he was a child, he knew he was different, but being homosexual is a construction that he makes and it is difficult for him to define himself because he is disturbed by the physical encounter with the partner. He wonders if for him, homosexuality is a whim or a fixation.

Dream: *You were in the consulting room, there where these two bookshelves are, there were two identical doors, bathroom doors, man and woman. One (the men's door) has a red cardboard glued onto it. You associated that they were different, and I wake up.*

There is a difference between the sexes! - I said.

Yes, I guess but I don't get that, for me there are just two identical doors.

² Lacan, J., *D'un Autre à l'autre. The Seminar of Jacques Lacan, Book XVI*, unpublished in English.

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The dreamer teaches me that although in the dream I am the one who associates that there are differences between man and woman, there is no way for this to be inscribed. He doesn't know how to locate himself in a distribution that he cannot assimilate. There are two dreams under transference where the knowledge is placed in books. The very account of the dream brings out the limit but also serves to organize things for him.

He doesn't recognize himself in the sexual distribution and he wakes up. What wakes up? "Awakening is one of the names of the real as impossible."³ The real of sex puts limit on interpretation. Wherever you look, sexual sense seeks to give meaning to the sexual relationship that has no sense. I wonder if we can talk about waking up in psychosis if foreclosure did not permit circumscription of the real.

Translated by Luciana Mendez Ferrer

Revised by Raphael Montague and Isabel Aguirre

³ Miller, J.-A., "Awakening." *Dream. Its Interpretation and Use in Lacanian Treatment*, Scilicet, NLS, Paris, 2020, p. 15.