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# The Lacanian Review

# NIGHTMARE

Issue **08** / FALL

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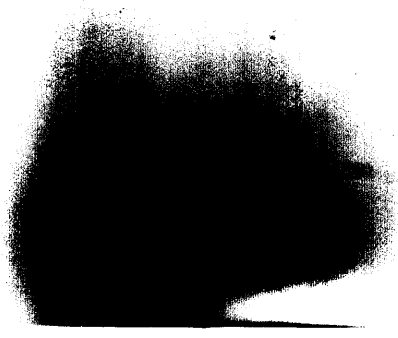
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Be Written

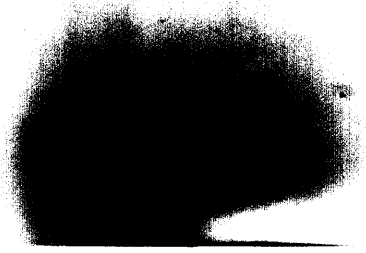


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can would build a topology of  
y operate according to the logic  
in the reality of space and time  
approaches a black hole. Down  
they seem, nor when they seem.  
encounter the vicissitudes of the  
language, imaginary figments,  
script was sent back to us from  
le translated and faxed so many  
m is written in another time,  
ter something of the real Other.  
dream. As if that is any conso-  
to the unconscious, the transfer-  
mare of the dream? Do we ever

you wake, do you ask yourself  
s that he is you? According to  
nobody. The trouble is when  
he most bizarre waking-dream  
y gets caught in its own net of  
uth. The problematic of awak-  
core of the real in the psycho-  
s referred to awakening as one  
ere is the contingent, missed  
mare: just before the monster  
of death as the impossible, the  
aster. Lacan's enigma was that

eyes wide open, yet we are still  
our speaking bodies. A night-  
ne impossible to see. However,  
the lost object of language that  
dream, the voice of my analyst,  
o hear, but not impossible to

# ARISTOTLE'S DREAM



## ARISTOTLE'S DREAM

### LACAN AT UNESCO

*Lacan was invited to the International Symposium held under the aegis of UNESCO on the occasion of the 2,300<sup>th</sup> anniversary of the death of Aristotle. He delivered his speech at the solemn opening session on 1 June 1978.*

*The reference to the dream of Alexander the Great, which is tailored by Aristotle, refers to his mention by Freud in chapter 23 of his Introductory Lectures on Psychoanalysis. The interpretation of the equivocal "Satyrus. Ego est a tot" (Satyrus. Ego est a tot) was originally reported by Plutarch in The Lives of Illustrious Men. The theory of the syllogism still served the purposes of psychoanalysis for the notion of the hysterical position psychosis in the known and known. Project for a Scientific Psychology of 1895. And the writings of Aristotle on the dream, on activity of the mind during sleep are quoted in various places by him.*

*Lacan was invited to the symposium on the occasion of the 2,300<sup>th</sup> anniversary of the death of Aristotle.*

*Laura Sakolowski*

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## ARISTOTLE'S DREAM

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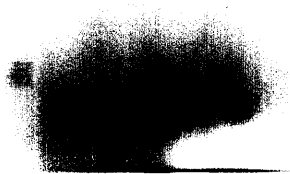
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Lacan thus evokes the Freudo-Aristotelians who make the Stagirite a forerunner of psychoanalysis.

Laura Sokolowsky



## E D'ARISTOTE

Jacques Lacan

et et la représentation. On sait  
talement. Il suffit de mots qui,  
« appellent », la représentation.  
la représentation ? Nous ne le  
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« Tous les hommes sont mortels »,  
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rien d'affreux comme de rêver  
ou l'idée de la pulsion de mort.  
on de mort en tête, supposent  
er, c'est-à-dire le font quelque

c'est-à-dire *aristotélise*. Ainsi  
at pas dire qu'il vive – il survit  
y a un élève d'Aristote. Mais il  
n dans le bafouillage.  
met de la complaisance. Comme  
ent à heure fixée chez le psycha-  
pourquoi, puisque c'est comme  
qu'on appelle un psychanalyste.  
que le psychanalyste a à inter-  
nt ? Mais celui-ci ne le veut en  
particularité de son symptôme.

teur M. A. (s/dir.), *Aristote aujourd'hui*,  
la version préalablement publiée dans

## ARISTOTLE'S DREAM

Jacques Lacan

A distinction is made between object and representation. We know this, representing it to ourselves mentally. All it takes are words that, as they say, *evoke* the representation, that *call it up*.

How does Aristotle conceive of representation? What we know comes only from what was picked out by a certain number of pupils of his time. The pupils rehearse what the master says, but on the condition that the master should know what he's saying. Who is to be the judge of this, if not the pupils? So, they are the ones who know. Unfortunately—and this is where I must bear witness as a psychoanalyst—they are dreaming as well.

Aristotle dreamed, as does everyone. Was it he who believed himself duty-bound to interpret Alexander's dream, laying siege to Tyre? *Σάτυρος, Σά Τύρος. Tyre is thine*. A classic example of play-interpretation.

Aristotle was practiced in syllogism. Is syllogism derived from dreams? It has to be said that syllogism is always shaky. In principle it is threefold, but in reality it comes down to the application of the universal to the particular. *All men are mortal*, so one among them is mortal as well. This is where Freud rolls up and says that man so desires.

What proves this is the dream. There is nothing so awful as to dream of being doomed to live in repetition. Hence the idea of the death drive. The Freudo-Aristotelians, pushing the death drive to the fore, suppose Aristotle to be articulating the universal and the particular, that is, they make him out to be something like a psychoanalyst.

The psychoanalysand occasionally syllogizes, that is, Aristotelizes. So it is that Aristotle perpetuates his mastery, which doesn't mean that he lives on. He survives in his dreams. There is a pupil of Aristotle in every psychoanalysand, but it has to be said that in this instance the universal is realized in babbling.

That man babbles is quite certain. He treats his babbling with deference, as can be seen in the psychoanalysand returning to his psychoanalyst at the set time. He believes in the universal. We don't know why, because it's as a particular individual that he puts himself in the care of what is known as a psychoanalyst.

Lecture delivered at UNESCO, Paris, 1 June 1978, at a conference on the occasion of the 23<sup>rd</sup> centenary of Aristotle's Death. The French text was first published by UNESCO (Paris: Le Sycomore, 1978): 23–24; then reprinted in Sinaceur, M. A. (ed.) *Aristote aujourd'hui* (Toulouse: Erès, 1988); and most recently in *La Cause du désir*, no. 97 (2017): 7–9.



Jacques Lacan, *Aristotle's Dream*

on de cette vérité, qui constitue  
qu'oi Freud contredit Aristote,  
n de bon – si tant est que ce qui

*ti en einai*, qu'on traduit par «  
rnée – *to horismon* – reflète une  
u réel qui en est affecté. Ce que  
te et comme réel.

n'y a pas de rapport sexuel, à  
s d'universel féminin, qu'il n'y  
il y a toujours, entre le psycha-  
plus. Il y a ce que j'énoncerai  
e présentation de l'objet. Cette  
à l'objet *a*. Il est d'une extrême

u'il y a représentation, et cela  
n'en conclut pas qu'il soit pour  
omme ce qu'on appelle tout le  
l pense, il le rêve, comme tous  
– que c'est le monde qui pense.

phie délire toujours. Freud bien  
arle de nombres et de surfaces.  
il n'y en a pas trace.

rêvé récemment que le réveil  
nd on ne veut en aucun cas se

te. Cela fait partie de son maté-  
s entre le psychanalyste et le  
sant fournit Aristote. Mais le  
dont il se sert à l'occasion pour

lucine dans mon rêve le réveil  
gne, puisque, contrairement à  
réveille. Au moins me suis-je,

It is inasmuch as the psychoanalysand dreams that the psychoanalyst has to intervene. Would this be a matter of waking the psychoanalysand? But on no account does he want this. He dreams, that is to say, he clings onto the particularity of his symptom.

*Περὶ Ψυχῆς* doesn't contain the faintest trace of this truth, which constitutes a resistance to psychoanalysis. This is why Freud contradicts Aristotle, who, in this matter of the soul, says nothing worthwhile—if indeed what is left in writing is true to the fact of saying.

The discrimination of *τὸ τί ἐστὶ* and of *τὸ τί ἦν εἶναι*, which is translated as *essence* and as *substance* qua bounded—*ὁ ὀρισμός*—reflects a distinction in the real, that of the verbal and the real that is affected by it, which I have myself distinguished as symbolic and as real.

If it is true, as I have stated, that there is no such thing as sexual relation, namely that in the human species there is no universal feminine, no *all women*, then the result is that there is always some-one-to-boot between the psychoanalyst and the psychoanalysand. There is what I shall pronounce to be, not a *representation*, but a *presentation* of the object. This presentation is what in such instances I call the object *a*. Its complexity is extreme.

Aristotle overlooks this because he believes there is representation, and this leads to Freud writing as much. Aristotle thinks—he doesn't for all that conclude that he *is*—he thinks the world, in which respect he dreams, as does what is known as *tout le monde*, that is to say, all of us, the world at large. He dreams up the world he thinks, as do all those who speak. The result, as I said, is that it's the world that thinks. The first sphere is what he calls *νοῦς*.

There is no way of knowing to what extent the philosopher is still deluding himself. Freud, of course, deludes himself as well. He deludes himself, but he notes that he speaks of numbers and surfaces. Aristotle might have had some inkling of topology, but there's no trace of this.

I spoke of waking. It so happens that I recently dreamed that my alarm clock was ringing. Freud says that we dream of waking when on no account do we want to wake up.

Psychoanalysands occasionally cite Aristotle. He's part of their material. So there are always four people between the psychoanalyst and the psychoanalysand. Psychoanalysands occasionally adduce Aristotle, but the psychoanalyst has his unconscious behind him to which he turns on occasion to make an interpretation.

This is as much as I can say. I consider the fact that in my dream I hallucinated the alarm ringing to be a good sign because, contrary to what Freud says, it so happens that, for my part, I wake up. At least, in this case, I woke up.

*Translated by A.R. Price*



# LE RÊVE D'ARISTOTE

Jacques Lacan

On met une différence entre l'objet et la représentation. On sait cela, pour se le représenter mentalement. Il suffit de mots qui, comme on dit, « évoquent », soit « appellent », la représentation.

Comment Aristote conçoit-il la représentation ? Nous ne le savons que par ce qui a retenu un certain nombre d'élèves de son temps. Les élèves répètent ce que dit le maître. Mais c'est à condition que le maître sache ce qu'il dit. Qui en juge sinon les élèves ? Donc ce sont eux qui savent. Malheureusement – c'est là que je dois témoigner en tant que psychanalyste – ils rêvent aussi.

Aristote rêvait, comme tout le monde. Est-ce lui qui s'est cru en devoir d'interpréter le rêve d'Alexandre assiégeant Tyr ? Satyros – Tyr est à toi. Interprétation-jeu qui est typique.

Le syllogisme – Aristote s'y est exercé –, le syllogisme procède-t-il du rêve ? Il faut bien dire que le syllogisme est toujours boiteux – en principe triple, mais en réalité application au particulier de l'universel. « Tous les hommes sont mortels », donc un d'entre eux l'est aussi. Freud là-dessus arrive, et dit que l'homme le désire.

Ce qui le prouve, c'est le rêve. Il n'y a rien d'affreux comme de rêver qu'on est condamné à vivre à répétition. D'où l'idée de la pulsion de mort. Les freudo-aristotéliens, mettant la pulsion de mort en tête, supposent Aristote articulant l'universel et le particulier, c'est-à-dire le font quelque chose comme psychanalyste.

Le psychanalysant syllogise à l'occasion, c'est-à-dire *aristotélise*. Ainsi Aristote perpétue sa maîtrise. Ce qui ne veut pas dire qu'il vive – il survit dans ses rêves. Dans tout psychanalysant, il y a un élève d'Aristote. Mais il faut dire que l'universel se réalise à l'occasion dans le bafouillage.

Que l'homme bafouille, c'est certain. Il y met de la complaisance. Comme il se voit dans le fait que le psychanalysant revient à heure fixée chez le psychanalyste. Il croit à l'universel, on ne sait pas pourquoi, puisque c'est comme individu particulier qu'il se livre aux soins de ce qu'on appelle un psychanalyste.

C'est en tant que le psychanalysant rêve que le psychanalyste a à intervenir. S'agirait-il de réveiller le psychanalysant ? Mais celui-ci ne le veut en aucun cas – il rêve, c'est-à-dire tient à la particularité de son symptôme.

« Le rêve d'Aristote » a été précédemment publié dans Sinaceur M. A. (s/dir.), *Aristote aujourd'hui*, Toulouse, Érès, 1988. Cette version est une reproduction de la version préalablement publiée dans *La Cause du désir*, no. 97 (2017): 7–9.

A distinction is made between this, representation, and that, as they say.

How does Aristotle come only from what is in time. The pupils rehearse the master should know, not the pupils? So, then, where I must bear witness.

Aristotle dreamed, duty-bound to interpret *Σά Τύρος*. *Tyre is to you*.

Aristotle was practicing. It has to be said that, but in reality it comes, *All men are mortal*. Freud rolls up and says.

What proves this, being doomed to live, Freudo-Aristotelians, to be articulating the out to be something.

The psychoanalysis that Aristotle perpetuates survives in his dreams, but it has to be said that.

That man babbles is can be seen in the time. He believes in the individual that he puts in

Lecture delivered at UNSW of Aristotle's Death. The 23–24; then reprinted in recently in *La Cause du*

Jacques Lacan, *Le rêve d'Aristote*

Le *Peri psuchès* n'a pas le moindre soupçon de cette vérité, qui constitue la résistance à la psychanalyse. C'est pourquoi Freud contredit Aristote, lequel, dans cette affaire de l'âme, ne dit rien de bon – si tant est que ce qui reste écrit soit un dire fidèle.

La discrimination du *to ti esti* et du *to ti en einai*, qu'on traduit par « essence » et par « substance » en tant que bornée – *to horismon* – reflète une distinction dans le réel, celle du verbal et du réel qui en est affecté. Ce que j'ai moi-même distingué comme symbolique et comme réel.

S'il est vrai, comme je l'ai énoncé, qu'il n'y a pas de rapport sexuel, à savoir que dans l'espèce humaine il n'y a pas d'universel féminin, qu'il n'y a pas de « toutes les femmes », il en résulte qu'il y a toujours, entre le psychanalyste et le psychanalysant, quelqu'un en plus. Il y a ce que j'énoncerai non pas comme représentation, mais comme présentation de l'objet. Cette présentation est ce que j'appelle à l'occasion l'objet *a*. Il est d'une extrême complexité.

Aristote néglige cela, parce qu'il croit qu'il y a représentation, et cela entraîne que Freud l'écrit. Aristote pense – il n'en conclut pas qu'il soit pour autant –, il pense le monde, en quoi il rêve comme ce qu'on appelle tout le monde, c'est-à-dire les gens. Le monde qu'il pense, il le rêve, comme tous ceux qui parlent. Le résultat c'est – je l'ai dit – que c'est le monde qui pense. La première sphère est ce qu'il nomme le *noûs*.

On ne peut savoir à quel point le philosophe délire toujours. Freud bien sûr, délire aussi. Il délire, mais il note qu'il parle de nombres et de surfaces. Aristote eut pu supposer la topologie, mais il n'y en a pas trace.

J'ai parlé du réveil. Il se trouve que j'ai rêvé récemment que le réveil sonnait. Freud dit qu'on rêve du réveil quand on ne veut en aucun cas se réveiller.

À l'occasion, le psychanalysant cite Aristote. Cela fait partie de son matériel. Il y a donc toujours quatre personnes entre le psychanalyste et le psychanalysant. À l'occasion, le psychanalysant fournit Aristote. Mais le psychanalyste a derrière lui son inconscient dont il se sert à l'occasion pour donner une interprétation.

C'est tout ce que je peux dire. Que j'hallucine dans mon rêve le réveil sonnait, je considère cela comme un bon signe, puisque, contrairement à ce que dit Freud, il se trouve, moi, que je me réveille. Au moins me suis-je, dans ce cas, réveillé.

It is inasmuch as the subject has to intervene. We have seen. But on no account do we get onto the particularities of the

*Περὶ Ψυχῆς* does not constitute a resistance to the subject who, in this matter, is left in writing is the

The discrimination translated as *essence* and *substance* distinction in the real, that which I have myself

If it is true, as I have said, namely that in the case of *women*, then the result of the psychoanalyst's work is to be, not a *representation*, is what in such instances

Aristotle overlooks, this leads to Freud's conclusion that he is what is known as a *dreamer* up the wall. What is said, is that it's the

There is no way of deluding himself, but he might have had some

I spoke of waking up when the clock was ringing. What do we want to wake up

Psychoanalysis is always four people: the analyst, the analysand, the subject, and the object behind him to which

This is as much as to say that the alarm ringed and it so happens that