

DREAMS IN TRANSLATION

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My analytic path was surrounded by different languages. Moving from Brazil to France and then to the US, I was encouraged to speak different languages. In a text about analysis in foreign language, Serge Cottet alludes that the foreign analysand is exiled from its roots with the nostalgia of the lost object. Deprived of the surplus *jouissance* of the mother tongue as the treasure of signifiers, the subject experiences a linguistic castration speaking without roundabout phrases¹.

In my experience as an analyst, I met analysands that looked for analysis in distinct languages from their mother tongues. The change of languages allowed some analysands to experience equivocations between the mother tongue and the language of choice. An analysand, who had a symptom related to food restriction, presented an equivocation between the word *faim* (hunger in French) and *fun* (English).

In his analytical experience as a foreigner, Sergio Laia mentions a dream in which he experiences an equivocation in French between the words *muette* (muted) and *mouette* (seagull). According to Laia's analyst, this equivocation would be impossible to a French native speaker. Laia emphasizes that in the dream, this equivocation alluded to an outside of meaning but without an awakening effect due to its incomprehensible aspect. It is the analyst's interpretation, "*tais-toi, surmoi maternelle!*" (shut up maternal superego!)² that had a "real effect of meaning" by phonetically dismantling the dream plot.

*At the end of the analysis, the fantasy of the mother tongue is given up... where linguistics can only surmise the existence of language, we encounter it in analysis: love of the mother tongue is not love for the unconscious.*³

In *Lituraterre*, Lacan distinguishes his theory from Derrida, Barthes and even Freud who believed

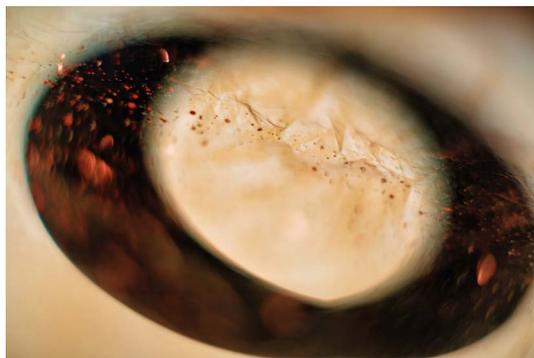
that the letter could be related to a primary imprint that would open the path for a psychic writing. For Lacan, the letter is related to the hole and the object (a), related to the Real and its *jouissance*.⁴

Cottet points out that the loss, when experiencing the passage from a language to another, makes the analysand find less pleasure in the signifiers than in the signifieds. The limits of the language allow the dismantling, the nominations are without insinuations, the designations spoken plainly. It's the *Bedeutung* at stake, the phallus.⁵

Eric Laurent alludes that Lacan emphasized the *jouissance* of the meaning, of the signified instead of the signifier, causing a meaning-effect that touches

the real. He distinguishes the registers of alienation and separation. The former presents the production of meaning-effects through primary identifications (S1s). The latter indicates that *jouissance* is inscribed in the place of lost objects through meaning-effects (a→S2). This new relation places the subject in a metaphorized place not created by an exclusion between

metonymy and metaphor, but rather a subject/subject relation, a relation to another subject and to the Other within himself. This perspective relies not in the partition of S1, S2 but a, S2, emphasizing the effect of *jouissance* of the writing and its inscription in the body.⁶



1. Cottet, S. (2007). Éloge de l'analyse en langue étrangère.

L'information psychiatrique, 83, 759-764.

2. Laia, S. (2020). The dream and its interpretation as "real of effect of meaning". *Papers 6, Dream, Body Event? 6 + One*, Action Committee of the School One, Available at: https://congresoamp2020.com/en/el-tema/papers/papers_006-en.pdf

3. Naveau, P. (2011). The desire of the analyst. *Hurly Burly*, 6.

4. Laurent, É. (2002). The purloined letter and the Tao of the psychoanalyst. *Psychoanalytical Notebooks*, 9.

5. Cottet, S. (2007). Éloge de l'analyse en langue étrangère.

L'information psychiatrique, 83, 759-764.

6. Laurent, É (2002). The purloined letter and the Tao of the psychoanalyst. *Psychoanalytical Notebooks*, 9.