

LE RÊVE D'ARISTOTLE

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| 1978 | May | 09 | 12 th Lesson and last lesson of Seminar 25 Le moment du conclure |
| 1978 | June | 01 | CONFÉRENCE À L'UNESCO À PARIS, COLLOQUE POUR LE 23e CENTENAIRE D'ARISTOTE |
| 1978 | November | 21 | 1 st Lesson of Seminar 26 La topologie et le temps |

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| <p>LACAN À L'UNESCO Lacan fut invité au Colloque international qui se tint sous l'égide de l'UNESCO à l'occasion du 2 300e anniversaire de la mort d'Aristote. Il prononça son discours lors de la séance solennelle d'ouverture le 1er juin 1978 1. La référence au rêve d'Alexandre le Grand, dont Aristote était le précepteur, renvoie à sa mention par Freud dans le chapitre XV des Leçons d'introduction à la psychanalyse. L'interprétation par l'équivoque « Satyre – Tyr est à toi » ayant été initialement rapportée par Plutarque dans Les Vies des hommes illustres. La théorie du syllogisme servit encore à l'inventeur de la psychanalyse pour la notion de proton pseudos hystérique dans l'Entwurf einer Psychologie (Esquisse d'une psychologie scientifique) de 1895. Et les écrits d'Aristote sur le rêve comme activité de l'esprit au cours du sommeil sont cités à divers endroits par Freud. Lacan évoque ainsi les freudo-aristotéliens qui font du Stagirite un précurseur de la psychanalyse. Laura Sokolowsky</p> | <p>LACAN at UNESCO. Lacan was invited to the International Symposium held under the aegis of UNESCO [in Paris] on the occasion of the 2,300th 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, of whom Aristotle was the tutor, refers to his mention by Freud in <i>Introductory Lectures to Psycho-Analysis</i>, Chapter XV (page 236 Strachey translation).^{rgk} The equivocal interpretation "Satyr[σάτυρος] - Tyre is yours[σὰ Τύρος] " was originally reported by Plutarch in <i>The Lives of Illustrious Men</i>. The theory of the syllogism still served to the inventor of psychoanalysis for the notion of hysterical proton pseudos in the <i>Entwurf einer Psychologie (1895)</i>. (Project for a Scientific Psychology) of 1895. And Aristotle's writings on dreams as the activity of the mind during sleep are quoted in various places by Freud. Lacan thus evokes the Freudo-Aristotelians who make the Stagirite a forerunner of the precursor of psychoanalysis. Laura Sokolowsky rgk: As matter of fact, Freud mentions Alexander in Chapter 15 of his <i>Introductory Lectures on Psycho-Analysis</i> (Standard Edition) on the following pages: 18, 19, 86*, and 236. rgk: Freud also mentions this dream of Alexander in Chapter 2 in a footnote of his <i>The Interpretation of Dreams</i>; (Standard Edition) on page 99.</p> | <p>LACAN at UNESCO. Lacan was invited to the International Symposium under the aegis of UNESCO on the occasion of the 2300th anniversary of the death of Aristotle. He delivered his speech at the solemn opening session on June 1, 1978. The reference to the dream of Alexander the Great, who was tutored by Aristotle refers to his mention by Freud in chapter XV of <i>the Introductory Lectures to Psycho-Analysis</i>. The interpretation by the equivocal "Satyr—Tyr est à tois"—Tyr is yours" was originally reported by Plutarch in <i>The Lives of Illustrious Men</i>. The theory of the syllogism still served the inventor of psychoanalysis for the notion of the hysterical proton pseudo in the <i>Entwurf einer Psychologie (Project for a Scientific Psychology)</i> of 1895. And the writings of Aristotle on the dream as an activity of the mind during sleep are quoted in various places by Freud. Lacan thus evokes the Freudo-Aristotelians who make the Stagirite a forerunner of psychoanalysis. Laura Sokolowsky</p> |
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| LE RÊVE D'ARISTOTE | ARISTOTLE'S DREAM | Aristotle's Dream |
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| Cairn Info. | <i>Angelaki: Journal of the theoretical humanities;</i> Vol. 11:issue 3; 2006,pp. 83-84 | TLR 8; Dec. 2019; pages 14-17. |
| Jacques Lacan | Translated by Lorenzo Chiesa | Translated by Adrian Price |
| 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. | One differentiates between the object and the representation. We know this is in order to represent it mentally. It suffices to have words which, as we say, "evoke," or "summon," representation. | 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, <i>evoke</i> the representation, that <i>call it up</i> . |
| 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. | How does Aristotle conceive of representation? We only know it by means of what has been retained by a certain number of disciples from his time. Disciples repeat what the master says. But only on condition that the master knows what he is saying. Who is the judge of this, beside the disciples? Thus, it is they who know. Unfortunately – here I must bear witness as a psychoanalyst – they also dream. | How does Aristotle conceive of representation? What we know was only 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. |
| 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. | Aristotle dreamed, like everyone else. Was it he who felt obliged to interpret Alexander's dream of besieging Tyros? Satyros – Tyros is yours. A typical interpretation-game. rgk: "Tyros [Τύρος]? [Satyr[σάτυρος] - Tyre is yours[σὰ Τύρος] " | Aristotle dreamed, as does everyone. Was it he who believed himself duty-bound to interpret Alexander's dream, laying siege to Tyre. Σάτυρος Σὰ Τύρος. Tyre is thine. A classic example of play-interpretation. |
| 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. | Does the syllogism – Aristotle practised it – proceed from the dream? It must be said that the syllogism is always lame; in principle it is triple, but in reality it is an application of the universal to the particular. "All men are mortal," so one among them must be too. Freud gets to this point and says that man desires it. | 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. <i>All men are mortal</i> , so one among them is mortal as well. This is where Freud rolls up and says that man so desires. |

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| <p>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.</p> | <p>What proves it is the dream. There is nothing so dreadful as dreaming that we are condemned to live repeatedly [à <i>repetition</i>]. Whence the idea of the death drive. By putting the death drive at the head, the Freudo-Aristoteleans suppose that Aristotle articulates the universal and the particular, that is to say they turn him into something like a psychoanalyst.</p> | <p>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-Aristoteleans, 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.</p> |
| <p>Le psychanalysant syllogise à l'occasion, c'est-à-dire <i>aristotélise</i>. 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.</p> | <p>Occasionally, the psychoanalysand syllogizes, that is to say he <i>aristotelizes</i>. In this way, Aristotle perpetuates his mastery. Which is not to say that he lives; he survives in his dreams. In each and every psychoanalysand, there is a disciple of Aristotle. But it must be said that the universal realizes itself occasionally in jabbering.</p> | <p>The psychoanalysand occasionally syllogizes, that is, Aristotelizes. So it is that Aristotle perpetrates his mastery; which does not mean 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.</p> |
| <p>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.</p> | <p>It is certain that man jabbars. He does it with considerable complacency. This is what is shown by the fact that the psychoanalysand goes back to the psychoanalyst at a fixed time. He believes in the universal, it is not clear why, since it is as a particular individual that he abandons himself to the care of what is known as a psychoanalyst.</p> | <p>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.</p> |
| <p>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.</p> | <p>It is insofar as the psychoanalysand dreams that the psychoanalyst is to intervene. Is it a matter of waking the psychoanalysand? But he does not want to be awoken, under any circumstances; he dreams, that is to say, he sticks to the particularity of his symptom.</p> | <p>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 on to the particularity of his symptom.</p> |
| <p>Le <i>Peri psuchês</i> n'a pas le moindre soupçon de cette vérité,</p> | <p>The <i>Peri psuchês</i> [Περὶ ψυχῆς] ^{rgk}does not in the least suspect</p> | <p>Περὶ Ψυχῆς doesn't contain the faintest trace of this truth, which</p> |

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| <p>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.</p> | <p>the existence of this truth, which constitutes the resistance to psychoanalysis. That is why Freud contradicts Aristotle, who, in this business of the soul, does not say anything good – provided that what remains written is a faithful saying. <i>rgk Peri psuchês [Περὶ ψυχῆς] refers to Aristotle's book, On the Soul.(De Anima).</i></p> | <p>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.</p> |
| <p>La discrimination <i>du to ti esti</i> et du <i>to ti en einai</i>, 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.</p> | <p>The discrimination between the “<i>to ti esti</i>[τὸ τί ἐστι]” and the “<i>to ti en einai</i>,[τὸ τί ἦν εἶναι]” which we translate as “essence” and “substance” inasmuch as it is limited (“<i>to horismon</i>[τὸ ὄρισμόν]”), reflects a distinction in the real, that between the verbal and the real which is affected by it. This is what I have myself distinguished as symbolic and real.</p> | <p>The discrimination of τὸ τί ἐστι and of τὸ τί ἦν εἶναι which is translated as essence and substance qua bounded--ὄρισμός—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 real.</p> |
| <p>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 <i>a</i>. Il est d'une extrême complexité.</p> | <p>If it is true that, as I have stated, there is no sexual relationship, namely that in the human species there is no feminine universal, no “all women” [“<i>toutes les femmes</i>”], it follows that there is always someone else in addition [<i>quelqu'un en plus</i>] between the psychoanalyst and the psychoanalysand. There is that which I would not define as representation, but as presentation of the object. This presentation of the object is what I occasionally name object <i>a</i>. It is extremely complex.</p> | <p>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, <i>no all women</i>, 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 <i>representation</i>, but a <i>presentation</i> of the object. This presentation is what in such instances I call the object <i>a</i>. Its complexity is extreme.</p> |
| <p>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</p> | <p>Aristotle neglects this because he believes that there is representation, and this entails that Freud writes it. Aristotle thinks – for all that he does not conclude that he is – he thinks the world [monde], and in doing so he dreams like what we name everybody [<i>tout le monde</i>], that is to say people. The world that</p> | <p>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 <i>is</i>—he thinks the world, in which respect he dreams as does what is known as <i>tout le monde</i>, that is to say, for all of us, the world at large. He</p> |

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| <p>résultat c'est – je l'ai dit – que c'est le monde qui pense. La première sphère est ce qu'il nomme le <i>nous</i>.</p> | <p>he thinks, he dreams it, like all those who speak. The result is that – as I have already said – it is the world that thinks. The first sphere is what he names “<i>nous</i>.” [voûς]^{rgk} rgk (Greek: “mind” or “intellect”)</p> | <p>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 <i>voûς</i>.</p> |
| <p>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.</p> | <p>We cannot know to what extent the philosopher always raves. Of course, Freud raves, too. He raves, but he notes that he speaks of numbers and surfaces. Aristotle might have supposed the existence of topology, but there is no trace of this</p> | <p>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.</p> |
| <p>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.</p> | <p>I have talked about waking [réveil]. It happens that I recently dreamt about the alarm clock [réveil] ringing. Freud says that we dream about waking when we do not want to wake up at all.^{rgk} rgk see page 114 of <i>The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904</i>, page 114, and <i>The Interpretation of Dreams</i>, pages 125 and 233.</p> | <p>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.</p> |
| <p>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.</p> | <p>Occasionally, the psychoanalysand quotes Aristotle. That is part of his material. Thus, there are always four personae between the psychoanalyst and the psychoanalysand. Occasionally, the psychoanalysand produces Aristotle. But the psychoanalyst has behind him his unconscious, of which he avails himself occasionally in order to give an interpretation.</p> | <p>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 psychoanalysand has his unconscious behind him to which he turns on occasion to make an interpretation.</p> |
| <p>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</p> | <p>That is all I can say. The fact that in my dream I hallucinate the alarm clock ringing, I consider to be a good sign, since, contrary to what Freud says, it happens that I wake up. At least in this case, I</p> | <p>This is as much as I can say. I consider the fact that in my dream I hallucinated the alarm clock ringing to be a good sign because, contrary to what Freud says, it so happens that, for my</p> |

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| <p>me réveille. Au moins me suis-je, dans ce cas, réveillé.</p> | <p>woke up.</p> | <p>part, I wake up. At least, in this case, I woke up. rgk-See Lacan's La Troisième (Nov. 1 1974) "Unlike Freud's dreams, they are not inspired by the desire to sleep, it's rather the desire to wake up that stirs me. But, in the end, it is something personal."</p> |
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