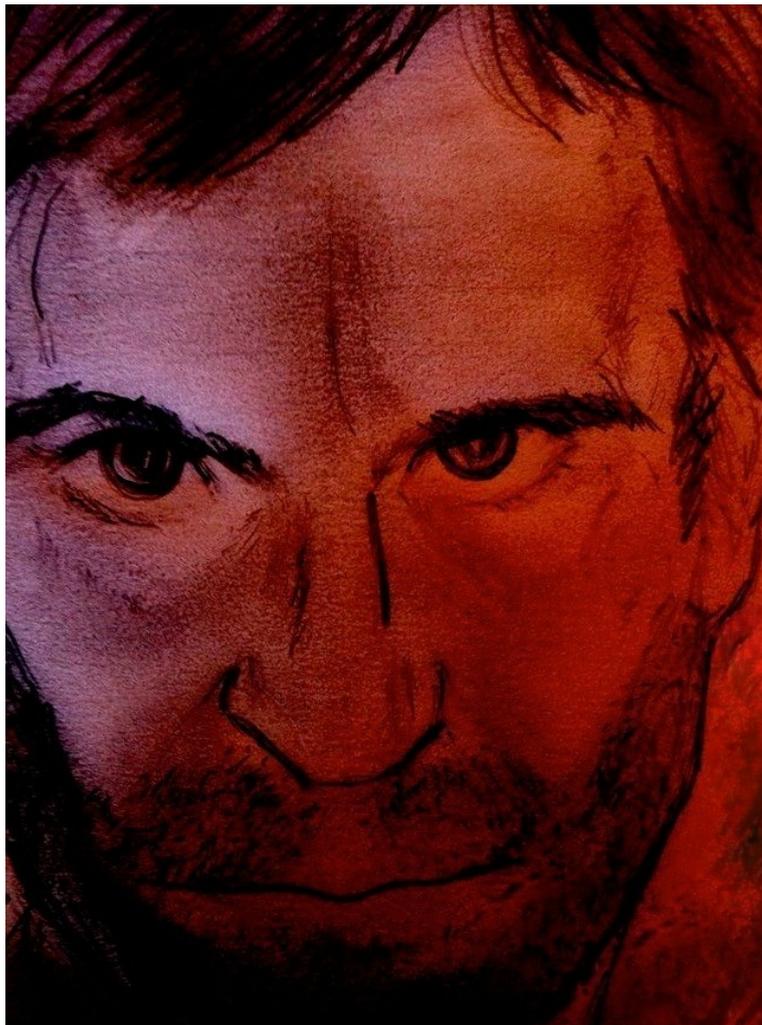


LACAN, US AND THE REAL

(IV)

Seminar by

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Lacan, Us and the Real, session 4.

Last time we tried to elaborate how the Real in its pure Lacanian acceptance is not totally evaluated — that's a understatement — by those who consider themselves as Lacanian.

We spoke of Miller's misreading of the Real. We could as well do the same with **Colette Soler and her « Real unconscious »**. And since, both of them speak of a " Real unconscious ». What does it mean, in regard to the **subject of enunciation**, to enunciate a **Real unconscious** ?

Since they ground themselves on a small incision, just a little preface note to the English edition of a Lacan's seminar, where he talks about:

« l'esp d'un laps »

And he says that at some point, we are really in the unconscious.

But later, Lacan will precisely say :

**Unconscious, there is only one
and that's why I think about it all the time.**

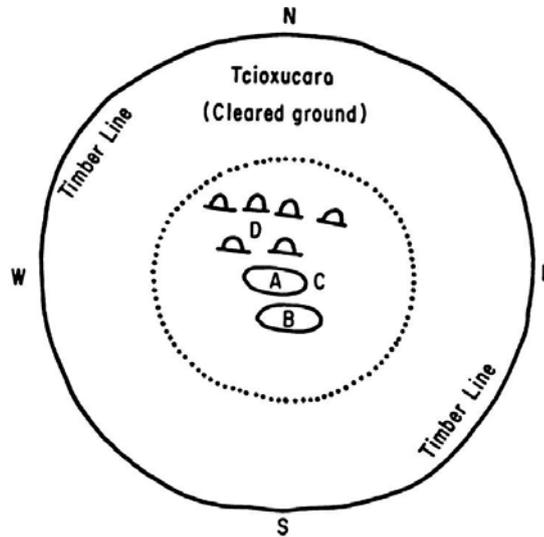


* As Lacan said, I also have only one unconscious, that is even why I think about it all the time.

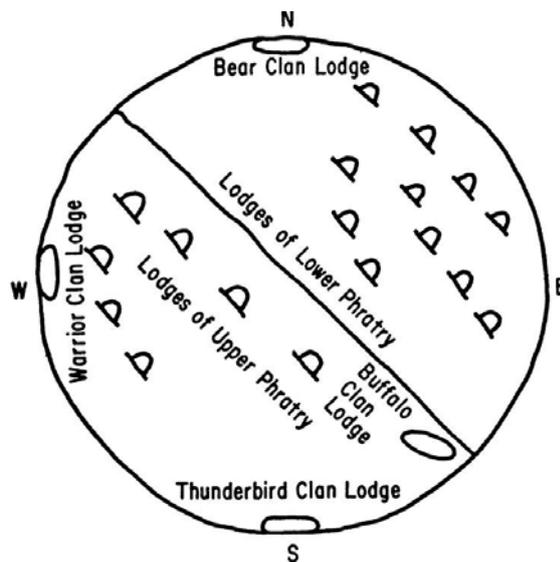
So from what we tried to expand last time, I will try to come back again on this **Real of sexual difference** which is transposable from **an individual to a collective level**: the **classes struggle**. This could « a priori » seem extravagant but it is not.

Especially if one refers to Claude Lévi-Strauss and the absolutely crucial comment he made about the Winnebago Amazonian Indians in his *Structural Anthropology*. Being fully integrated inside the group course as he was, he managed, by his questioning, to detect that the same Winnebago's village organisation staged **two radically different conceptions** of its own formation.

⇒ For some, the village was organized **concentrically**, that is to say, with circles becoming larger. That's how they saw the village;



⇒ While from the same village, others, conceive its organisation as a confrontation of huts in a circular placement but with a staged **opposition** beside a crossing line.



So, what we get there are **two different views of the same village**: some see it one way and some in another way. So obviously, speaking now of « **subject of enunciation** » we could say: « still ... there must be an **objective configuration**? If we go up in a helicopter and look at the village from above, it should be one or the other ». Yes, but this it supposed to happen outside the village.

It means that the subject of enunciation who speaks of his village would be completely extracted out of it and this is an illusion because it implies a belief in some form of objectivity independently of the subject who sees through the frame of his fantasy.



* You can only see what you already know...

So in this helicopter, if we place a guy from one party and one from another they will still both see the village the same way they already do in their own personal representation.

There is somehow a **cleavage**, a **gap**. This gap there, as a **world-view difference**, one might say, is between:

⇨ an **organic concentric vision**, which is precisely the one we find in a corporate form of society;

⇨ a **dualist vision**, that is to say which oppose those who are on a certain side of power and those who are not in power.

And even within this second category, there is, indeed, another cleavage :

The Cleavage of the Real

Here, one can define the real as we did last time, as a minimum gap — or « minimal » as Beckett would say — that separates two conceptions of reality.

That's why collectively, the Real of the class struggle does correspond to the Real of sexual difference. It concerns the position of the subject of enunciation.

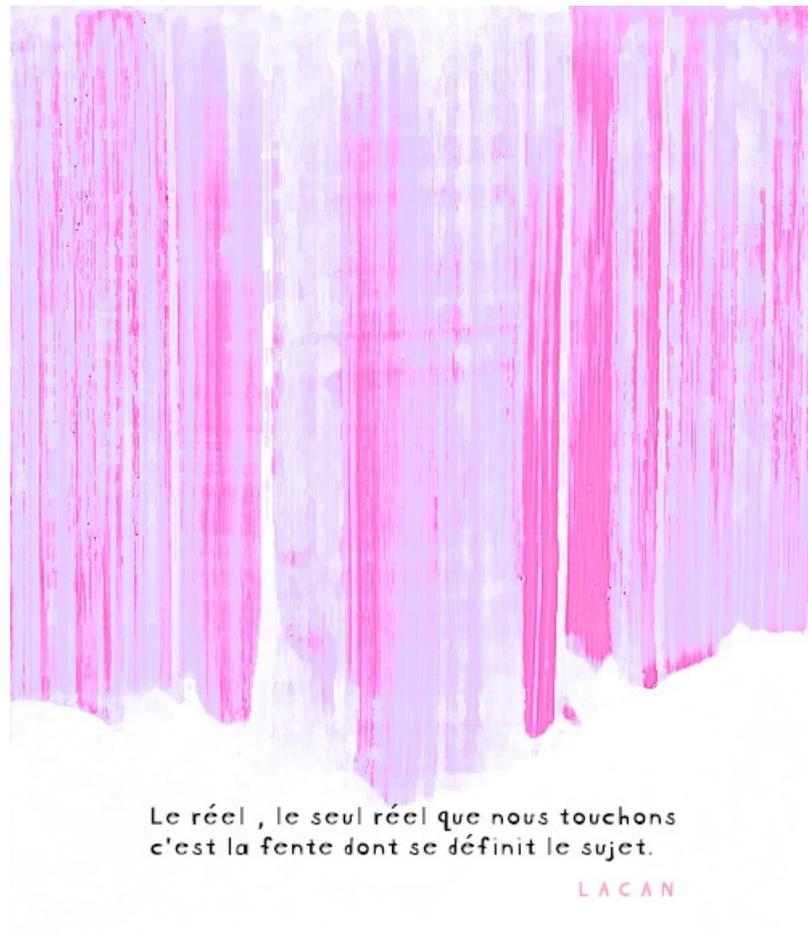
That is to say: I cannot have a neutral, objective view, nor of the class struggle, nor of sexual difference, because " a priori ", as a speaking-being, I'm necessarily on one side only, and I can't be judge and party.



* I cannot think myself more than I can eat myself.

This Lacanian Real which I speak about, is not a stop; some people, who quote Miller thinking they quote Lacan, say: "the Real is when you bump » :

Well no, the real is not something hard and substantial, rather it is something in the order of a gap, of a vacuum, that cannot be filled.



* The real, the only real we can touch is the slot from which the subject defines itself. (Lacan)

And this void, that cannot be filled, will also separate **the conception each one has of the world**, through:

The frame of his fantasy

Everyone sees the world — what is commonly called, without much thought « reality" — through the frame of his fantasy. So none of the realities may be exactly the same, everyone sees it from his own perspective.

So in this sense Lacan is justified to say that there is no sexual relationship, because everyone places himself as a subject to face and confront an object. There is no inter-

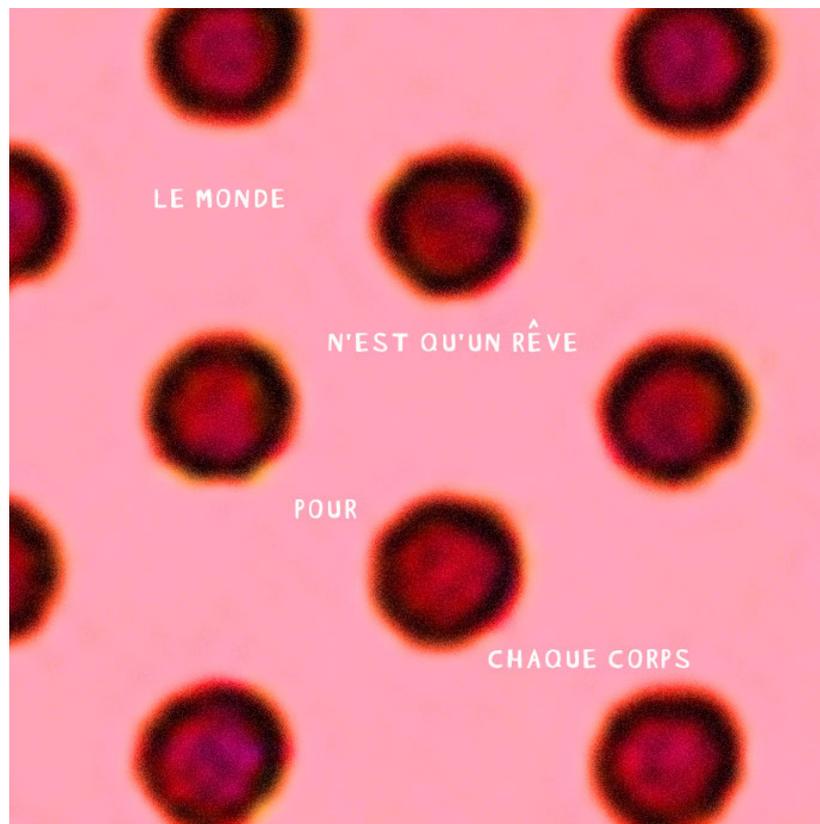
*subjectivity "a priori" and you have to face this reality,
from a subject position perceiving this reality.*

The real **Freudian subversion** — most often overlooked —
is in what appears to us as reality.

Reality is not the reason of our repression.

It is our repressed itself.

The world is our own repressed.



* The world is only a dream for each body.

*I.e. that we had to extract from ourselves to be born in the
lack of the subject that we are.*

This is why the **political dimension** of psychoanalysis is far
more complex than we imagine. The thesis I pursue —

because it's really for me the main purpose of my work to find these joints —:

No Freud without Marx and no Marx without Freud.

It has nothing to do with so-called Freud-Marxism as it was developed, following the work of the Frankfurt school and beyond. Also, there can be no Marxism — in the Marxian sense rather than Marxism, since it is the Marx readers and those who actually experience the confrontation of Marx's intelligence with the one of Freud.

Somehow, there can be no revolution without a revolution of the subject.

Even if, in a more distant time, there would be another kind of society than the one in which we live today ruled by the **Capitalist Discourse**, which seems absolutely indestructible and for a good reason, we'll come back on this — it allows every illusions. It is very difficult to do without because what it announces by its structure, compared to the **four discourses** we've already seen, is that the Capitalist discourse allows us to imagine that **enjoyment (jouissance)** — the "plus de jouir " (surplus enjoyment) as Lacan call it or "no more enjoyment" depending on the context — **would be quantifiable.**

But in fact, there is an aspect of the Real which is the most complex to tackle :

The enjoyment (jouissance)

And enjoyment is precisely what is most difficult to speak about.

⇒ Lacan initially, in the year's 50-60, considered that **enjoyment is original**.

⇒ Then he made a full turn and retraced all his positions at the end of his teaching, and claimed that **desire is first**, that is to say in **relationship with the signifiers**.

But, having done this tour:

**Lacan reinstated enjoyment
in a time mode of the future-perfect.**

For the speaking-being, if the desire is first —because the beginning of desire is what hangs in the law and the signifier — he is forced to suppose a Real of enjoyment that preceded it.

But this Real is something traumatic.

That is to say that very often the term of **jouissance** is employed:

⇒ in the most common sense as a form of **extreme pleasure** — it's not totally wrong;

⇒ but enjoyment as announced in psychoanalysis is **not at all assimilable to pleasure**.

**The enjoyment in psychoanalysis
is an excess in pleasure**

that leads to pain.

There is a well-known quote from Lacan:

Enjoyment starts with a tickle
and goes to a gasoline soaring.



* The beauty soothes and comforts the sublime excite and agitate.

*That is to say that enjoyment is something in the order of
the Real because it is something impossible.*

Impossible how?

Impossible to say, but;
also, impossible to get rid of.

We are caught in the spokes of enjoyment and the subject, born from a limitation of this enjoyment, access to the signifier that is: the language that colonise the new born little baby. We already commented the video about the passage of :

**This traumatic moment
we may call enjoyment,
that I connect to a form of an indescribable feeling of existence.**

Thus, the arrival of such air in the lungs of a new born child. Of course we have no conscious memory of these things but it causes such a **shock**; the lungs open and the passage from a liquid world — that is the intrauterine world to a bright and airy world, with the power of the air penetrating the lungs, causing a **trauma** such that it is obviously a thrill to all the body and that's where we can speak of a form of **primordial enjoyment of the body**.

Which of course is not symbolised by the subject since this baby coming to the world is still just an emerging potential subjectivity, this baby coming to the world.

But, as in this video :

If words are said ...

You know how educated people talk to babies, they welcome them with words and we see right away how babies cling to those words.



When the mother talk to her child, he will cling to these maternal signifiers. We feel the transposing, the transfer of this unspeakable enjoyment that will pass on the level of language, that is talking more than language.

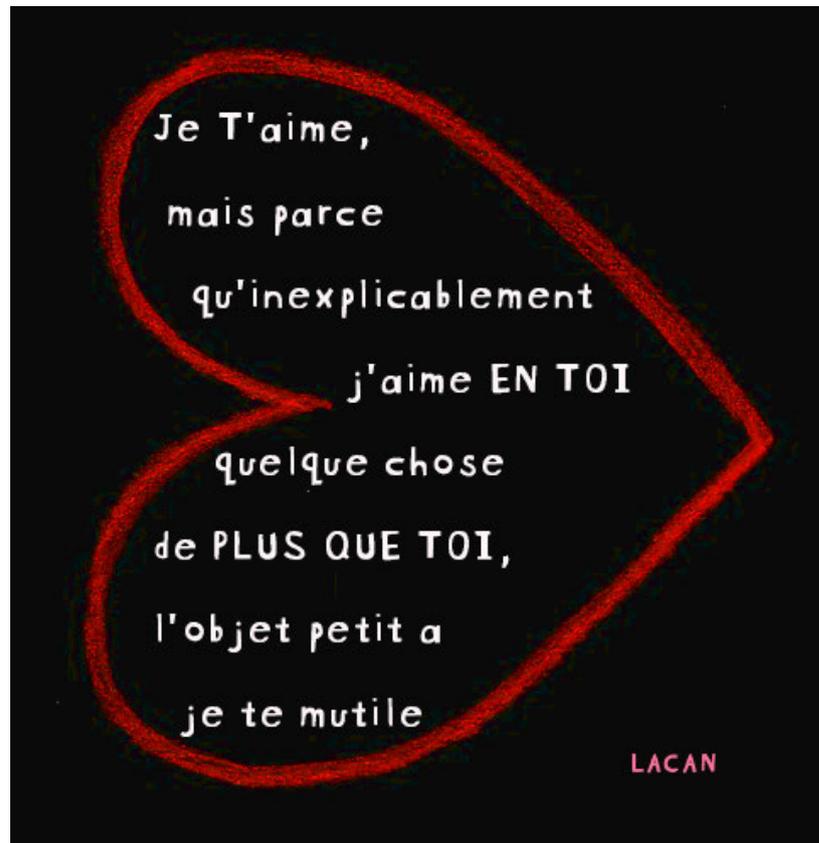
Language, as Lacan says, is a form of wishful thinking on words. This form of chatter between the mother and child. And the child will try to imitate it and little by little, this enjoyment will pass on the same form of expression of the voice and speech.

**That's why Lacanian theory
involves an action of the symbolic.**

That is to say the dimension of language that comes to colonise the body as a spider's web that would arise like that, colonising the body space.

And of course, there's something **resistant** to this colonisation as in the Asterix cartoon, there is a Gallic village that resist.

There is always a rest
and this rest is what Lacan called "object a"



* I love you but, because I love in you something more than you, the object a, I mutilate you.

So in this grip of the language on enjoyment, there is a possibility of extracting oneself from the power of enjoyment, which is intolerable in its traumatic dimension and language will civilise it somehow, by transposing it on the level of speech.

There is a possibility to moderate and create a form of hernia to use a colorful term facing this ocean of uncontrollable enjoyment — there are no words to tell it since its power exceeds us — the language will colonise the body and will

create a bypass to that power of enjoyment that will establish the possibility of desire.

Desire is always a mediation with this enjoyment,
but it keeps an edge of this enjoyment.



* First we attack! (then we'll see...)

This is why Lacan says that particular male erectile example is already an enjoyment.

Because if we connect it to what I suggested earlier:

the illusion of a sense of existence

There is something that concerns the body, in enjoyment, and brings this illusion of a feeling of existence.

That's why the analysand has so much trouble to resign **his symptoms**:

**In a analytic treatment
the symptom is dissolved
by the action of the Symbolic.**

We can say that initially, the symptom is:

- ⇨ either **an overflow of the Real in the Symbolic**;
- ⇨ either **an incise of the Symbolic in the Real**.

But, there is something that goes beyond, overflowing and marking precisely :

a limit of the transgressed Symbolic



* The Real is a inner limit to the symbolic.

So initially the work of the cure aims to reduce the symptoms, but there is always a part of the symptom that

remains insoluble in analysis, precisely because of this enjoyment acting from behind.

Here we find in this **signifier's strike** who tries to identify, to tell , to get a grip and to bring this enjoyment on the side of language and meaning, that there is something that will not be taken, and will stay and be a rest, the mark of what Lacan called :

Phallic enjoyment (jouissance phallique)

Here we return to sexual difference. **Sexual difference** is not really about the presence of female or male attributes, but rather some kind of relationship to language in which the subject is caught.



- * - Does men and women only agree by being quite ?
- Absolutely not, men and women do not need to talk to be caught in a discourse

Then of course it is rather men who are mostly caught in some type of enjoyment and women in another kind. But there is no strict equivalence. There are men who can be provided with feminine attributes and vice versa, there is no equivalence.

But there is a **sexuation** insofar as for the Winnebago :

There are two kinds of relationships to language.



* We are not complementary, we are each of us in our own way a total failure. Two different ways to fail. this is why sexual difference is Real.

Two major types of relationship to language that are marked by lacan's **formulas of sexuation** with the quantifier, remember the inverted A - for all - and **phallic function** phi X:



⇒ So how is this **enjoyment** announced and in which way is it **not pleasure**?

One can even say that :

Enjoyment is the displeasure of pleasure itself,
where it overflows and becomes uncontrollable.



* Contrary of pleasure is not suffering but disgust.

This is precisely where there is no word to tell it.

The enjoyment joins the Real
and is at the very origin of the Real.



So how does it go on, if we take the Freudian origin of the two principle: **pleasure** and **reality** ?

⇔ Is **enjoyment** on the side of the **reality principle**, for instance?

So evidently, this is where Lacan has gradually separated the **Real** from **reality**. For Freud, just as soon as we are born, we are moved as a **subject** — although he does not use the term, "subject" which is specifically lacanian — so moved by the **pursuit of pleasure**. Some approximate Freudian readings which are now rare among psychoanalysts, but still, oppose the **pleasure principle** to the **reality principle**. While:

There is no opposition
between the pleasure principle and the reality principle.

Freud explained it very well.

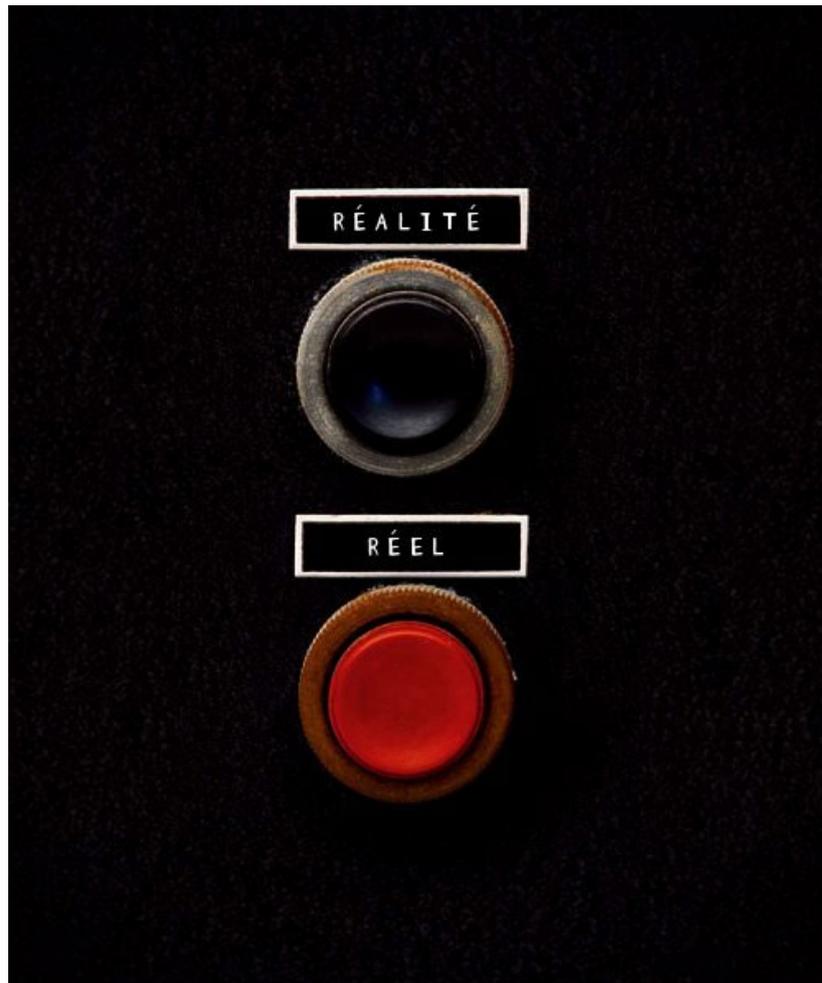
⇒ *The reality principle that limits the pleasure of the subject is not something in order of the Real, i.e another indescribable order. Rather, it is the way that pleasure may have been felt in the family atmosphere in which he lived, including the limitations that are to be taken into account. So the principle of reality is in the continuity of the pleasure principle but as a kind of calculation, especially compared to the fact that if I cannot access this pleasure now it is better that I take into account the parental prohibition and to book it for later. The fun will be even better ...*



* Patience is bitter but its fruits are sweet.

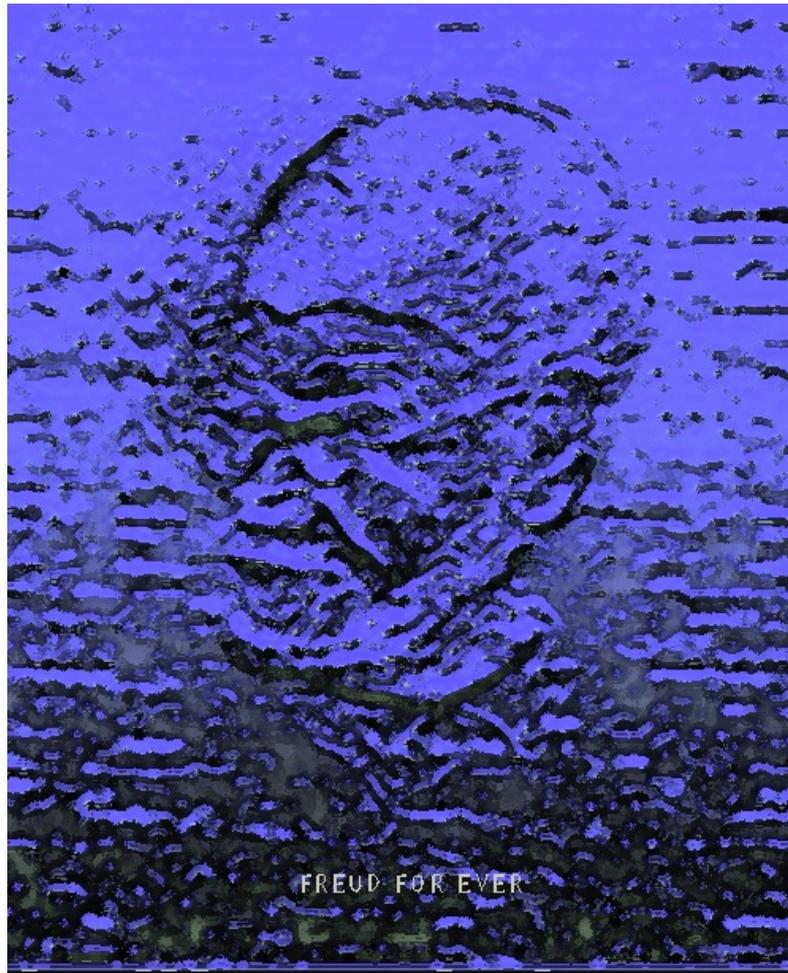
So the reality principle is not at all opposed to the pleasure principle, it is the strict continuity of the pleasure principle.

That's why the Real, precisely, is not reality.



This is where Lacan, by a totally different path, joins Freud, that is to say, he only deploy Freudian theories to their end, he insists. He says "**Freud, forever ...**" he does his return to Freud and calls Freud :

Our father of us all, psychoanalysts.



That is to say that there is no opposition between Freud and him. He just carries the Freudian hypothesis which he finds awesome and even the **only subversion**..... the only novelty that happened to humanity since a very long time and that allows to consider another possibility instead of these deadlocks in which we are engaged collectively.

So Freud's book called "Beyond the Pleasure Principle »
– and, incidentally, of reality –
this is where the Freudian Real is situated with the death drive.

⇒ The **death drive** which is **one of the brand's, Real** is precisely what really **counterbalance the pleasure**.

In a way, it is not difficult to notice that men — men as men and women, of course — will often do things against their own interests.



* -What are you saying? Are you mad ?

- Nothing else than what Freud says; what you most deeply wish in your dreams, you run from it when reality brings it to you.

So they do not just pursue their pleasure since they stage situations and do things against their direct interests.

It's not only Freud that noticed that, already Kant and the whole philosophy, there is always this issue "but what's behind? ». So everybody is trying to approach this, but only Freud managed to stage it from a very well known experience :

fort / Da [or reel game]

Watching his little son Ernst when his mother would leave. How he would take a coil and throw it away while pushing a « oooohhh! » then bring it back making a « aaah! » ; the child says' « for!" (" far") and" da! (here), the thing that comes back.

⇒ *So the most common interpretation is that to endure the absence of the mother, the child portrays himself as the agent of its appearance and disappearance.*

And, he runs the absence and presence through this coil on which he takes control: He is the one who sends and brings.

Here, we feel that there is a certain **pleasure** to send and retrieve the coil. As if suddenly, what was so scary - maybe as a first encounter of the Real - noticeable at this level in the absence of the mother, the child could master it with a game. This is the origin of the children's games. Have we ever left these children games ?

That is the most common interpretation.



* When she says I leave you... I feel like a tree.

⇒ Now after Lacan one can also consider that the absence of the mother is not necessarily something that is most painful for the child.

If we imagine that it could be interpreted as well as, conversely, the child being subjected to **the enjoyment of the mother**, that is to say, to the **enjoyment of the Other**, this time, he is invaded by something that seems **excessive**, because he does not know how **to respond** and this is something which occupies a very important place, which can be considered **traumatic**.

And he starts to become a **subject of desire** precisely from this absence.

And one can imagine this oscillation of the subject.

So the subject of desire is born
from the absence of the mother.

And he stage it through a game which will make him the **master** of the game in some ways; he is the **agent** who organises the appearance and disappearance.

The mother herself is, in a way , what obstruct him from living , a kind of excess.

So we have:

⇒ on one side **the lack** that coins the subject, as soon as he becomes an agent [subject of desire];

⇒ and on the other side, when the mother is there, even if it is initially fun to see her. she can also be **this imposing enjoyment of the Other** against which the subject becomes this time a-headless subject no more subject of desire but **subject to enjoyment**.

Subject to an enjoyment he won't get rid of later because it's something that is excessive and arise without needing to think about it or be an agent of it and gives him :

A sense of existence

Even though this feeling of existence may appear as something traumatic or painful.

So **the oscillation of the subject**, this time passes from :

- ⇒ **subject to...** as one can be subject to vertigo;
- ⇒ **to subject of...** desire, subject as agent.

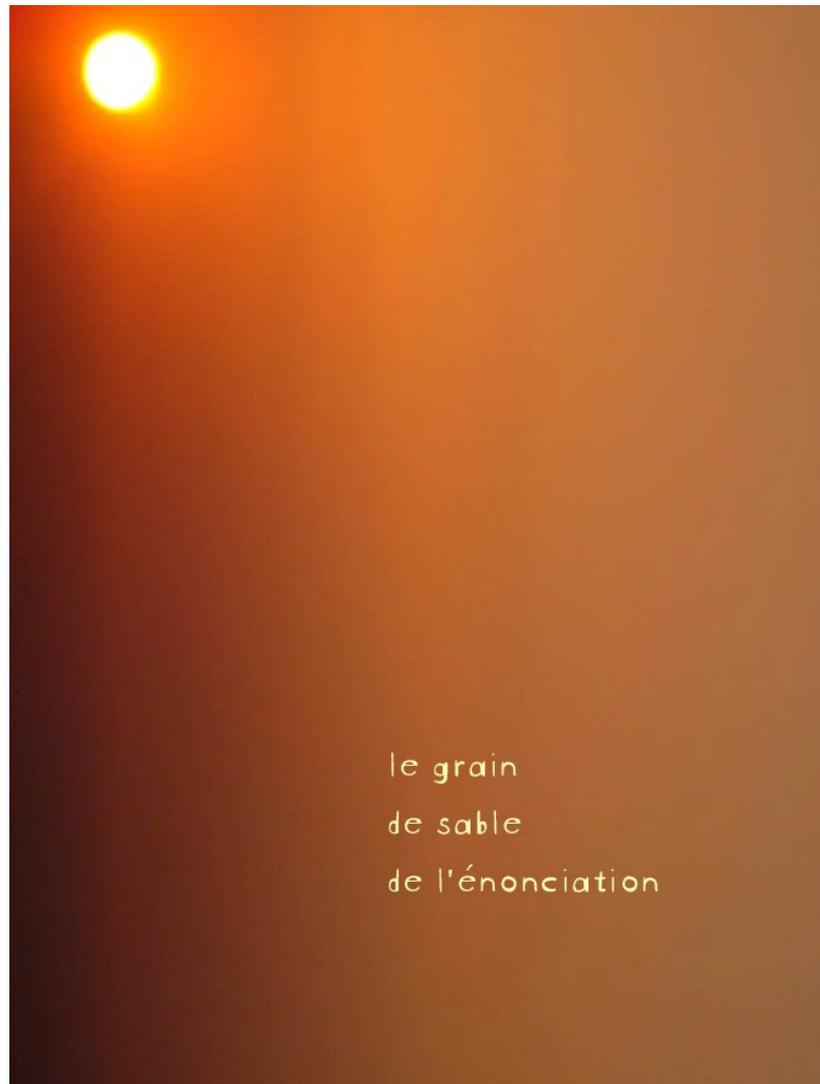
This is the first oscillation from which Lacan claim:

The subject is always represented by a signifier for another signifier which does not represent him.

Which means that the subject as such is never there. When he is there, he is represented; and the rest of the time he's not there, he is absent.

So what holds our capacity of perception and access to our own desire is something that is real as it is impossible to talk about it. We can say today after course "the subject spoke, etc. », but no! It is the subject of the enunciated!

The subject of enunciation itself is elusive,
it is in this sense that it is Real.



* the grain of sand of enunciation

And it is also real in the sense that in this **oscillation** between
subject of desire and **subject to enjoyment**:

⇒ **enjoyment** constitutes an **excess**, something more;

⇒ and **desire**: a **lack**, something less.

Excess and lack can never coincide, that is to say,
fulfil each other.

Just because they are two sides of the same.

This is why Lacan creates **topology** and includes :

The Moebius strip



* Paradise for climate / Hell for company

*To show that we pass from one side to the other without
changing edge.*

And so the excess on one side is the lack on the other.

⇒ So how from there can one **intervene on his enjoyment?**
Because enjoyment is something **ruinous** for the subject.

He is caught in the enjoyment and therefore, this enjoyment is his Real. And you cannot operate on this Real, if you want to put it very simply:

A symptom, a disease, it is a presence.

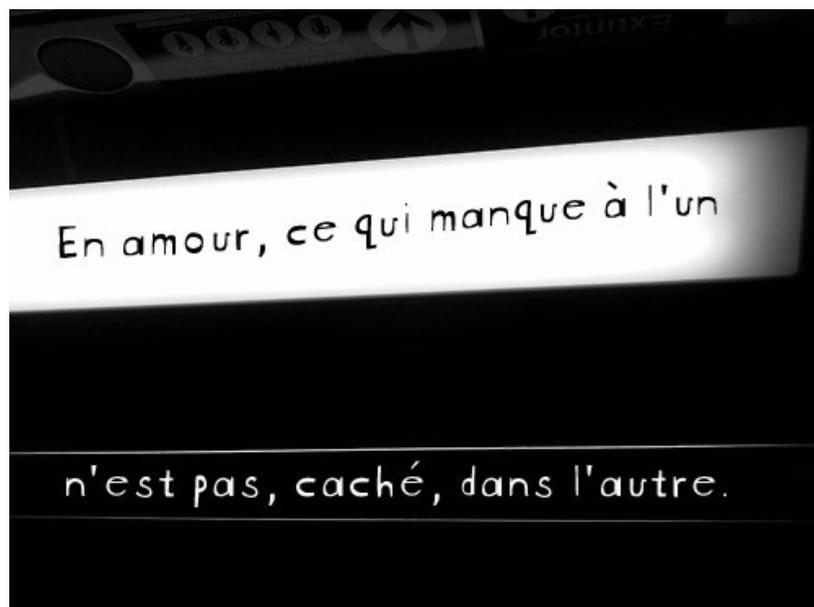
It is a presence that is felt in the body and gives itself a certain presence.

⇒ So working on a symptom, it's very complex. **We cannot intervene directly on the enjoyment.**

⇒ But it is possible, and this is the psychoanalysis path, **to act on the desire.**

Desire being the lack, the reverse of this excess.

**Intervening on the lack,
by talking can change the other side
on which the subject has no access.**



* In love what is lacking to one is not hidden in the other.

So in the therapeutic dimension of analysis, we must be very careful how the **symptoms** are **interpreted**, it needs a lot of shade.

Besides, I have a friend who is a very good doctor, excellent doctor even, maybe the best I've ever met, who has a kind of original hippocratic vocation of true medical listening. Now he is a retired homoeopath, and he knows Lacan better than nine-tenths of the psychoanalyst I know. Once he was working at the emergencies service. He said « this is for me the least interesting service ... because people bring you their symptoms as something you must get rid of for them. Your job as a doctor is to remove their symptoms ».

And so there is no real **possibility** here of entering into the **dialectic of the subject**.

So the ER medicine did not interest him much. However, something noticeable happened: a woman about fifty years came to the emergencies asking to be hospitalised because she was going, she said, to have a heart attack. The staff, doctors and nurses, made a complete set of tests and they find nothing. They told her « we can't hospitalise you because... » — basically as you are told nowadays « the computer said so » — she was told « ...the machine says you have nothing, so go home ». And then my friend said « no, no, she must be hospitalised ».

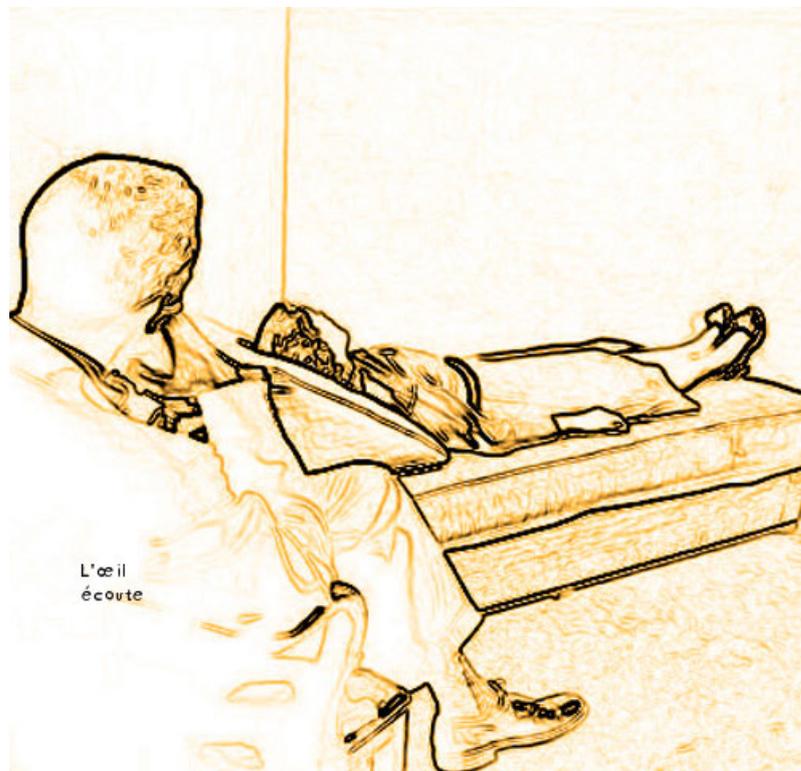
Because of his particular medical sensitivity, he **heard in the request** of the woman, **something that alerted him**.

Indeed, in the evening she had a heart attack. Fortunately she was there, otherwise they would not have saved her.

After, questioning the lady, there was a resonant story of dates with her mother's death she would not let go, and she stuck herself psychically an aorta so that she had found the opportunity to join her mother.

So the symptoms are things much more complex than we imagine, and you can approach them in a certain way :

**By staging the possibility
of finding the way to one's desire by talking.**



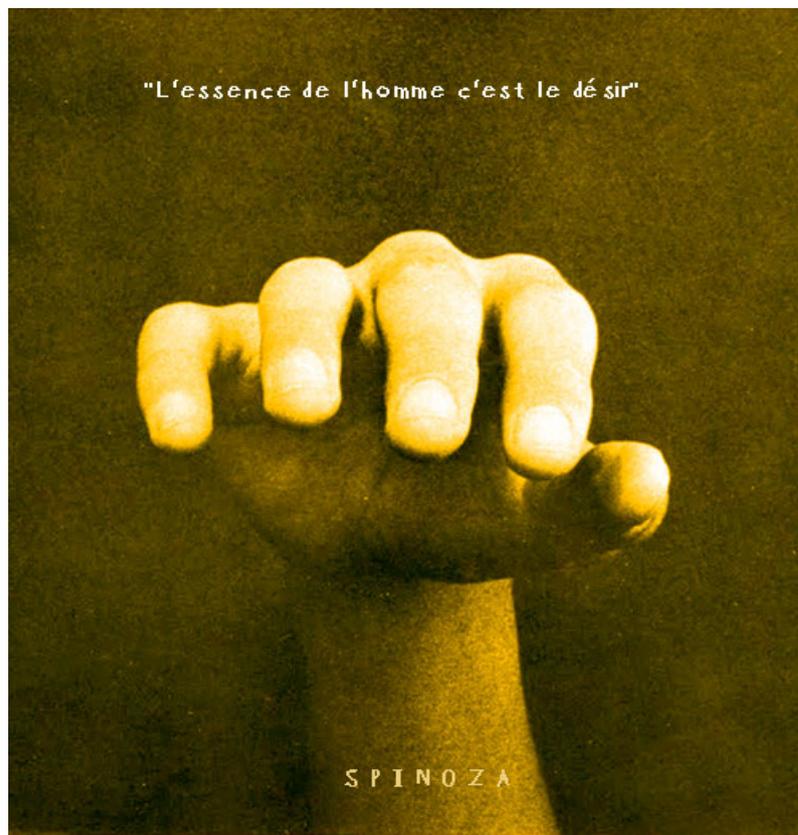
Because **enjoyment is in order of the Real** and **simultaneously** is :

⇒ **the hardest to reach** because desire is defined in relation to that unattainable enjoyment. From the perspective of desire: it is never that ! One is never happy somehow, there

is always something missing, and we change our object constantly;

⇒ and across **enjoyment as we usually camp it** —this is fairly complex— we can only rebuild it after fact.(once its over). Lacan is justified in saying that:

Desire is first



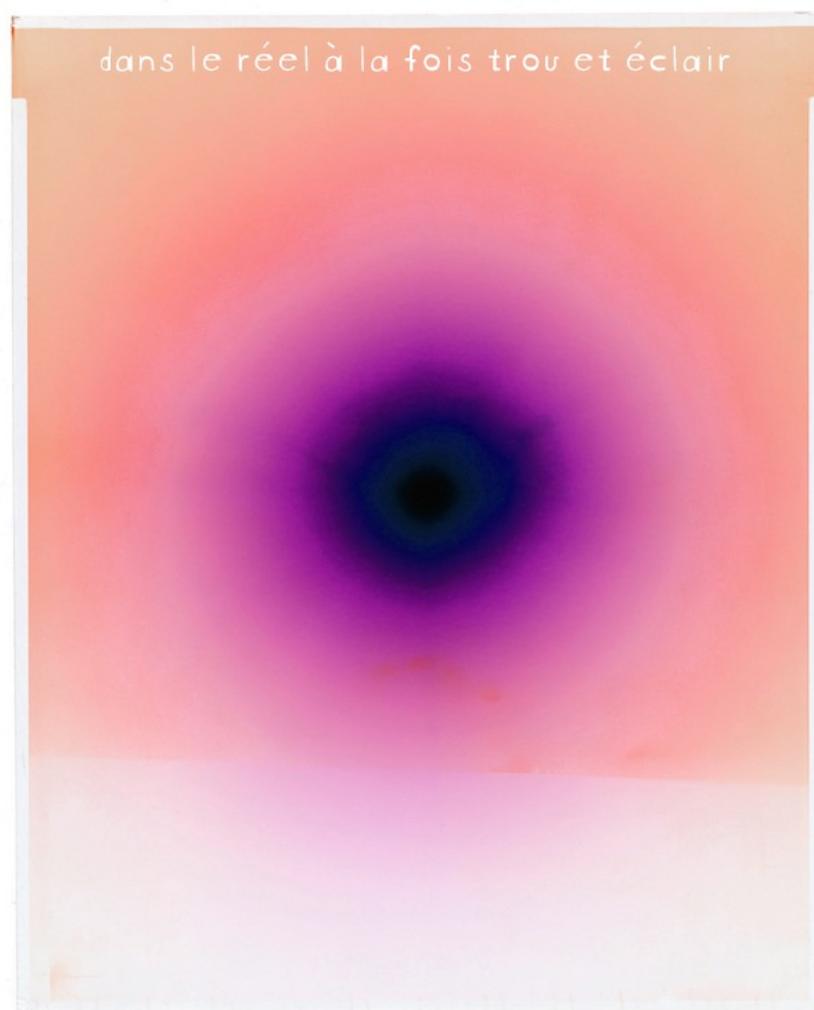
* Essence of men is desire. (Spinoza)

Since the subject of desire can only reconstruct afterwards his original enjoyment, which never really happened, by talking .

We are obliged to assume it because it's a **logical assumption**. So the way to access the Real is marked by the seal of:

logic

In the story of Winnebago as in Lacan's formulas of sexuation we find mathematical logic. This is why Lacan was a fan of Cantor and Gödel, and his concept of the Real has something to do with the **real numbers** an **infinite sequence**, which is attainable at infinity , which means never.



* In the Real, hole and flash at a time.

That's one aspect of the Lacanian Real, not something substantial, but something more in the order of an **unbridgeable gap** that is found as well:

⇒ between **men and women**;

⇒ and between those **who are on the side of power** — the means of production — and **those administered**.

That is to say, in a way:

Class struggle



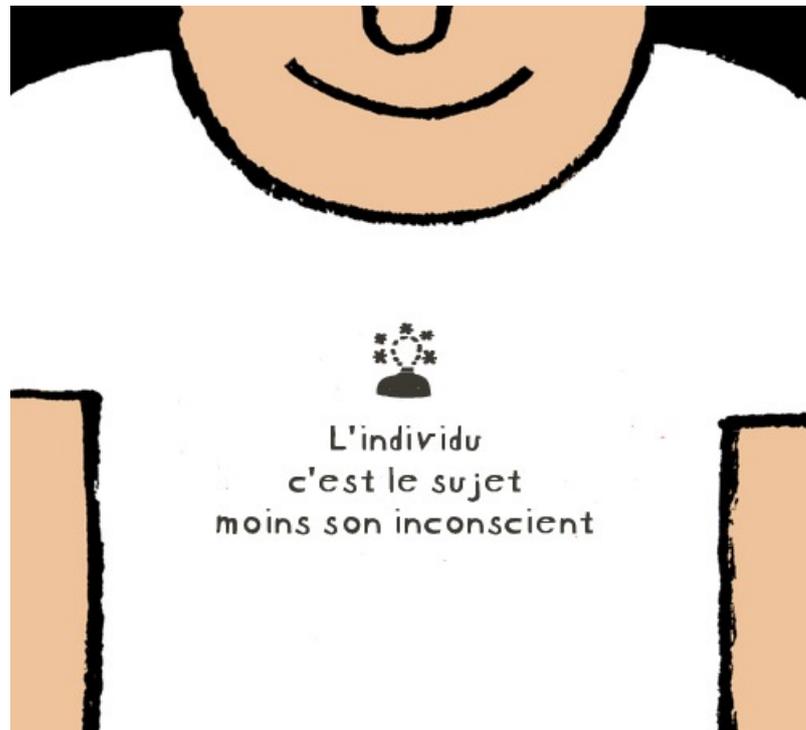
* To say that Lacan is unreadable is class propaganda.

Which is not necessarily what is meant in the Marxist Vulgate. Because Marx is very clear on this, it's called « Substanzlos Subjekt » that is to say the subject without substance who has only his labor force to sell on the market.

And so he is empty. It is really the empty subject we were talking about just now. In this sense Lacan was an absolutely outstanding reader of Marx.

He caught in Marx the major philosophical principles that allows him to articulate correctly the opportunity to think today the individual dimension that is never completely individual; there is a remainder: the subject.

The subject is what is the most antagonist
to the individual.



* He individual is a subject without the unconscious.

⇒ *the subject is divided;*

⇒ *the individual by its etymology is not.*

On one side :

⇒ the individual subjective dimension, that is to say **the division of the individual**;

⇒ and the other:

The relationship between it and the collective



* Collective is nothing more than the subject of the individual.

Just today, there is such a disparity and **such a lack of social bonds** that what appears as **the society** is a form of **enjoyment** in the sense of an **illusion that gives a feeling of existence**. There is no real social bond.

Psychoanalysis purpose to renew the social bond.

Instead of social bonds, there is something as a false sharing of emotion.

Right now, **the lack of social bonds** is overcome in the false sense of belonging to the same community. When we share emotion in a sports event, or when we massively follow a television broadcast or things like that. It actually gives emotional issues that create **a false social coherence**, so that sense of belonging to a community, a nation, etc., compensates in an imaginary way:

The lack of social bond

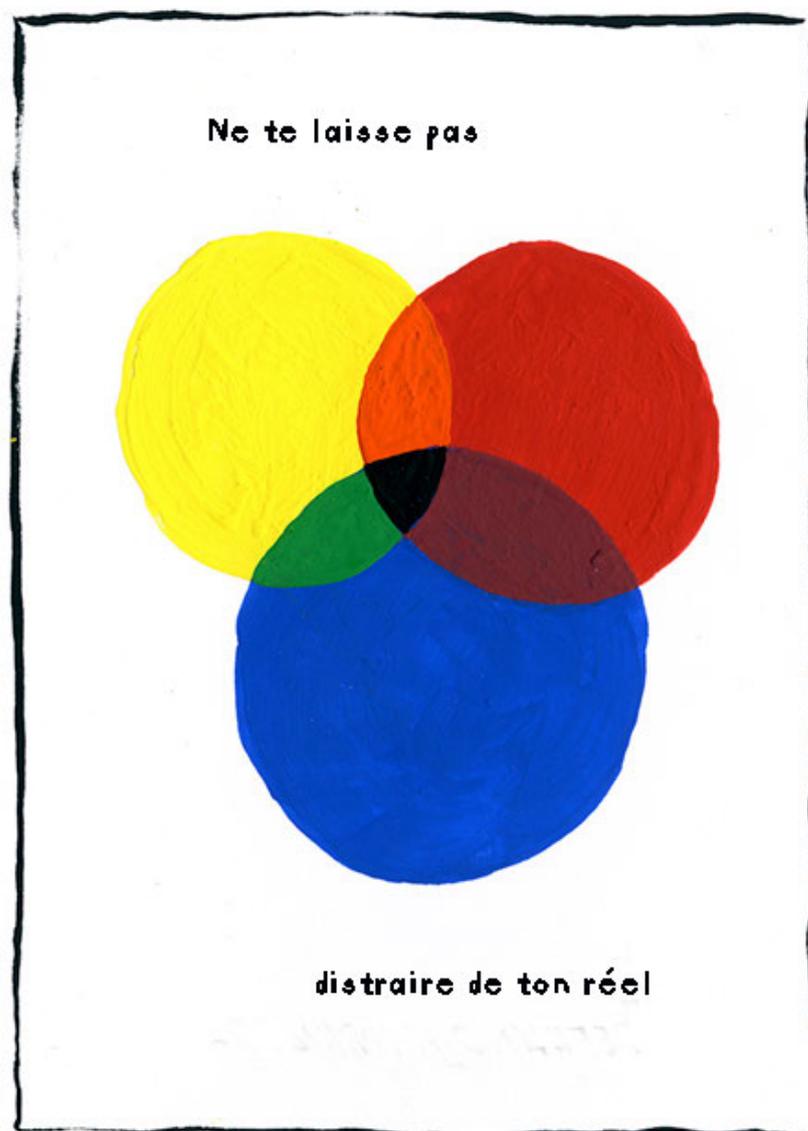


The **social bond** itself can be deployed only from the discourse, that is to say, the implementation of what we have already seen, but we will revisit this, because I reworked on it

and I found some new things concerning the **Four Discourse** and the **capitalist Discourse**.

***Question:** Should we be afraid of the Real and how to deal with it?*

It is imperative of course, Lacan is clear on that: we must be able to confront the Real.



* Do not let yourself be distracted from your Real.

But according to a particular protocol since it is impossible to confront it directly, there is a symbolic interface with which it is possible to identify the Real and thus to approach it. As in the case with the object a- in an oblique manner, temporary.

And not in a frontal way because if so , it's very costly. See the exemplary case of Nietzsche, who burned himself completely on the flame of the Real.

Real itself is the register that holds the Symbolic and the Imaginary. The symbolic is itself held by a concept called the truth.

The truth aim the Real but without confusing with it,
this is why the truth can only be half-said.



* The real is not the truth. The real is the limit of truth

Because the Real is only aimed by the truth :

⇒ as long as the subject is in the truth, he is in the Symbolic;

⇒ but If he gets too close to the Real, in some way anguish will appear — there is no more symbolic.

The missing lack filled by the Symbolic gives plasticity to the subject.

Once the truth touches the real it becomes real, so there is no more truth, it is the Real that takes precedence. And so the Real can burn the subject because there is no depreciation possible by the truth, which can only be half-said.

So that's one approach :

Obviously, to confront oneself to his Real
and confront oneself to his own enjoyment
is the function of analysis.

That's why the popular expression "don't throw the baby out with the dirty water » is for the psychologists. A psychoanalyst would say the contrary " **we must throw out the baby and keep the bath water.**"

⇒ The **baby is the ego of the analysand** seen as a baby :

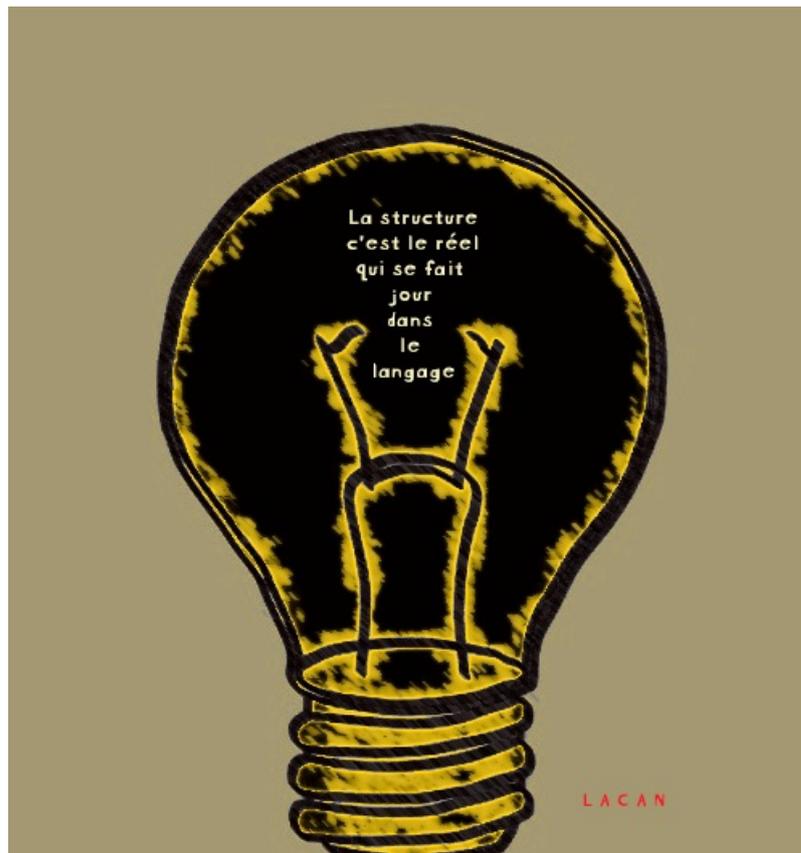
- whatever he does he is worth being loved
- something in him keeps him out off the obligation to respond to the law.

- there is a secret reason in him for which he claims he must be loved. So this kind of baby , hop, you must get rid of it.

⇒ And confront ourselves to the **dirty water of our enjoyment.**

Only from there we can, by the Symbolic, return to a sight of the Real, provided of course, that we tell the truth.

The truth is not "what is true"
The truth is the structure of any discourse.



* Structure is the real dawning in language. (Lacan)

When I speak — do I tell the truth or not? — The fact of that question is part of a **structure** that has the truth for background.

Even when an analysand fully lies he still tells the truth because he tells the truth of his desire to lie. That's a paradox precisely linked to language.

Language lie by essence.

Since language is substituted for something it aims but cannot reach. When I say the word, I aim the thing, I encapsulate it in a word that represents it but there is something that escapes me.

I'm never really satisfied
how the signifier's strike will circumscribe the Real.



* Even when it is true it is wrong

There is always something missing, there is always something that escape.

This is the semblance of the signifier, which is simultaneously:

⇒ *a lie;*

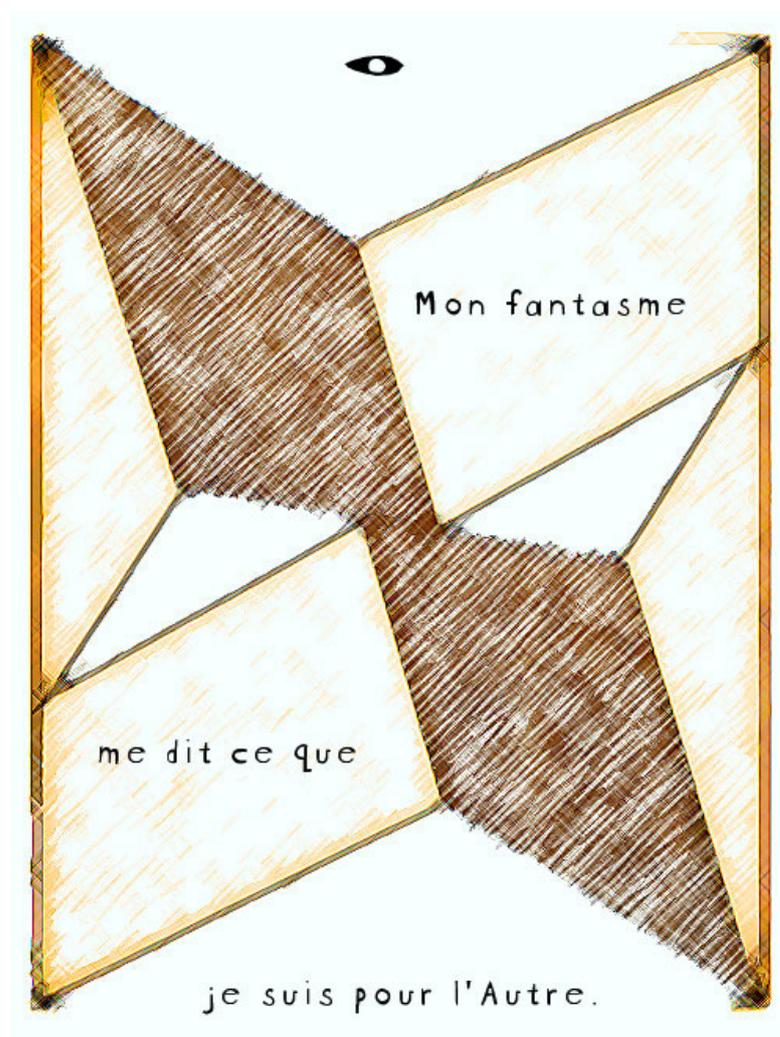
⇒ *the place where the truth comes in;*

⇒ *the possibility of access to the Real.*

There is no other way.

Question : *is fantasy and desire an enjoyment articulated by language ?*

Fantasy is what determines an access to desire.



* My fantasy tells me what I am for the Other"

The fantasy is the setting of words that frame an image even if you do not know the words. This is a minimum scenario.

For example, in the case of the baby we were talking about earlier, **the story he tells himself, somehow, to explain what is happening.**

So fantasy comes simultaneously to fill the hole of a Real which is worrying because it's bottomless, and at the same time, it allows to draw from this interface some enjoyment that goes through talking and which gives some control precisely because it goes through talking.

So yes :

⇒ there is **enjoyment in fantasy**;

⇒ and also **enjoyment in desire**, but on one edge. There is also another edge, and that's why these are **edging structures**.

So when believing in **objectivity** —someone who says "there is a real unconscious" might as well say "there is water on Mars — it's something which denies that every subject — including scientists — can only see through the frame of their fantasy It is their own fantasy.

The world is my representation.



* This world, I say, is only a fantasy sustained by a certain kind of thought.

It's impossible to get out of that. although there are, of course, "objective laws", but:

The Real is the minimum difference there is between each of these "weltanschauung" as German say, which means: representation of the world.

Each one has a different one, since each one has a different fantasy. A **fundamental fantasy**. In truth, there is no competition between people, competition is totally imaginary. The world in which we live is so competitive but if you are getting close to your desire and your fantasy it has nothing to do with that of your neighbor.

**It is between you and your relation to enjoyment
which can only be mediated by your desire.**

That's why in the cure we must reach the **fundamental fantasy** at first. Well maybe not at first but let's say we must get quickly enough to the fundamental fantasy. This is the case in the film Silence of the Lambs. Hannibal Lecter is a,

let's say, imaginary representative, ideal, of a Lacanian psychoanalyst who has such technology. He ensure that she brings him her fundamental fantasy in form of a dream that is the silence of the lambs. From this scene she can organise her fantasy, and therefore her desire.
