



THE REAL AND THE DESIRE FOR AWAKENING

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PRÉCIS

Frank Rollier started his conference “The Real and The Desire for Awakening” by noting what the Real is for Psychoanalysis and its difference with reality. The Real, he tells us, has the peculiarity of always manifesting itself in an unforeseen way, out of meaning, and as a break-in a prior order, carrying a traumatic effect. He underlines on the one hand, the effect that this break-in has on the signifying chain and on the other hand the effect it has on the subject’s temporality and fantasy and its capacity to veil the real. Even in those cases where the subject has at its disposal the fantasy, the real affects the body because meaning and fantasy cannot treat this disruption immediately, the body understood here as *it enjoys itself*. Rollier reminds us what Lacan says in seminar The Sinthome, when he proposes that “the real is this effect that jouissance has on or in the body.” Rollier brings various examples from his own practice to exemplify the various bodily phenomena. Two main points are further developed, one around the irruption of the real that awakens the subject and the way it is presented in contemporary symptoms. The other, is the desire of the analyst as the desire to awaken the neurotic subject by disturbing the automaton that returns always to the same.

Liliana Kruszel

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THE REAL AND THE DESIRE FOR AWAKENING

Let us first recall that for Lacanian psychoanalysis the real is not what is commonly called reality. Reality is a construction that each subject makes from fantasy when that tool is at the subject's disposal, which is not the case in psychosis. If the subject has this dimension, then this construction that is fantasy will allow him to veil the surge of the real and help him to treat its effects.

The real has this particularity of always manifesting itself in an unforeseen, contingent way, and of making a hole in common sense. It is out-of-meaning, and as Jacques Alain Miller has put it, "its mode of entry is always a break-in ... [a] break regarding a prior order."¹ The real is traumatic on one hand because it breaks the signifying chain, and on the other hand because it breaks into the subject's temporality and into the fantasy. Per Lacan, the real is without law.² Not only does it not make sense, but it upsets and disorganizes the fantasy. At the same time, because it cannot be treated immediately by meaning and fantasy, it affects the body, as Lacan defines the body, which enjoys itself.³ The fact that it touches the body makes the irruption of the real an event of *jouissance*. This is what Freud called a fixation, *Bedeutung*, a fixation of *jouissance* which he opposes to *Sinn*, which is the effect of meaning. In his seminar *The Sinthome*, Lacan will go as far as formulating that *jouissance* is real.⁴ Eric Laurent comments on this by saying, "the real is the effects that *jouissance* has on the body."⁵ These effects of the real in or on the body are responsible for a hole in the image of the body, and various bodily phenomena that can appear as we will see further on.

A patient recently gave me a very topical example of the irruption of the real. He actually consults for

what he calls an eco-anxiety, and he was especially concerned about the Covid pandemic and the climate disturbances which distress him greatly. He indicates that the virus, like climate disasters, ultimately does not care about the forecasts and models presented by epidemiologists and other scientists. He adds that our Christian culture makes us believe that if we adopt the right actions, the right barrier gestures, we will be rewarded and vice versa. However, the real escapes this logic: the worst is not always certain and conversely, assumed good behaviors can be contradicted by the real which strikes unexpectedly, such as at Fukushima.

Today, I propose to approach the real at play by starting with awakening. Initially there is the real that awakens the subject and then, the part played by the analyst's desire to awaken the subject by aiming at the real. Finally, I will bring up the shock that a work of art can cause.

THE REAL THAT AWAKENS THE SUBJECT

Waking up in itself is always an event, although fortunately when I wake up every morning it is not necessarily traumatic. But it's still a small event in relation to sleep and the desire to sleep.

Another event, a more traumatic one, is the **nightmare**, which precisely wakes up the sleeper. Let's start there, since this intrusion of the real is an experience that everyone has had, and it is at the heart of Freud's elaboration on dreams. Freud writes that generally, "the dream is compatible/reconcilable with sleep"⁶ (...) It is tolerated because it is the fulfillment of

1 J.-A. Miller, *L'être et l'Un, course*. March 23, 2011: <http://disparates.org/lun/2011/03/8-cours-jam-23-mars-2011/>
2 J. Lacan, *Le Sinthome*, (April 13, 1976), Le Seuil, Paris (2005): p. 137.
3 J. Lacan, *Le Séminaire, Livre XX, Encore*, Seuil, Paris, p. 26.

4 J. Lacan, *Le Sinthome*, (Feb. 10, 1976) Le Seuil, Paris (2005): p. 78.
5 E. Laurent, "La psychose ordinaire", *La Cause Freudienne*, Vol 65: p. 189-196.
6 S. Freud, *L'interprétation des rêves*, (*The interpretation of dreams*) PUF Paris, (1971): p. 490.

a desire of the unconscious.”⁷ There is no full awakening until the dream, “strikes the preconscious in such a way that it disturbs its rest,”⁸ which is what Lacan will translate by saying, “a dream awakens just when it could bring out the truth.”⁹ The nightmare, in which a *jouissance* is expressed, is what crushes the subject. The subject is confronted with the real of an object of *jouissance* and anxiety arises waking him up.

Nightmare is the most common gateway to the real and it is a reason for consultation when it repeats itself in both children and adults, especially after trauma. Let’s recall that Freud constructed his theory of *Beyond the Pleasure Principle* and the existence of a death drive from the observation of nightmares experienced by WWI soldiers. He observed what he called “fixations to the event” that arouse the anxiety that was absent during the traumatic event. One of the symptoms of PTSD is nightmares. This is a clinic observed in France and undoubtedly in the United States among migrants who experience multiple traumas in their migration process. Immigrants often go into exile due to violence in their home country and may experience violence during their trip, and then cultural shock upon arrival to their destination.

In the dream of *The Dream of Irma's Injection*,¹⁰ which is the prototype of all dreams and their interpretation, Freud examines Irma's throat, which elicits an affect he calls “dread.”¹¹ At that point, he faces the real of death and sex that arises in the dream. In his seminar, Lacan points to “the terrifying and distressing image of this real in the head of Medusa.” There appears “something strictly speaking, unspeakable,” that Lacan qualifies as “the abyss of the feminine organ from which all life comes, and also the image of death,”¹² since the illness of Freud's daughter and the death of a patient are called up by the dream. It is, in Lacan’s words, “the revelation of the real...before which all words stop...the object of anxiety par excellence.” And yet, this nightmare does not wake Freud up, which Lacan remarks by commenting that this is “because he's a tough guy.”¹³

7 *Ibid.* p.493.

8 *Ibid.*

9 J. Lacan, *Le Séminaire, Livre XVII, L'envers de la psychanalyse, (The Reverse of Psychoanalysis)* Seuil, Paris, (1991): p.64.

10 S. Freud, *L'interprétation des rêves (The interpretation of dreams)*, op.cit., p. 99 et suiv.

Apart from the nightmare, how can this intrusion of the real manifest itself, which in a flash pushes the subject to wake up? In other words, taking up the question asked in your argument for the next clinical study days, how does the real present itself?

We can notice that the current clinic is more marked by the irruption of the real than by the question of the meaning of a symptom or of life. Patients come to consult with us thereby exposing the effects of the intrusion of the real in their lives. They complain of being invaded by an unlimited *jouissance* linked to an addiction (e.g. drugs, video games, self-mutilation, etc.) or to a form of trauma (e.g. harassment, aggression, exile) and they're just waiting for us to relieve them of the problem. Moreover, this is what behavioral therapists promise to do through their ready-made programs: to treat trauma in a few sessions without the subjective dimension being brought into play. In these patients who come with too much *jouissance*, the dimension of the signifier is often reduced to the discourse of the Other who states that it is a behavior disorder. They are said to be agitated, distracted or addicted. The issues of a possible work with these subjects will be to get them to mobilize the signifying chain by bordering the hole caused by the intrusion of the real, in order to achieve that the irruption of *jouissance* takes the form of a question for the subject.

In a teenager, this irruption of the traumatic real is very often linked to the encounter with the sexual, sometimes to that of death, or to the occasion of a separation of parents or the death of a relative. I will use an example from my clinic at the CPCT, a psychoanalytic center that offers free consultations and treatment for teenagers and their parents, which opened in my city almost 15 years ago. Teenagers present themselves to the center without raising questions about their being, but rather with a non-metaphorical discourse that is directly connected to a real. They come in expressing an excess of *jouissance* that encumbers them or has become unbearable for their relatives, such as anxiety or acting out, and they expect an instant answer.

11 *Ibid.*, p 102. erschrecken in German, and effroi in French.

12 J. Lacan, *Le Séminaire Livre II: Le moi dans la théorie de Freud... (The Ego in Freud's Theory...)* p. 196.

13 J. Lacan, *Le Séminaire Livre II, Le Seuil "Points Essais"*, Paris (1978): p. 214.

Anthony, 16 years old, has just experienced a break-up. His girlfriend left him abruptly after three months of dating. He comes in with great anxiety, afraid of dying, a fear, he tells me, which has been present in him since childhood. When we meet, he expects it “to work right away.” After having idealized this girl, his life has turned into a nightmare. He doesn't understand what happened and he feels betrayed, abandoned, and not just by her, but by all of his friends who laugh at his situation and trivialize it. From the start of the relationship he was afraid that she would leave him and he asked her very often “do you love me?” She had told him that he was “heavy, too clingy” and they often argued. He experienced his first sexual encounter with her and “it all went too fast, she was a nympho,” he said. For him, sexuality has “made a hole in the real”¹⁴ as Lacan says, and he wonders what he “did that he shouldn't have done... I don't understand what the real steps are, how does it normally go?” After a few sessions he is able to say, “I should have been perfect, but that is not possible.” Sex and love confront him with an impossible of which Lacan made precisely the definition of the real. The real... is the impossible. Lacan adds, “the impossible of what would give meaning to this so-called *sexual rapport*.”¹⁶

This traumatic encounter with the real of sex can also occur in an adult and be the start of an urgency to consult and then to undertake an analysis. For example, John, a 40 year old man, met a woman on the internet. For several weeks they had, he says, “a very good understanding” and he “liked her a lot.” When they finally met, her looks did not please him anymore. He was “embarrassed by her smell and the fact that she was a little fat.” He continued dating her, but he felt conflicted. He says, “she is certainly the best person in the world,” but he cannot really desire her. He ruminates over this conflict and realizes that it repeats itself from partner to partner. This is what eventually leads him to engage in analysis.

The encounter with the real of sex can also be the cause of an onset of psychosis. One patient whom I will call **Louis** triggered a psychosis in several stages.

During childhood, at the age of nine, a first sexual encounter caused a remarkable elementary phenomenon which was the outline of a future delusion. One summer evening in his garden he is confronted with the sexually explicit demand of a little girl of his age, but he refuses to play along and takes refuge in contemplating the starry sky. Wondering about the universe, he is then, as he explains 30 years later, “invaded by peace,” and he feels “a connection between the top and the bottom.” In the absence of a phallic meaning that would allow him to metaphorize the jouissance of the Other, the sexual demand of his partner is an absolute nonsense—it is outside meaning—a real that opens a gulf. His first elaboration—a connection with the sky experienced in his body—was a response to the lack of the symbolic. He would later say that he wanted to “get rid of this thing, the sex, in order to come in touch with the Other dimension.”

Twenty years passed without remarkable symptoms. Then, it is during his marriage at the age of about 30 that when confronted with the signifier of paternity, which is for him foreclosed, that he is triggered into an acute psychosis with distressing hallucinatory phenomena. Then he gets the conviction that “the curse has turned into a blessing; he has been touched by grace,” he will be “the savior of his wife whom he has divorced,” and even be “an angel who will save the world.” Anxiety and the void of meaning have turned into the certainty of a revelation. It is several years after this triggering event that he meets the analyst to “get out of the hole” he fell into after being “humiliated by psychiatrists.” Twenty years of a very regular treatment oriented by psychoanalysis will allow him to access a certain *know-how* with jouissance and to inhabit a peaceful *speaking body*.

In the case of this subject, we clearly understand that what is at stake for the analyst is not to provoke an awakening, but rather to help him cover the hole of the real, to cover it up with a delusional metaphor as minimal as possible. He will complete this with his own nomination allowing him to play a recognized social role. In this way he succeeded in being able to say that he is a “peace worker” in his job.

14 J. Lacan, Preface to “Spring Awakening”: https://freud2lacan.b-cdn.net/PREFACE-Au_Printemps.pdf The fact that what Freud discovered about what he called sexuality makes a hole in the real is what can be perceived in the fact that since nobody copes with it well, no one worries about it anymore. (translated by Sylvia Rodriguez)

15 cf. S. Freud, “Three Essays on the Theory of Sexuality”.

16 J. Lacan, *Le phénomène lacanien*. (The Lacanian Phenomenon). “Les Cahiers Cliniques de Nice, (06-1998): No 1., p. 9-25.

I hope this case shows clearly that with a psychotic subject awakening is to be avoided. If he has to face a real that phallic meaning cannot tuck, and that no fantasy can support, then this awakening is likely to put him in a chasm and lead him to trigger his psychosis or to aggravate it. Therefore, caution is required. Esthela Solano puts it this way, “it is important for the subject not to wake up so that his desires may maintain his dreams.”¹⁷ She refers to Lacan’s proposition that one only wakes up from sleep or from a dream to continue dreaming.¹⁸ On the other hand, the neurotic, who subscribes to the unconscious and to the *jouissance* of repetition, is a sleeper. And so I come to my second part.

THE DESIRE OF THE ANALYST TO AWAKEN THE NEUROTIC SUBJECT BY AIMING AT THE REAL

By touching the real, the analyst aims to wake the subject out of sleep. Initially the aim is to achieve a rectification of his subjective position and then, to shake up his fantasy. Lacan noted that “the value of psychoanalysis is to operate on the fantasy.”¹⁹

In an analysis of a neurotic, what can be awakened? Surely it is not the frantic quest for meaning, for more and *more* meaning. Meaning puts the subject to sleep. Psychotherapies, which work on good sense and suggestion, attest to this. They advocate for “letting go, being cool, and above all sleeping peacefully”. For Lacan, “sucking the milk of truth is toxic, it makes you sleepy.”²⁰

Lacan asks, “is it about waking up the analysand? He does not want it, in any case—he dreams, that is to say, he holds on to the peculiarity of his symptom.”²¹ It must be said that psychoanalysis is not spontaneously an exercise in awakening. On the contrary, there is a natural inclination for analysis to put to sleep.

In an article, precisely titled “*Awakening*” (*Réveil*), (1979) J.-A. Miller speaks of an “automaton which is linked to the arrangement/device itself... to the

invariable return of what is called session, to the pleasure proper to the free association.” He adds that, “it is the primary fact of all discourse to put to sleep, and it goes just as well for the analyst when he abandons himself to listening to his patient in a reverse hypnosis.”²² In this very political writing, Miller’s goal was to awaken the members of the first School founded by Lacan, *The Ecole Freudienne de Paris*, which eventually failed and led Lacan to dissolving it and to founding the French School, *Ecole de la Cause Freudienne (ECF)* which is currently part of the World Association of Psychoanalysis. In this article, Miller then denounces a “slope to snooze together.” He questions the analysts of this School and also the reader, “Is the analysis made to learn to sleep or to learn to *wake up*?”²³ What J.-A. Miller points out is the act of the analyst that aims “to shorten the session to its scansion being.”²⁴ His text is a plea for the short session, which he says is the one that awakens, not for “the symptom to cease, which never ceases to be written, but for the real to emerge, which does not cease *not* to be written,” the real and the symptom belonging to the register of the necessary.

This is the key point. It is indeed the emergence of the real that can awaken—a real which is for Lacan the Other of meaning. This real is a *jouissance* that affects the body, and it is this *jouissance* that orients a Lacanian analytical cure. Moreover, Miller proposes in the form of a joke “to think of interpretation exactly as an awakening” and for this purpose to “be able to think of interpretation as a nightmare—a nightmare from which, on top of that, we would never wake up.”²⁵

By isolating the object *little a* in its different forms, as “a kind of mediator between unconscious and *jouissance*,”²⁶ the interpretation aims beyond meaning, instead of abounding in *ever* more meaning.

The wit sides with nonsense, as “the word with neither tail nor head” and it is presented by Lacan as ex-

17 E. Solano- Suarez, “Léveil”, *Lettre Mensuelle* Vol 190, (July 2000): p 13.

18 J. Lacan, *Le Séminaire, Livre XX, Encore*, Paris, Seuil (1975): p. 53.

19 J. Lacan, “Allocution sur les psychoses de l’enfant”, *Écrits*, Seuil, Paris (1966): p. 366.

20 J. Lacan, *Le Séminaire, Livre XVII, “L’envers de la psychanalyse,”* Paris, Seuil, (1991): p. 212.

21 J. Lacan, *Le rêve d’Aristote*, Conférence à l’Unesco. Unesco Sycomore,

22 J.-A. Miller, “Réveil”, *ORNICAR* Vol. 20-21, p. 50.

23 *Ibid.*

24 *Ibid* p. 51.

25 J.-A. Miller, “Nous sommes tous ventriloques”, *Filum*, (12-1996), Vol. 8-9, p. 21-22.

26 J.-A. Miller, *Séminaire “L’être et l’Un”*, cours du March 9, 2011.

27 J. Lacan, *Le Séminaire, Livre XVII, “L’envers de la psychanalyse,”* Seuil, Paris, (1991): p. 64.

emplary.²⁷ Above all, it is the signifying equivocation that Lacan will highlight in his last teaching because it opens onto a plurality of possible meanings, even onto nonsense. When “the very meaning of words is suspended,” and when “something which has been said ceases to be written,” then, Lacan argues, “the mode of the possible emerges,”²⁸ and this mode is precisely *jouissance*.

Let us note that Lacan identifies a similar orientation in Zen Buddhism, which targets the outside of meaning, “What is best in Buddhism is Zen, and Zen consists of answering by barking, my little friend,”²⁹ actually an eructation, which is the word *katsu* in Japanese.³⁰

The emphasis on equivocation is not about a technique which would be valid for everyone at all times. Lacan stands out from any universalization. If the orientation by the real, that is to say by *jouissance* and therefore by the object little *a*, paves the way for a possible awakening, it can only be on a case-by-case basis. “There is only a singular awakening,”³¹ and, as Eric Laurent specifies, it is an “awakening to the dimension of the singularity of the symptom.”³²

“To touch the real” is not to wake up to the real, which is quite simply impossible.³³ It’s just a dream to hope for this awakening. Lacan’s thesis is that “we never wake up: desires fuel dreams.”³⁴ He adds that “total awakening is death.” He also notes that “it is thinkable that all language is made only to avoid thinking about death which, in fact, is the least thinkable thing there is.” According to J.-A. Miller, we can take as a compass that failing to never really wake up “does not prevent taking (the awakening) as an end.”³⁵ Or as Lacan would put it, to reach “bits of real ... a core...around which thought embroiders”³⁶ does not prevent bordering, *cerner*, the real as impossible. I will not illustrate this point because this is what the Analysts of the School (A.S.) testify to—how a

bit of real was finally isolated and took on the value of a *sinthome*. I’m sure that Florencia Shanahan in particular will talk to you about that.

This comes within the analyst’s desire, about which J.-A. Miller goes as far as saying that “the desire for awakening is the desire of the analyst,”³⁷ that imprints on the analyst his style. The psychotherapist makes use of the weapons of meaning. Meanwhile the analyst, by renouncing the powers of suggestion and the desire to heal, puts into function “a desire stronger than the desire to be the master.”³⁸ This desire is a desire to know, it is the other side of the passion for ignorance. The desire for awakening would be a name for this desire to know, so that the subject can perceive the Id, the opacity of his/her *jouissance*. It is in an unforeseen way that this desire will have the opportunity to act and to catch something of the real that emerges in a contingent way in the discourse of the analysand.

For the analysand to catch a *bit of real*, and for him to simply stop dreaming of waking up one day, the analyst must be awake and ready at the right time, or as Lacan says, “to name the drive... in a way that pulls it by the hair.”³⁹ The act of the analyst imposes itself unexpectedly and, like the lion, it “leaps only once.”⁴⁰

THE WORK OF ART OR THE AWAKENING THAT A WORK OF ART CAN PROVOKE

There was a Giacometti retrospective in Monaco this summer. I was not able to see this exhibition, but its title puzzled me, “*Alberto Giacometti: Le réel merveilleux*”, translated in the *MonteCarlo Times* as, “The real wonderful.” This wording sounds like an oxymoron to our ears. How could the irruption of the real be wonderful? When we find something to be wonderful, it seems to me that it is rather the

28 J. Lacan, *Le Séminaire, Livre XXI*, “Les non dupes errant” (8.1.1974) (inédit).

29 J. Lacan, *Le Séminaire, Livre XX, Encore*, p.104. Norton, p. 115, translated by Bruce Fink.

30 N. Charraud, “Lacan et le bouddhisme chan”, http://www.lacanchine.com/Charraud_03_files/Charraud-Lacan%20et%20chan.pdf (1978): p.24.

31 J. Lacan, dans “Peut-être à Vincennes-Ornicar”, Vol. 1, 1975, p.5.

32 E. Laurent, “Semblants et sinthome”, *Quarto* 97, p. 16.

33 J.-A. Miller, “Réveil”, *op.cit.* p. 51.

34 J. Lacan, “Improvisation. Désir de mort, rêve et réveil”. *L’âne* N°3.

(1974): Interview by Catherine Millot

35 J.-A. Miller, “Réveil”, *op.cit.*

36 J. Lacan, *Le Séminaire, Livre XXIII, Le Sinthome*, Seuil, Paris (2005): p. 123.

37 J.-A. Miller, “Réveil”, *op.cit.* p. 51

38 J.-A. Miller, “Psychanalyse et psychothérapie,” *La Cause Freudienne*, Vol 22, p.10.

39 J. Lacan, *Le Séminaire Livre XXV: Le moment de conclure*, *op. cit.*, p.9 (inédit).

40 S. Freud, “L’analyse avec fin et l’analyse sans fin”, *Résultats, idées, problèmes*, Vol. II, Paris, PUF, (1985): p.234.

effect of getting the pleasure principle into function. Of course, listening to a piece of music, contemplating a painting, meeting a glance or a smile, can for a moment overwhelm us and interrupt the flow of signifiers. This encounter mobilizes the fantasy, and it is precisely the fantasy which can give the encounter other wonderful colors. But for us Lacanians, this “wonderful” encounter is not the emergence of a real, because the real is precisely what arises without being organized by the fantasy. Lacan qualifies it as *Tuché*, after Aristotle. Besides, on the exhibition’s English poster, its title is “Giacometti, Marvelous Reality”, which sounds much more accurate.

On the other hand, what we call a work of art is an object that treats what for the artist remains out of meaning. He gives this real a form which at the same time veils and reveals a part of what cannot be seen, said or written. For the spectator who contemplates the work, this operation turns out to be luminous or obscure, pleasant or shocking. For example, the very famous sculpture by Giacometti called “The Walking Man” has often been interpreted as a representation of the concentration camp. This is something the artist never said explicitly, but his work was able for a moment to awaken some spectators to a real which can’t be represented.

J.-A. Miller said “(t)he real sparkles out of meaning and semblance”⁴¹ which is something other than saying it’s wonderful.



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41 J.-A. Miller, “En deçà de l’inconscient,” *La Cause du Désir*, No. 91 p 97-126.



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Artwork: *Homme qui marche II (Walking Man II)*

Alberto Giacometti, 1960, Plaster, 188.5 × 29.1 × 111.2 cm

Collection: Fondation Giacometti, Paris

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