

NOTES ON THE FOUNDATIONS

Richard Klein

1. Science and the end of analysis

In the Introduction to The Project (1895) Freud asserts the notion of quantity which hereinafter must be taken as an axiom of his doctrine. It will be called the economic point of view. Quantity is abbreviated Q or Q η .

Q is in a relation to a neurone. His intention is to elaborate the relation free of contradiction.

In Draft G (?1895) quantity is formulated as somatic sexual excitation and abbreviated (s.S.), but it is not in a relation to a neurone. The neurone has become a psychical sexual group, abbreviated (ps.S.). In other words, the neurone has become a signifier. The relation he intends to elaborate is that between a signifier and quantity, or, from a topological point of view, between the symbolic and the real.

Acutely aware of the role of Newton in the history of science, Freud says that science begins with quality and traces it back to quantity (See Part 1, Section 7). It would, therefore, be an error to consider in this 'tracing back' that Freud is introducing a genetic point of view since modern science began by abandoning the origin of phenomena. Galileo did not seek to explain why a body falls. He explained how a body falls: in a relation between distance and time which are variables, and the relation between them is a function. If one of the variables is known, the other can be calculated. In a 'tracing back' from signifier to real Freud is introducing the notion of function.

Since the ω -system transforms quantity into quality and since consciousness is assigned to ω , in tracing quality back to quantity, psychoanalysis begins with consciousness and ends in exclusion of consciousness, a notion not in accord with an aim asserted in the Freudian doctrine, namely, making the unconscious conscious.

The unconscious is a form of thinking which excludes the 'I'. It is a place where the 'I' does not think, does not do the thinking. At the most, on return of an unconscious thought, it sometimes falls into the field of the 'I' which expresses its non-accord with *Verneinung*. To put it another way, it's a moment which reveals the non-accord of the ego and the subject's belief in a signifier.

In making the unconscious conscious the assumption is that the 'I' must become agent of this thinking. According to Freud in making the unconscious conscious the subject makes the irrational rational. In the teaching of Lacan this becomes a replay of the cogito: I think therefore I am. Making the unconscious conscious has effects of being.

In making the unconscious conscious the *soll Ich werden* which suggests a representation and is, therefore, symbolic, and is detached from the *wo es war* which suggests a lack of representation, then is added to a form of thinking without the 'I' creating a form of thinking with the 'I'. Effects of being are created and a relation

between the symbolic and the imaginary.

The relation smacks strongly of obsessional structure. The clinic which promotes the structure suggests an obsessionalisation of hysteria.

An analysis which ends on expansion of consciousness ends on an indication of quality which is, in effect, an indication of reality. But, the subject's duty is the passage of the *soll Ich werden* into the *wo es war* in which we see another aim of the Freudian doctrine: making the unconscious lost, for each subject so unbearable that a burning issue flares up in its place which has no name and is called despite it in the theory the real, namely, Q. The passage of something symbolic into the real must be the effect of a function, on which the shadow of whatever was lost begins to cast its shadow, non-representationally.

2. Knowledge and transference

Freud in The Project is imposing upon himself the discipline of modern science. He is supposing Newton with knowledge. On the Lacanian definition his transference is to Newton. The Project bears the stamp of classical, Newtonian science: quantity, inertia and motion. The Project as a letter to Fliess is an imaginary effect. But the symbolic pivot of Freud's transference is Newton.

Freud's transference to Newton implicates the end of analysis, namely, the function from signifier to real. It, presumably, also implicates the end of transference. But, the subject at the end of analysis continues to suppose Freud and with him Lacan with knowledge. Therefore, not all the transference can dissolve. Total dissolution of the transference would bring psychoanalysis itself to an end.

3. Topography

The topography consists of the system of neurones to which Q is in a relation. It has a sensory end called ϕ for receipt of stimuli and a motor end called ω at which the stimuli are discharged. ϕ and ω are systems of neurones.

The machine displays a tendency to divest itself of Q which is a primary function. In honour of this tendency Freud formulates the first of his principles of mental functioning: the principle of neuronal inertia which governs the machine.

A body has no active, internal force which was elevated into the principle of inertia by Kepler. The neurone is such a body. It is acted upon by Q. If the neurone is to return to its state of rest, the force acting upon it must cease. The principle of neuronal inertia brings the action of a force Q on a neurone to an end by discharging it, and Q ceases to be written.

The ϕ -system receives external perceptions which are loaded with Q. Exogenous quantity is abbreviated Q which sometimes stands for quantity in general. Q passes from ϕ to ω via ψ . The system of memory which receives quantity from the interior of the body is called ψ .

The ψ -system will be regularly called the system ucs. Endogenous quantity is abbreviated Q_{η} . It is broken up and redistributed in ψ or evacuated. The remainder is passed to ω where it is also discharged or transformed into quality and, in the case of Q_{η} is experienced in ω in the pleasure-pain series.

4. The symptom and quantity

The symptom is defined as an excessively intense idea (*Vorstellung*) and as quantity in a state of flow. (See Part I, Section I). In Draft G the (*Vorstellung*) is a (ps.S.). The symptom has two axes: (ps.S) and (s.S). In hysteria (s.S.) is not admitted to (ps.S.). In *la grande hystérie* (s.S.) undergoes conversion. In *la petite hystérie* (s.S.) hovers at the boundary between the somatic and the psychical (See Draft G). The symptom as defined as (ps.S.) + (s.S.) must, therefore, be the psychoanalytical symptom. In terms of The Project it is written $S + Q$ (where the term signifier replaces that of the *Vorstellung*). The psychoanalytical symptom is, then, this function from signifier to Q, by which the analysis enters the end-phase. This will also be, as we shall see, the definition of the drive. The definition places the symptom beyond the principle of inertia which discharges Q: S-Q. Beyond is written $S + Q$.

Quantity is never in a state of rest and acts on the inertia of a neurone. The action of a motion on a neurone results in an excessively intense idea: (ps.S.) + (s.S.) or $S + Q$.

5. The symptom and signifier

The neurone is an idea by virtue of a link between a ψ -*Vorstellung* and a sound-*Vorstellung*. (See Part III, Section 1). In other words, the Freudian *Vorstellung* is an element from the material of language that we are accustomed to calling signifiers. The signifier becomes excessively intense due to the action of a motion on it.

Q is in a relation to a signifier. The relation is called a symptom: $S + Q$. Let's say sigma is a symptom, then Σ : RSQ. If Freudian science traces quality back to quantity, the relation is a function: $f(x) = y$, in this case, $f(S) = Q$, or from a topological point of view, Σ : $S \rightarrow R$. (See Ce qui fait insigne, Jacques-Alain Miller).

In hysteria there are discordances between the signifier and the real. The above function is not active in the structure of hysteria. It may have been at one time. The aim of Freudian science is to trigger the function which, in fact, is the symptom with the structure $S + Q$, also called the drive.

6. The ethics of quantity

Freud postulates a moment in which $Q\eta$ is summing in ψ . Summation has the property of pain which is defined as the eruptions of big Qs in ϕ and ψ . Pain has pure presence. It is a presence without an absence. The real is full. Nothing is missing from the real. Q, then, has the property of the real. It enters the teaching of Lacan as *jouissance*. The neurotic symptom, namely, $S + Q$, entails *jouissance* of the signifier.

The dialectic in the foundations of the symbolic is that of presence and absence. Summating Q is an undialectised presence. Freud says that ψ is at the mercy of Q, that the subject is experiencing the power of Q, that it is a will. The subject is at the mercy of the will of *jouissance*. In Freudian ethics the will is an effect of the real. (See Part I, Section 6 and 10).

7. Sexuality and quantity

Q is assimilated to sexuality. (See Part I, Section 12).

A persistent theme is that the subject can deploy defence against Q but not against

Q_η. There is flight from Q but not from Q_η. Perceptions are loaded with Q, and there is the possibility of flight from this exogenous Q. Nonetheless, the subject is also cut off from this flight. On the first account, he is cut off from flight because these perceptions are a constellation called the Other. It is the subject's Other, and there is no flight from the Other. It is not just his Other, but the Other + Q or the Other's *jouissance*. On the second account, the subject is cut off from flight because the Other's *jouissance* is being systematised in his ψ-system. It is not possible in the ψ-system to make a distinction between Q and Q_η. For instance, in the case of little Hans there was no flight from the Other's *jouissance* which was being systematised in his ψ-system.

8. Residues

Residues from summation are left over: residues of pain and satisfaction which "have in common the fact that they both involve a raising of Q_η tension in ψ." (See Part I, Section 13).

The implication is that Q in general which had been summing has been evacuated. The residues which escaped evacuation are responsible for any Q_η tension. Bits of *jouissance* are left over which Lacan calls objects (a) as + *de jouir*. Freud calls them things which involve pain and satisfaction.

Assigning the properties of pain and satisfaction to the thing as residue problematises both the concepts of pain and of satisfaction, and it will haunt Freud throughout his doctrine.

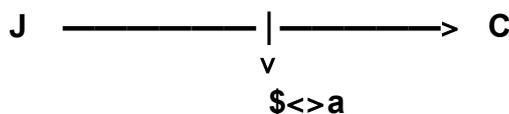
Things are residue which evade being judged. (See Part I, Section 18). Judgement is a form of thinking. The thing evades thinking and is outside language.

The relation is between a left over Q and a signifier. The relation of Q to a neurone is the relation of object (a) to a signifier: S + (a). The object (a) as + *de jouir* is what makes the idea excessively intense.

9. Castration

In The Project detailed foundations are laid for the later concept of castration. The evacuation of a brute, summing Q already implicates Freudian castration from which there are residues which escaped.

This notion from The Project is embedded in the graph:



The object (a) is left over from evacuation.

The Other's *jouissance* is evacuated, and since in the ψ-system there is no distinction between Q and Q_η, the ψ-system is evacuated. From the body of the Other a living substance is subtracted, and the ψ-system becomes the dead body of the Other.

In Draft E (?1894) sexuality is in commotion again. It crosses a threshold, and psychological sexuality is the result. Sexuality of the psyche creates a subject who is longing. On the commotion, on the “is summing”, as it were, is indexed pure presence. On the “is longing” lack is indexed. Upon crossing the threshold lack is introduced. In other words, summing Q is evacuated according to the principle of neuronal inertia. Psychological sexuality must, therefore, be a central lack in sexuality. This lack is a subject. Sexuality of the body is evacuated leaving in imperfect circumstances residues which are parts of the body, that is points of *jouissance* which are the objects (a). This brings a lack into a relation with an object: $\$ \langle \rangle a$.

In Draft G the subject who is longing is mourning for something lost, a loss in instinctual life, says Freud, that is, a loss of *jouissance*. In Draft E the subject longs due to the activity of an object which holds out the hope of compensation.

The subject is a function between the body of the Other and *jouissance*, namely, residues. The subject is given the function of keeping the residues at a distance from the body of the Other. But, the residues are points of *jouissance* on the body of the Other. This is what is called conflict in one psychoanalytic movement. The structure is, in fact, based on a paradox. Freud has cornered the subject on this side and the other side of the principle of inertia.

10. The sexual relation

In an historical survey of clinical structure Freud says that he was first led to a constant sexual factor in the actual neuroses: neurasthenia caused by excessive masturbation and anxiety neurosis caused by *coitus interruptus*. Neurasthenia must be supported by a fantasy of the sexual relation. Anxiety neurosis is supported by a flaw in the sexual relation. The sexual factor was in the contemporary life of the subject and not in his structure.

Psychoneuroses were caused by psychological traumas amongst which the sexual factor received equal treatment. Then, it became evident that the sexual factor arose in childhood. A differential diagnosis became necessary since treatment policy was not the same for actual neuroses due to the contemporary sexual aetiology as it was for psychoneuroses due to childhood sexual aetiology.

However, the actual neuroses have an unequal distribution between the sexes which suggests the problem is structural. Neurasthenia is a disorder predominantly of men and anxiety neurosis a disorder predominantly of women. Why wouldn't men develop anxiety neurosis predominantly as a result of *coitus interruptus*?

Whatever the validity of such statistics may be, Freud is handling a concept of the structure of the sexual relation. It suggests that *coitus interruptus* is inscribed in the structure of the sexual relation and not a family-planning technique. The woman does not enter a sexual relation with a man that is not based on *coitus interruptus*. (See ‘Sexuality in the Aetiology of Neuroses’ (1906)).

A healthy man, says Freud, tolerates the events in the sexual relation but not forever. It will affect his health, his potency and his work. A healthy man has a *non-male* symptom. He becomes neurasthenic, and his fantasy is failing to support some flaw in the sexual relation.

Freud continues that her hysteria is provoked by the man's symptom. He doesn't say anxiety neurosis here but hysteria. Implicated in the symptom by now is the signifier

of the phallus. In so far as this signifier is repeated in the sexual relation, it is structured on *coitus interruptus*. The woman comes to the support of the signifier in order to compensate for a flaw in the sexual relation. She attempts to interrupt the *coitus* and becomes hysterical.

His symptom begins in the matheme written Φx which is a subject given as predicate the phallus. In so far as the woman supports it as compensation, she falls under $\forall x.\Phi\bar{x}$. But, evidently, in that anxiety neurosis is the result predominantly, there must be a part of the woman's structure that does not support it, $\bar{\forall}x.\Phi x$. Not all subjects, or even not all of the subject, is given as predicate the phallus.

The nosographical entity of neurasthenia is still with us under the concept of the post-viral fatigue syndrome. It is a sign that the medical profession prefers to register itself under $\forall x.\Phi x$. Medical desire prefers everything to go well in the sexual relation rather than confess to a lack of sexual relation. All the major deviations from the Freudian doctrine have been from $\bar{\forall}x.\Phi x$ to $\forall x.\Phi x$.

11. Phobia

At this juncture of the Freudian doctrine phobia is a subset of anxiety neurosis. But, the case history of little Hans demonstrates that phobia is a neurosis at the threshold where the subject is trapped in an oscillation between pure presence and lack. The phobia of Hans did not trigger until castration had affected his structure. On the other hand, the "is summing" was still a feature. Little Hans was trapped between an "is summing" and an "is longing", between an anxiety neurosis and castration. Freud eventually called it anxiety hysteria.

The "is summing" in the case of little Hans is the mother's *jouissance*. Call it the Thing with a capital letter. It is not a residue. Hans is in a sexual relation with his mother which is called the Oedipus complex, and her *jouissance* is for him unbearable. Her *jouissance* is being systematised in his ψ -system. Perceptions received at ϕ are loaded with Q. He is defenceless and at the mercy of the power of Q, namely, the will of *jouissance* from which flight is not possible.

The Professor adds signifiers through instructions given to the father of Hans with the intention of evacuating *jouissance*, of bringing the oscillation between the "is summing" and the "is longing" to an end, of putting Hans strictly on the side of the "is longing". His only defence against perceptions loaded with Q is a father who separates him, not from the mother, but from her *jouissance*.

A phobia is structured by an oscillation between the Other of *jouissance* and the Other of the signifier. The signifier has an effect on *jouissance* which evacuates it, and the Thing is reabsorbed in the Other. But this does not always happen in phobia. The phobic subject chooses an object which converts his anguish into fear. The object is a kind of signifier since it compensates for a paternal failure in separating the subject from the Other's *jouissance*. The compensatory signifier was not adequate in the case of little Hans.

In order to be included as a neuro-psychosis of defence there has to be a defence such as repression, displacement of Q or projection. Evidently, Freud did not think that any of these mechanisms were active in phobia at the time.

12. Anguish

Freud defines anguish as frank, summing sexuality which is transformed into anguish. The mode of transformation is not explained. It seems that anguish is a property of sexuality itself without any transformation whatsoever. Sexuality is, after all, pain and satisfaction which increases Q tension. Sexuality is dangerous, and the activity of a residual object in the structure brings with it a signal of anguish. The symptom, then, entails anguish as a signal. The fantasy is anguish beyond the signal.

Anxiety neurosis is taken as a model in explaining anguish. In Draft B sexuality fails to cross the threshold where it is bound. Not being bound, it is experienced as anguish. Not being bound implicates a lack that has not been introduced into the structure, and Q is summing. Being bound the subject is longing. On this basis anguish can be defined as the lack of a lack. The object (a) is a lack of a lack.

13. The signifying chain

Memory depends on the alteration of a ψ -neurone by flow of Q through it. Alteration of a neurone is permanent, but evidently, not so permanent that it cannot be realtered as in relearning.

Contact barriers between ψ -neurones vary resistance to the flow of Q. On a decrease in resistance (*Bahnungen*) are created between ψ -neurones. These chains break up, redistribute and evacuate Q. The chains are based in difference in facilitations between ψ -neurones. More precisely, memory is based on difference from the next memory. This is equivalent to Saussure's law of the chain: in the linear discourse linguistic value depends on difference between signifiers. Such a chain could not signify if one signifier had the same value as the next. The axiom on which this chain is based is the signifier does not signify itself. If resistance were equal at all contact-barriers, that is, if difference were abolished, memory would not be selective. The subject would be flooded with memory.

There is, therefore, a signifying chain in ψ , but no signified in ψ since there is no quality in ψ . It is a chain of signifiers defined by difference only. In ψ it serves the primary function, namely, breaking up, redistributing and evacuating *jouissance* which is in harmony with the principle of inertia.

An increase in resistance at a contact-barrier is an obstacle to the formation of a chain and to the evacuation of Q. The neurone is then affected by a motion, and becomes an excessively intense idea. A signifier is excluded from the chain. For instance, in Letter 52 (1896) the signifying elements are not arranged in a chain in one of the transcriptions but co-exist in a group which falls under Saussure's concept of synchrony.

The unconscious has two different structures: it is structured by a chain of signifiers, and it is structured by a group of signifiers excluded from the chain. If the chain is memory, then the excluded signifier is outside the field of memory. In *La logique du fantasme* (pirated edition) Lacan calls the excluded signifier a signifier *en plus* (see Part 1, Section 3).

14. Complication

The formation of a signifying chain is called complication; *Bahnungen* are created by the addition of signifiers, of mnemonic elements; in *The Project*: $\psi_1, + \psi_2, + \psi_3$. It is

obviously a chain based in difference. But, complication involves more than just the formation of a chain: it is a special contrivance to keep Q off ψ . Q is broken up and redistributed by complication in ψ . The addition of signifiers evacuates Q. In the ψ -system the Other's *jouissance* is summing. The addition of signifiers evacuates it. The Thing is reabsorbed in the Other which becomes the Other of the signifier. The Other operates the principle of inertia by adding signifiers.

This is a constant theme in the early Freudian doctrine. For instance, in Letter 52: in childhood sexual release is obtainable from many parts of the body, but in progressing from one transcription of signifiers to the next, Q is drained off. Throughout the Freudian doctrine the body suffers from the signifier. In a passion of the signifier the real body is incorporated into the symbolic becoming the body of language.

Complication is the principle of mental functioning in The Project.

15. Psychosis

Non-occurrence of the extinction of sexual zones can produce moral insanity (See Letter 75, 1897). Occurrence of signifiers, therefore, that affect the body, conveys a moral law which introduces lack in the structure. To put it in another way, there is non-occurrence of castration in psychotic structure. As a result of foreclosure of the signifier, Q is not evacuated, and *jouissance* returns to the Other.

Although Freud asserts at this time that repression is active in the structure of paranoia, the catastrophic event characteristic of it is non-belief. Belief is not applied to the self-reproach, and the subject projects onto the other his tormenting pain, and, so, the other torments him (See Draft K, 1896). The self-reproach is experienced as coming from the other creating the symptom typical of paranoia: persecution. The subject who does not believe it believes it anyway.

In hysteria the result of occurrence, of belief in signifiers, is atrophy and anaesthesia, stigmata of evacuation. The sign of something left over from evacuation is the Freudian triad of shame, disgust and morality. In the neurotic Other there is *jouissance* of the signifier. In the paranoiac Other there is *jouissance* of the Thing. The self-reproach is linked to *jouissance* and is experienced as a signifier in the real.

16. The symptom and the chain

The symptomatic signifier is not sited in the chain which is confirmed again: an excessively intense idea emerges "in consciousness with a particular frequency without the passage of events justifying it; or the arousing of the idea will be accompanied by psychical events that are unintelligible. The emergence of the excessively intense idea brings with it consequences which, on the one hand, cannot be suppressed, and, on the other hand, cannot be understood..." (See Part II, Section 1).

The symptomatic signifier is a phrase or a group of phrases which are not in a context and, therefore, unintelligible. It resists being contextualised due to a block on the outflow of Q at the contact barrier which cuts it off from the chain. A context cannot form. It is an excessively intense idea: $S + (a)$, or, more precisely, $S_1 + (a)$ since it is a master-signifier. The psychical consequence is just this Q which is not evacuated, and it can be suppressed but not repressed.

A signifier excluded from the chain is a signifier *en plus*. A One emerges that has another status than the One that unifies: One *en plus*.

17. Repression and displacement of Q

Repression bears only upon the signifier in a metaphoric substitution of one signifier for another signifier. The subject weeps at A which is a symptomatic signifier and doesn't know why. He does not know that A has been substituted for B: A/B. At the end of analysis he will weep at B, but it is not obvious that he will know why since the analysis ends on exclusion of consciousness.

Repression has the quantitative meaning of being denuded of Q. A is substituted for B, and (a) is displaced from B to A since one Q cannot be substituted for another Q. In symptom-formation there is substitution of signifiers and metonymy of *jouissance*. The object (a) is metonymic. (See Part II, Section 1).

In a psychoanalysis knowledge accumulates: S_2 . It is then contextualised with the symptom in interpretation rendering the symptom intelligible: $S_1, - S_2$. In so far as a chain is being reconstituted interpretatively, displacement occurs under the chain: $S_1 - S_2/a$.

18. Symptom and drive

The definition of the symptom in The Project coincides point by point with the definition of the drive in Freud's "Drives and their Vicissitudes" (1915): the drive is the psychical representative (*Vorstellung*) of an endosomatic, continuously flowing source of excitation.

The drive, like the symptom, has a symbolic axis of the signifier made excessively intense by a real axis of *jouissance*, the Freudian Q, which is not in a state of rest but continuously flowing. Q is still a Newtonian motion, and the drive is the key to Freudian science. If science traces quality back to quantity, the analysis ends on the drive.

In the drive Freud is situating object (a), which is outside language, in the signifying apparatus, creating a relation between the symbolic and the real.

19. Emma

The only case-history offered in The Project is that of Emma who is phobic, according to Freud, since she is unable to go into shops alone. She has her own understanding of the problem: at the age of twelve she went into a shop in which the shop assistants were laughing; she was convinced that they were laughing at her clothes, and, moreover, one of them pleased her sexually.

Being convinced that men in shops laugh at her clothes could be construed as delusional which would make Emma's structure psychotic, no doubt, paranoiac, but the fact that she does not enter shops alone implies a renunciation of *jouissance*. Therefore, her structure cannot be psychotic since the capacity to renounce *jouissance* indicates that castration is part of her structure.

There is, nevertheless, some ambiguity about her clinical structure since Freud is using this case-history to demonstrate the hysterical *proton pseudos* whilst maintaining that she is phobic.

One key to her structure is the fact that a shop-assistant pleases her sexually which is a part of her fear. Her fear is that shop-assistants will laugh at her clothes and please her sexually. Her fear is that Q will be added to S. Not entering shops alone is the inhibitory part of her phobia which is a deduction made from her fear. But, she can only make this deduction if she has the capacity to renounce *jouissance*. By not entering shops alone Emma blocks admission of (s.S.) to (ps.S.) which is an hysterical defence according to Draft G.

By contrasting Emma's phobia with that of Little Hans, we get a confusing but interesting result. His fear is that a horse might bite him. In other words, his fear is that Q will be subtracted. Not going out onto the street is the inhibitory part of his phobia which is a deduction made from his fear. It keeps him at home with his mother, and Q continues to summate.

The structure of Emma's phobia does not conform to the structure of the phobia of Little Hans. She fears the addition of Q to S, and he fears the subtraction: $S - Q$. Not going into shops is a renunciation of *jouissance*. Hans does not renounce *jouissance* by not going into the street. The two structures are in opposition.

We have to alter Freud's diagnosis of Emma, or we have to broaden our concept of phobia. Both, maybe.

$S + Q$ is the hysterical symptom in the form of a function: $\Sigma: S \rightarrow R$. Her psychoanalytical symptom is a function from a signifier to the real. Entering a shop alone is an encounter with the real. To put it another way, it triggers the drive.

Freud says that her symptom, call it S', makes no sense since she can go into shops chaperoned with the same clothes on, taking the same risk that a shop-assistant might please her sexually.

S' does make sense by taking into account scene 1 in which at the age of eight she was in a sweetshop, and the grinning shopkeeper grabbed her genitals through her clothes. She nevertheless returned a second time which evoked a self-reproach. She never returned again. She left with a bad conscience, says Freud. Let scene 1 be S.

On discovering the substitution Freud makes sense out of the symptom: $S'/S \ S/s$.

The return of the repressed signifier that she fears being assaulted in shops is reinforced by the Q of puberty. However, this does not harmonise with the fact that Emma was sexually pleased. Fear of assault is sexually displeasing. The *proton pseudos* is the false signified created by the metaphor.

Shortly after this Freud will abandon the trauma theory which acknowledges that metaphor creates a false signified.

Her structure is based on a metonymic chain in which her clothes represent the subject for the laughter of those men in charge of shops. The chain has to be interpreted to get a signified effect. Emma desires in shops. But, Emma has abandoned her desire. Her bad conscience which has evidently become worse since scene 1 can be located here. The more a subject renounces an instinct, the severer the superego becomes. The inhibitory part of her phobia is an effect of the superego.

None of this explains that she can enter a shop chaperoned, when entering a shop entails admission of (s.S.) to (ps.S.). Her inhibition blocks it. It suggests that her

chaperone also has something to do with blocking it.

The chaperone makes up for a fault in Emma's relation to the moral law. Some *jouissance* is left over. The old, grinning shop keeper problematised her relation to the law, and an object (a) became active causing her desire. This point of *jouissance* is indexed on her clothes. On the one hand, 'clothes' is a signifier, and, on the other, a point of *jouissance*. It is a case where a signifier has an affinity for the real.

In the diagram that illustrates the structure of the case-history there are two occurrences of the signifier 'clothes', once as a blank circle representing an unconscious signifier and once as a blacked-in circle representing a perception. Perceptions are loaded with Q. In one occurrence the structure is S + Q and in the second S - Q which represents the block on the admission of (s.S.) to (ps.S.). S + Q must be established in order to create the psychoanalytic symptom, namely, the drive.

One cannot talk about metaphor here. One cannot say that the blacked-in circle has been substituted for the white circle, that the signifier 'clothes' has been substituted for the signifier 'clothes'. A signifier x which is substituted for a signifier x is a signifier which signifies itself. It is a member of itself. The signifying chain is based on the axiom that no signifier signifies itself. The signifier 'clothes' is a signifier *en plus* which is a signifier excluded from the chain. If the real is what is repeated beyond the principle of inertia, then repetition is not an effect of memory since the signifier *en plus* is excluded from memory which is located in the chain.

A signifier that signifies itself is in the foundations of mathematics a *proton pseudos*. The case-history of Emma reveals a *proton pseudos* in the foundations of Freud's clinic.

20. The experience of satisfaction

Q_{η} is summing in ψ , producing an expression of emotion called screaming. It requires the intervention of a specific action which is the supply of nourishment by the proximity of the sexual object. The proximate sexual object is not the breast but an external helper. Freud has a problem spelling it out: the mother. Nourishment is supplied, and Q_{η} is discharged. Q_{η} is now being taken as need, and Freud is describing satisfaction of need.

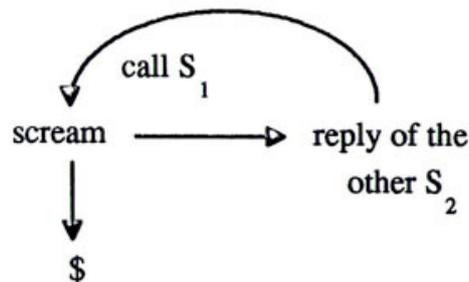
His theory of desire here is based on a *Bahnung* established between the perception of the satisfying object and the experience of satisfaction, namely, the discharge of Q_{η} taken as need. The chain is established in ψ as a memory. It is reactivated by recurrence of the state of urgency or of wishing. Whether it is wishing or need that reactivates it is ambiguous. The result is an hallucination of the satisfying object (by way of topographical repression in The Interpretation of Dreams). The hallucination brings disappointment (see Part I, Section 4).

The hallucination is a Freudian hallucination, not Freud's hallucination but Freud's creationist theory. Freud is creating an hallucination theoretically. The only interesting thing about the hallucination is that it brings disappointment, that is, it brings nothing. Logically, desire begins at the end of this process and does not trigger it. It begins in the disappointment. Disappointment is a paraphrase of "is longing" on which a lack in the structure is indexed, and the effect of this lack is demand (See Part I, Section 1) on which desire is indexed. Desire sets out from a lack which Lacan calls a want-to-

be, written $\$$. Desire is the metonymy of the want-to-be and is indexed on demand.

Screaming signifies the absence of the reply of the Other, and the specific action calls for the Other's reply in a circuit based on communication and moral motives.

The Other replies from the field of knowledge which is an effect of those signifiers that fall under S_2 . The Other operates the pleasure principle by adding signifiers which transform the scream into a call which is an early form of demand:



which is Jacques-Alain Miller's graph of the reply of the Other. *Jouissance* is being broken up, redistributed and evacuated. The effect is the introduction of lack as indexed on the barred subject: $\$$. The desire of the Other is to reply, establishing a metonymic chain based on signifying difference: $S_1 - S_2$. The speaker from a point in his want-to-be desires, and his desire is the desire of the Other. The result is a chain in ψ .

In order to preserve consistency in the Freudian text, the subject's perception of the satisfying object must be a deduction made from the axiom: there exists quantity. The perception is loaded with Q which is passed from ϕ to ω via ψ . In ψ Freud says that Q flows between two neurones: $\alpha - \beta$. To put it in our way, *jouissance* is being systematised in ψ . Need has been discharged by a supply of nourishment, but Q is still in a state of flow. Complication (the pleasure principle) comes into play operated by the Other operating a moral motive, and *jouissance* is evacuated.

21. Need and Q

A distinction is made between axiomatic quantity and need. The essential precondition of sleep is the satisfaction of need, according to Freud. The infant falls asleep after being satisfied at the breast and adults *post coenam et coitum* (after dining and copulating).

But, in Freud's doctrine the sleeping subject dreams, and in the dreaming subject Q is summing. The dreaming subject, free from need, is at the mercy of Q which is the will of *jouissance* (See Part I, Section 19).

22. Quality

Quality is a category in Aristotle's schema: it is whatever can be affirmed or negated of an object. This holds in the Freudian schema where quality is given as an indication by the ω -system. An indication of quality is also an indication of reality which can be thought-reality or external reality. The notion of consciousness is understood through the concept of quality.

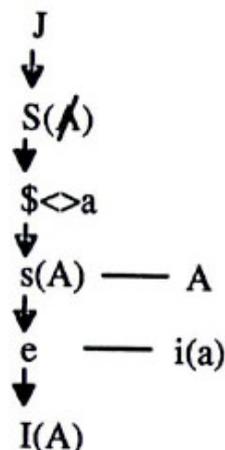
Speech is one medium through which an indication of quality is given. The chain in ψ is thought but without quality. There is no quality in ψ . Speech translates the chain in ψ in an indication of quality which is an indication of thought-reality. The chain is based, evidently, on an *I do not think* in the sense that 'I' is excluded from the thinking in ψ . Conversely, the chain in ψ is, no doubt, a deduction Freud makes from speech.

Speech makes this thought a reality, or speech reveals thought-reality. It can be understood both ways (see Part III, Sections 1 and 2).

This theory also accounts for the Freudian practice of the moment, at least the tail-end of it. Adding signifiers in speech evacuates Q. For instance, in Letter 52 every new transcription of a signifier drains off Q. It is abreacted in speech with the aim of catharsis. According to the principle of inertia the effect is pleasure. In Draft G the result of a loss in instinctual life is mourning. One might consider that in abreaction-catharsis a true loss does not occur but the thesis from Draft G will be given priority. It will, of course, become an axiom in the Freudian doctrine.

Another function of ω is to transform quantity into quality. In the transformation the subject experiences variations of Q in ψ as pleasure or pain in ω . The thesis is that residues of pleasure and pain increase Q_{η} tension in ψ , the transformation of which must be an indication in ω to extract pleasure from pain. Abreaction-catharsis in the speech circuit extracts pleasure from pain which is implicated in the aim of making the unconscious conscious, whereas the notion in Draft G is implicated in the second aim, namely, making the unconscious lost.

That there is an indication in ω to extract pleasure from pain was discovered on the left side of the graph by Jacques-Alain Miller:



The graph on this side is tracing quantity back to quality. The subject is re-entering the circuit of the symbolic and the imaginary.

23. The subject's reality: the *Nebenmensch*

The *Nebenmensch* is translated as fellow human being in the SE which is a weak translation. It is the subject's most intimate partner. The *Nebenmensch* arrives in a perception split by the function of judgement into two components: a and b. Judgement is an act of language and, therefore, a ψ -process. Component a is a

constant called the Thing which evades judgement and thinking. Judgement is applied to component b, and component a splits off as a constant which cannot be understood since it is outside language. Component a is the Other + the Thing before reabsorption of the Thing in the Other resulting in residues. As a constant, it is an undialectised presence. Component b, on the other hand, is a predicate and has qualities which vary, being understood by a form of thinking that traces the qualities of b back to the qualities of the subject's own body: recognising and reproductive thinking. Reproductive thinking is not repetition but remembering in speech that has the aim of recognition. It is a form of thinking which affects the subject's own body with an image. Identification with an image is, in fact, a form of thinking the aim of which is the subject's recognition of himself in the other called component b of the *Nebenmensch*.

It is a form of identification which we call imaginary, and it goes as far, Freud says, as experiencing the pain in the image of the other. He puts it more succinctly in "The Unconscious" (1915): "... without any special reflection we attribute to everyone else our own constitution and therefore our consciousness as well, and that this identification is a *sine qua non* of our understanding."

In that this goes from quality to quality, it is clearly not the direction of Freudian science. Object-refinding is a concept already implicated in The Project. A perception arrives, and ω gives an indication of reality: $a + c$. But $a + c$ is not the subject's reality which is $a + b$. A form of thinking is triggered which affirms an imaginary identification, and $a + c$ is converted to $a + b$. (See Part I, sections 15,16,17 and 18).

Component a of the *Nebenmensch* is a perception loaded with Q. It is the Other + *jouissance*, which is the Thing. The Thing is reabsorbed in the Other by the effects of the signifier, the Other of *jouissance* becoming the Other of the signifier. The residues of this reabsorption - also called things - are more susceptible to imaginisation. An identification is also an attempt to extract from left-over *jouissance* some pleasure.

24. The Ideal

The processes in ω are secondary whilst the processes in ψ are primary. For instance, the indication of reality given by ω is a secondary process whilst the function of judgement in ψ is a primary process. Primary and secondary processes are not independent of each other. The little other of imaginary identification (component b of the *Nebenmensch* in The Project) is given by ω in an indication of reality and is, therefore, a secondary process. However, this cannot occur unless judgement creates belief in the perception. Judgement is an act of language which creates belief in the perception. It implants, as it were, a secondary process in a primary process. Judgement is an act of language which implants the imaginary in the symbolic (see Part I, Section 18).

The object of love (which is the same object as the object of identification) becomes a *Vorstellung* in ψ . It is axiomatic in The Project that a *Vorstellung* in ψ can be linked to a sound-*Vorstellung*. So, a *Vorstellung* in ψ conforms to the characteristics of a signifier. But, the object of love as an object of identification is also taken as a perception which will be called an ego. It seems, then, that the object of love is both a signifier which is symbolic and a perception which is imaginary.

The confusion is only apparent since the ego of The Project is a group of ψ

neurones. Being in ψ , it has no quality and cannot be imaginary.

The ego of The Project is, in fact, an ego ideal and so a *Vorstellung*, that is, a signifier. The object of love has become a signifier which is symbolic and not imaginary. Freud postulates an act of language called a judgement which is a primary function creating belief not just in a perception but in a signifier. The difference between the *Vorstellung* or Ideal and an approaching perception triggers recognising and reproductive thinking. The ideal ego (component b) is secondary to the ego ideal which, if it is a signifier, must have an effect on the body. Set up the mathemes on the left lateral sweep of the graph in descending order, and the Ideal at I(A) supports the ego in extracting pleasure from *jouissance* which must evacuate some Q. As a result the body is affected with an image (see Part III, Section 1).

A constellation of first phrases (one speaks to the baby) constituted as a result of judgement and belief in signifiers elevates the object of love to the status of an Ideal signifier which is a symbolic identification. The subjective structure of the child in this matter depends on the mother's imaginary.

The Ideal guides the subject to his reality resulting in imaginary identifications. In Group Psychology and the Analysis of the Ego (1921) it does this by reality testing which is a function assigned to the ego Ideal as a version of the recognising and reproductive thinking of The Project.

Reality is, then, an effect of the relation between the symbolic and the imaginary.

The Ideal is the unconscious coordinate of the ego. From the Ideal to the ego the subject ends on quality (reality) which is not the direction of axiomatic Freudian psychoanalysis where quality is traced back to quantity.