NEWSLETTER NO. 4

MARCH/APRIL 1987

The Newsletter has received the following articles by D. Machado, R. Stuart and R. Klein. If you wish to comment on any of these texts or to contribute in any way to the Newsletter, please send your contribution (typed) before May 20th to the Centre at its London address.

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CORRECTION

Our apologies for the logic error in M. Dury's text on 'Computers' of Issue No. 3.

The following is the proper sequence:

> 'The Question'
> 'The Definition'
> 'The Structures', which consist of:
> - 1.   i), ii), iii), iv)   (ending – 'in parallel')
> - 2.   'User Language (highest level)'   (ending – 'to binary')
> 'The Secret'
> 'Interlude'
> 'The Warning'
> 'The Subject', which should be read as follows:
> -   'In all of the above .....'
> -   'At the highest level .....
> -   'Where, then is .....'
> and ends with the Alan Turing paragraph.

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ADDENDUM   (to M. Dury's text on 'Computers' in Issue No. 3)

To all those who fell victim to the cryptic effects of what was intended to be a concise – even if in actuality an extremely informal – representation of certain basic current-configurations in computers, I offer apologies and a short explanation:

In the following typical instance:

$$A\,(1) \longrightarrow |\ N\ | \longrightarrow \text{not } A\,(0)$$

'A' is simply an algebraic x standing for something input (and output),

'$\longrightarrow$' is a current or pulse,

'| N |' designates the piece of circuitry in question, in this case a so-called not-gate, and '(0)' '(1)' is the binary notation for a state (a single bit, say) in an 'off' or 'on' position respectively, the purpose of the whole being to show that a not-gate always turns the input into its opposite.

M. A. Dury

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ON THE PSYCHOANALYTICAL DISCOURSE

Let us begin by writing down the psychoanalytical discourse in its graphical formulation:

$$\text{(AGENT)} \quad \underset{\sim}{a} \qquad \underset{\sim}{\$} \quad \text{(OTHER)}$$
$$\text{(TRUTH)} \quad \underset{\sim}{S2} \quad " \quad \underset{\sim}{S1} \quad \text{(PRODUCT)}$$

The analyst occupies the place of the object 'a', in the position of 'agent'. This is not the place in which the symptom can appear, even as rest or remainder; rather, it is from this place that the appearance of the symptom can be triggered in the position of the 'Other', in the place occupied by the analysand. The intended direction of this operation lies in the analysand attempting to reach 'S1', the first signifier, where he could begin to assume his own symptom and his position as a desiring subject. At the same time, the analyst places knowledge of the 'Other', S2, in the position of truth.

But there is a disjunction (") between this truth, that is: the knowledge, and the product, that is: the first signifier. This disjunction points up an impossibility, the impossibility of knowing everything about S1, which results in the emergency (sic) of desire, which always leads to castration.

In other words, it is impossible to obtain the restitution of some first stage. Attempting this has to do with the therapeutic and not with psychoanalysis. For what is obstinately repeated to the analyst is something he cannot avoid, something that comes from the real, yet has to do with this impossibility of coming back to the same place. The psychoanalytic discourse brings with it in its core a certain knowledge, the knowledge of nothing.

This discourse introduces truth as a question addressed to knowledge, specifically to the being the subject builds for himself from whatever knowledge was allowed him or imposed upon him. It would seem that to face truth means to ridicule our knowledge.

Thus the symptom that one assumed while being traversed by the psychoanalytic discourse can be generally described as the return of truth in the lack of some knowledge, that is, in the gap left by its impossibility.

On the other hand, to make use of this discourse is to occupy the position of the analyst which is also the locus of the proliferation of sense. To occupy this position is to address to oneself and to others the question: 'What is psychoanalysis?'

It seems as if our culture as a whole suffers from delaying indefinitely the assumption, the taking upon oneself, of the symptom. It is as if this culture is attached to an endless period of latency. This period is part of what Lacan calls 'le temps logigue', which is the time in which to understand that we are castrated, that completeness does not exist. It may be that the psychoanalytic discourse is the only one which completes the latency period, leading the subject on to assume his own symptom, his castration, an awareness of the impossibility of completeness, placing him as a desiring subject.

To be placed thus is to demand from the other what one wishes. When we demand we are inevitably faced with the impossibility of fulfilment. Therefore it becomes clear that the psychoanalytical discourse is always having to face the 'real' of this lack of completeness in the Other, which is so often masked, producing an obsessional postponement of 'jouissance', limiting the discourse to an imaginary content, the inventorying of possibilities.

When it comes to strengthening desire, any desire, - and using the discourse's capability to structure the organisation of symptoms does precisely that, - there is never a moment to lose.

<div align="right">Danuza M. Machado</div>

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THE IMPOSSIBLE-TO-SAY

Text of a Seminar given at Ivy House on 25th February 1987.

For my seminar I have given myself the task of approaching the logical operator at work in psychoanalysis, perhaps in order to continue elaborating it in future seminars.

The action of the operator suggests that any theology based on ever-lasting life is narcissistic - if not blasphemous. For God, who exists in name only, whose existence can be proved simply by loving him, commands that we leave something behind, in the form of a token, or, even, a trace.

Some, of course, leave fortunes behind, and it is not too difficult to imagine that by concentrating on your fortune which leaves no trace, no token, you are trying to insert yourself into a form of everlasting life.

God must therefore refuse each and everyone of us ever-lasting life since the notion invites us to JOUIR eternity rendering the token or trace we are ordered to leave behind unimportant.

Nor must we shit upon those we leave behind which is the effect of certain forms of suicide.

So the existence of this operator leads me to conclude that any theology based on an eternity other than the eternity of desire is blasphemous.

Freud left behind a fortune in the form of the IPA and a token in his writings, a trace which Lacan confirmed.

In her history of the psychoanalytic movement in France, Roudinesco, not without some humour, assigns the Talmud to Freud and the Evangile to Lacan. In so far as the Name-of-the-Father bars us from everlasting life and commands us to seek eternity in the field of desire, Lacan was being talmudic. The ethics of psychoanalysis are located in the field of desire, and the operator is linked to an ethics.

Not everyone is happy with the status of the Father as logical operator on a number of ideological grounds. I would only address those who have the good wish in their hearts that we may achieve harmony and sexual rapport between the sexes. That means addressing a psychoanalysis which promotes the genital character, now going under a number of guises.

Violence between the sexes resides in the attempt, fervent attempt, by either the man or by the woman or by both to establish sexual rapport.

And I am bound to say that sex education which ILEA insists upon introducing into the schools is not a mark of enlightenment but an ideological attempt to establish sexual rapport between sexes. It will fail.

Sexual rapport is one of the last causes of the Bolshevik revolution. There is no trace of it in any five year plan. As for the Soviet Mother, she is not a Mother who desires, but the good enough mother who deserves a medal.

Overriding the desire of the woman in a psychoanalysis or anywhere else, and, perhaps, Michael Gorbachev understands this, constitutes an attack.

The desire of the woman is already regulated by the father. And if the living father owes nothing to the Name-of-the-Father, his daughter will surely pass to JOUISSANCE, and her son will face an endless imaginary castration which can only be concealed by his attacks on the Other with little (a). Minus phi slips under (a) and imaginarises it:

$$\frac{a}{-\varphi}$$

In the teaching of Lacan we have become accustomed to hearing about the signifier of the Father which is involved in the operation of metaphor. In psychosis, specifically in paranoia, the Name-of-the-Father is foreclosed, VERWORFEN, and metaphor is therefore absent or delusional in the discourse of the paranoiac.

There are enough psychotics around perfectly capable of employing the Saussurian illustration of metaphor, perfectly capable of selecting the word teaching and substituting apprenticeship. If metaphoric functioning is wrecked even at this level, then one is reminded of Goldstein's brain-damaged patients.

I do not think that the Lacanian notion of metaphor coincides so simply with Saussure's. There is some fundamental disturbance in the thinking of the schizophrenic which also suggests that we must conceive of a logical operator bound up with this functioning of metaphor.

Philosophers complain about the logical imperfections of natural language. Some of them abandon the BEDEUTUNG and instead search for a theory of meaning, for a learnable language. Instead of taking an interest in the BEDEUTUNG they take one in the SINN until Donald Davidson asked what the chances were for a formal semantical theory of natural language. The chances are poor according to Tarski. So, the one thing that meaning has never managed to do, says Davidson, is to oil the wheels of a theory of meaning. On the one hand BEDEUTUNG is never pure enough and, on the other, a theory of SINN has yet to get off the ground.

I cannot discover in the writings of Lacan that he contributed anything to a theory of meaning for a natural language. We have had one professor of philosophy who happens to be an old friend of mine speak to the seminar here declaring the Lacan was developing a theory of the origin of language. I will not be as ambitious as that. Nor was Lacan. A token, a trace, he did leave behind.

Metaphor is first bound up with the production of sense. In 1957 in the 'Agency of the Letter' metaphor occurs at the point at which sense emerges from non-sense (158), and displacement is the metonymic veering off of signification (160). Signification always refers to another signification. Metaphor is in the synchronic and metonymy in the diachronic dimension.

In these assertions any theory of meaning comes straight out of Saussurian linguistics where meaning is simply located. It is located, evidently, in metaphor. But he does not speculate on why substitution creates meaning or why meaning is always ahead of metonymy, both relying on the signifier as a differential.

By the time we reach 'Subversion of the Subject' in 1960, signification is completed when the sentence reaches its last term. In that moment sense is produced in a retroactive effect. J.A. Miller writes it like this:

S1 - S2. Metonymic veering off of signification and production of sense are represented in graph 1.

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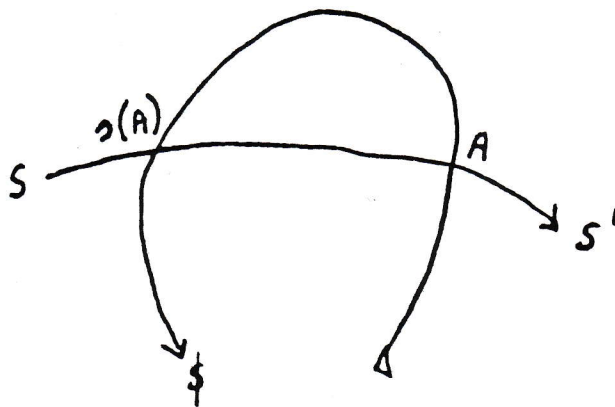
Is metaphor functioning in Graph 1? The term which must be reached in order to produce sense is called the POINT DE CAPITON, the buttoning point. In what dimension is the buttoning point located? The POINT DE CAPITON has a diachronic function (303). He has not done anything else but relocate the production of sense. It is taken for granted that the speaking being manages to make sense. Metaphor remains in a synchronic dimension separating the dog from its bark so that the cat goes bow wow. Metaphor is producing a little less sense (303-4), called the sophistry of signification.

His very style gives us an aphanisic effect. Language in graph I has an aphanisic effect. And if we take J.A. Miller's little curved arrow functioning in the discourse of the master, then the vector produced by the POINT DE CAPITON has this result: S1/$. In the message the Father is already there. Paternal metaphor is there, functioning in Graph 1, but it is difficult to say exactly how at this point.

The paternal metaphor emerges strongly in 'On the Possible Treatment of Psychosis' which really goes back to 1955.
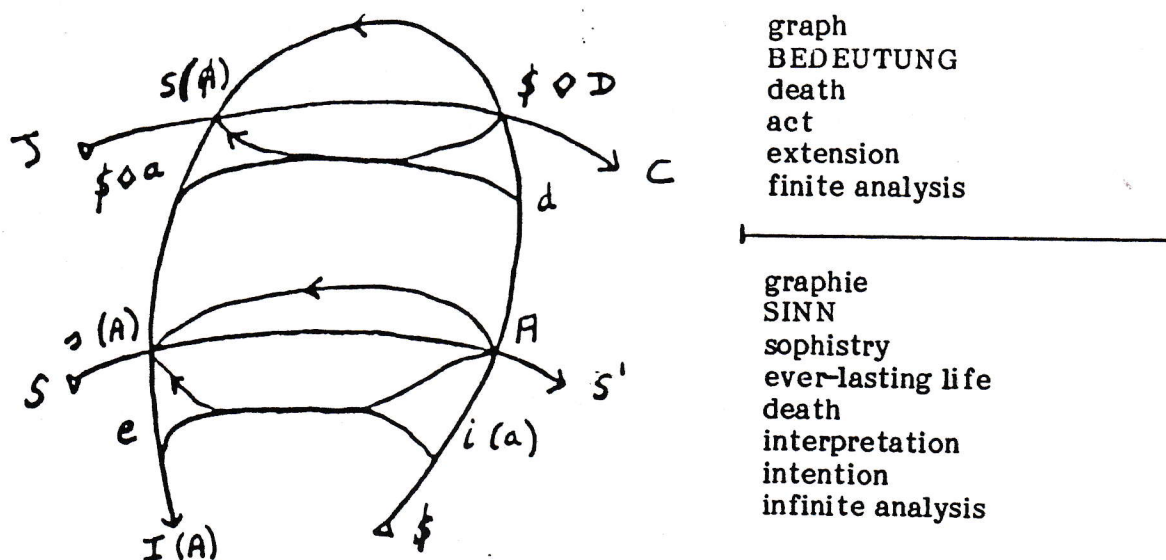
$$\frac{NF}{dm} \cdot \frac{dm}{x} \rightarrow NF\left(\frac{A}{a}\right)$$

The signifier of the Father does not simply substitute itself for the desire of the mother but as a result links itself to the Other. I will take this only in one way for the time being. The result of the paternal metaphor is the mother's bond with the Other. Desire is now located in the locus of the Other, and it is already a desire for death, according to graph 1.

His structuralist period ended before the 1950s came to a close. At the end of the fifties he began to elaborate the logic of the signifier.

You CAN find the signifier GRAPHE in the dictionary. It exists in the Robert and the Collins French-English dictionary. It has a mathematical employment. The next entry is GRAPHIE which has a linguistic employment signifying a written form. Graphe and Graphie are the two periods of the Lacanian teaching inscribed in the graph. The lower stage captures Freud from a linguistic point of view and the upper stage from a logical point of view, from the points of view of SINN and BEDEUTUNG respectively.

In summary form:

graph
BEDEUTUNG
death
act
extension
finite analysis

graphie
SINN
sophistry
ever-lasting life
death
interpretation
intention
infinite analysis

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The graph is the structure of the practice of Dr. Lacan. On it we can pick out the item from this practice that impressed him above all. Despite his nearly momentous efforts to come to grips with language, the analysand always had something impossible-to-say. The impossible-to-say does not dismiss the neurotic. The variable session is not a dismissive session but a referential session. With the impossible-to-say appears the possibility of pure BEDEUTUNG.

He asked his seminar to consider if Freud ever once named a desire in The IoD that would not be a preconscious one. Ultimately, it was Freud who had something impossible-to-say. Lacan did not just insert himself into a series with psychoanalyst number one, but inserted his analysands into a series with analysand number one, Freud.

In an erroneous view of science Freud's followers converted his impossible-to-say into the possible to interpret. The analyst intervenes in the field of SINN with his own SINN. But it is the impossible to say that is the umbilicus of science. Every analysand undertakes this exercise in science in the honour of Freud, and the analyst intervenes with his act in the field of BEDEUTUNG.

In the field of SINN we can also situate UNENDLICHE psychoanalysis. J.A. Miller calls it the infinite analysis of the signifier. In the field of BEDEUTUNG we situate ENDLICHE, or finite psychoanalysis.

At what point can we start to speak of Lacanian psychoanalysis and not about the practice of Dr. Lacan? When he starts to centre his attention on this something impossible-to-say, Lacanian psychoanalysis exists, and, therefore it exists from Seminar 1.

In Seminar 1 I think we can place the first hint of the functioning of the Name-of-the-Father which is a living myth introduced into psychoanalysis in Totem and Taboo. It is the God who is dead who does not know that he is dead. One rather striking definition of the myth. His invisible existence is experienced in the guilt upon recalling JOUISSANCE.

The Name-of-the-Father has this function, that of Successor which cannot be involved in masturbation - always an issue in psychoanalysis. It must be operative in the vector that goes from JOUISSANCE to castration where the Father is represented by capital in the demand of the Other. In so far as the Other demands the subject's castration, its demand produces an object in his phantasy. Little (a) is structured by castration.

The only obstacle between castration and psychic death is the Other, the complete Other. And as early as the essay in which this graph appears Lacan emphasises what must happen in a psychoanalysis: the cessation of the existence of the Other. That removes the obstacle between castration and psychic death. I'll put it to you in another way. The good enough mother and not the mother who desires, protects the subject from castration. This is why the neurotic does what he can to efface the bar across the Other. Upon the cessation of the existence of the Other, at the end of a psychoanalysis, in other words, the subject begins to desire from his point of want-to-be.

We seem to be dragged towards this conclusion: the living father in order to embody the successor function must desire death. The desire for death should not be confused with death as the ultimate depressive symptom. In the depressive position the subject is in love with death. There is no successor function in suicide.

Freud placed the successor function in the superego: 'You ought to be like your father, but you cannot do everything that he does'. You cannot jouir, but you can be, you must be his successor.

Practising in honour of Freud is the first function in a psychoanalysis of the Name-of-the-Father. Hence the quaint custom of first generation, second generation, n-generation analysts. I believe one has stopped counting now. Perhaps we shall see why.

Recently, a convention of the Dutch IPA society was held, one of those ritual conventions which always demands the presence of the president. Wallerstein attended. The theme of the convention was about the survival of psychoanalysis in the Netherlands. You would not believe what the conclusion was. Psychoanalysis is going to have to find a way to take its place amongst the sciences, what one calls these days the neuro-sciences, or disappear.

The journalist reporting on the convention called it the post-Apostolic era of psychoanalysis. In the Netherlands psychoanalysis has passed into the hands of journalists, evidently, and his interpretation will not cause a stir in the convention. In the post-Apostolic IPA there is a weakening of the Name-of-the-Father.

This castration that is associated with the Name-of-the-Father is symbolic but structures the register of the topology called the real. We cannot pin the real down to this graph. Indeed, little (a) is not pinned to it, not involved in any intersecting lines that pins something down. It is there lateral to the graph. What the graph does reveal is that beyond Demand desire is pure BEDEUTUNG. Beyond the signifier of the barred Other it is almost certainly outside language.

In the upper stage, somewhere, lies the impossible-to-say which provoked Lacan into a linguistic extravaganza until he realised that to set the signifier to pass into the real, he needed this philosophical distinction between SINN and BEDEUTUNG.

<div align="right">R. Klein</div>

Note: These lecture notes have not been re-read by the author prior to printing.

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Comment on 'Computers Cannot Tell the Truth' by M. Dury - Newsletter No. 3, January/February 1987.

A Predicate is a procedure that returns true or false.

Complicated definitions require the use of procedures called predicates. A predicate is a procedure that returns a value that signals true or false.

False can be signalled by Nil. True is often signalled by a symbol T; however, anything other than Nil is considered to signal true. T and Nil are special symbols in program semantics in that their values are preset to T and Nil. That is, the value of T is T and Nil is nil.

Consider P and Q: P is predicate that tests its arguments to see if it is an unbreakable symbol, while Q tests its argument to see if it is a list.

To see how P and Q behave, make the value of the symbol M be a list of the names of numbers from zero to nine.

```
M = (1 - 9)
P ' M = T
P ' 5 = T
P M = Nil
P ' (1 - 9) = Nil
Q ' M = Nil
Q ' 5 = Nil
Q M = T
Q ' (1 - 9) = T
```

As an emergent phenomenon, an apparent principle of the exchange of communicative essence the computer attempts likeness of truths and thereby acquiesces towards an imbued metaphor of an autonomous 'self'.

Implicitly captured throughout the mesh of both cognitive structuring and physical substrates the machine expresses a 'whine' of agency, signifying a variety of communicative acts, many of which contain or embody the ordered set of transformation rules that satisfy its symbolic order.

The materialization of symbolic communicative possibilities transcends the substrate assembly level of machine code to pursue overlapping dialogues between quasi-rational agencies.

The emergent properties afford autonomy in setting up the pursuit of goals and appropriate actions. If building possibilities for delegation in communicating actions from physical properties through compound rules influences participant interactions, the human participant in the interaction is always a fully autonomous agent, modelling cognitive 'usage' for clarifying understanding of important aspects as represented in characteristics of humans by propensity for goal pursuit.

Autonomy presupposes problem solving and reasoning capability in some domain of application and with respect to some dialogue itself. Reasoning about the dialogue itself requires representations of beliefs about participating goals, beliefs, values and capabilities.

Systems with task-orientated dialogues exhibit rational agency employing permissions, assertions, questions, prohibitions, requests, obligations much of which concerns clarification by negotiation about responsibility to instructions for direct actions and the conveying of constraints which apply in order to circumscribe possibilities for actions.

From a technical perspective a computer can exhibit or mimic cognitive behaviours of a human subject, the characteristics are embedded in the context of a consultation or negotiation - it is here where the ability to reason through manipulation of concepts and heuristics; justification, explanation through knowledge of the enquirer, reveal the most appropriate context for truths.

The central ideas of artificial intelligence include symbols which can stand for ideas, concepts and so forth. AI computers embody techniques for symbol manipulation, employing means where the inference and control functions are separated out from the parts which contain knowledge. Architecturally a system is a truth-seeker by virtue of it having an inference engine separated from a knowledge base upon which it operates, the latter constituting 'data' for the former, the two being linked to the human user via dialogue interfaces.

The AI methodologies inevitably assist the larger degree of negotiation in the design process as the capabilities of a system or program are directly related to the extent of its knowledge. This freedom from proceduralisation makes development of more intelligent systems seek simpler truths.

R. Stuart

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THE PSYCHOANALYST'S ENTERTAINMENT – set by LE CANULAR DÉCHAINÉ
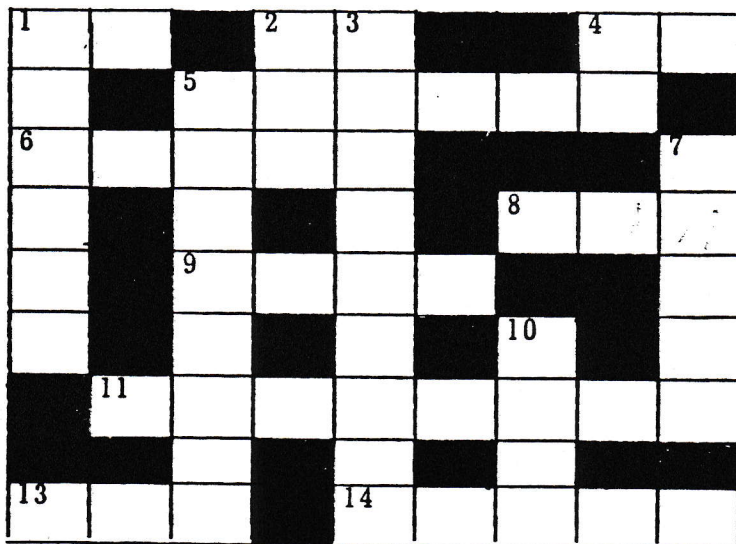
Down

1. A short representative to feed a compulsion (6)
2. It officially deals with 8 across (3)
3. Man in Scottish river with an acephalic head may give the irrepressible thing to do (6.2.1)
4. Notation in which a well-meaning majuscule bestrides a meaningful minuscule (1.1)
5. Cloud formation with headless primate throw in can provoke aggression (8)
6. 'n his tome was subject of seminar (5)
10. Broken object? (4)

Across

1. Concerning latin Thing (2)
2. 'Hi Dad' produces the private as public (2)
4. One can identify with this letter first (1.1)
5. To reach a height in nazi commando is what truth does (6)
6. Snake writhed after father of those who have one name (5)
8. 'Cogito ergo sum': only part of it claims to know (3)
9. Dubious goal from first city in this France (4)
11. Mechanism rudely entices vegetable (8)
13. Edge that makes object highly desirable (3)
14. French place – there is no other like it – has a mathematical union with Italian number (5)

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EVENTS

Ivy House Seminars

All Ivy House Seminars are held on Wednesdays.

6th May 1987	Tom Baker: The Body of the Mystics
20th May 1987	Roberto Derbez: Phantasy – a Lacanian Royal Road to the Unconscious
3rd June 1987	Pietro D'Oriano: The Ethics of the Dasein
17th June 1987	Chris Oakley: A Man is as Good as his Word
1st July 1987	Vivien Bar: Neurosis and Civilisation

Other Seminars of interest to Middlesex students:

The Bloomsbury seminars of The Cultural Centre for Freudian Studies and Research (CCFSR) take place on Monday evenings at 8pm at the Art Workers Guild, 6 Queen Square, London WCl (third floor, rooms of the Company of Astrologers). Admission is £2, with a reduced rate of £1 for students of Middlesex Polytechnic or the Philadelphia Association.

Bice Benvenuto is to hold a series of seminars on Clinical Problems of Psychoanalysis on May 11, May 25, June 22 and July 6.

Bernard Burgoyne is to hold a series of seminars on The Relation of Psychoanalysis to Mathematics, Logic and Science on May 18, June 1, June 15 and June 29.