

NOTE: THESE NEED EDITING & ARE CIRCULATED FOR YOUR PRIVATE USE. DO NOT RECIRCULATE.

Notes for Seminar IV : 23rd January 1957

Julia Evans je.lacanian@icloud.com

See [Seminar IV : The Object Relation & Freudian Structures 1956-1957 : begins 21st November 1956 : Jacques Lacan](#) or [here](http://www.lacanianworks.net/?p=11980)<http://www.lacanianworks.net/?p=11980>

Availability of Sigmund Freud's Dora case :

Sigmund Freud: Fragment of an analysis of a case of hysteria ('Dora'): 1901 [1905] SE VII p7-114 : Published at www.Freud2Lacan.com or [here](https://www.freud2lacan.com/docs/Fragment_Hysteria.pdf)
https://www.freud2lacan.com/docs/Fragment_Hysteria.pdf

Paragraph 1 : Certain texts in this booklet will allow you to find a fresh attempt at this logic, to find it exactly where it is, and where it is particularly alive - that is, in our practice.

Please note I now think this is a further reference to the collection edited by Sacha Nacht – see previous sessions. *La psychanalyse d'aujourd'hui*, Work published under the direction of S.Nacht in collaboration with M. Bouvet, R. Diatkine, A. Doumic, J. Favreau, M. Held, S. Lebovici, P.Luquet, P. Luquet-Parat, P. Male, J. Mallet, F. Pasche, M. Renard, Preface by E. Jones and J. de Ajuriaguerra, G. Bordarracco, M. Benassy, A. Berge, M. Bonaparte, M. Fain, P. Marty, P.C. Racamier, M. Schlumberger, S. Widerman ; P.U.F ; 1956

[Seminar on 'The Purloined Letter' : 26th April 1955 : Jacques Lacan](#) or [here](http://www.lacanianworks.net/?p=6224)
<http://www.lacanianworks.net/?p=6224> from Écrits

For notes, see [Lacan's Seminar on "The Purloined Letter" : Overview : 1988 : John P. Muller and William J. Richardson](#) or [here](http://www.lacanianworks.net/?p=12101) <http://www.lacanianworks.net/?p=12101>

Para 1: To again take up exactly what I am alluding to, namely, our famous game of odds and evens

See Seminar II ; 30th March 1955 & Seminar II : 27th April 1955 which refers to 'The Purloined Letter' : See [Seminar II: The Ego in Freud's Theory and in the Technique of Psychoanalysis: 1954-1955: begins 17th November 1954 : Jacques Lacan](#) or [here](http://www.lacanianworks.net/?p=1141) <http://www.lacanianworks.net/?p=1141>

Para 1 : So, there you have the second stage of the dual relation as instituting this call and its response, at which the level of frustration is established, and you can see, at the same time, its absolutely ephemeral and literally insatiable character. :

It is possible that Freud establishes this point when he states : You will remember that it was a *frustration* that made the patient ill, and that his symptoms serve him as substitutive satisfactions. Lines of Advance in Psychoanalytic Therapy : 1919a : Sigmund Freud, SE XVII p162-163

Para 1 : ...it is the opposition which institutes the pure symbol, plus (+) or minus (-), presence or absence, in which there is no less than a sort of objectivisable [*objectivable*] positioning? of the rules [donné] of the game.

See <https://www.cnrtl.fr/definition/objectivable> : **Objectivable**, adj.[Correspond à *objectiver* A] Qui peut être objectivé. [*L'administrateur*] les traite surtout [*les hommes*] dans leur rapport aux choses et dans leurs échanges fonctionnels, qui sont jusqu'à un certain point objectivables (Mounier, *Traité caract.*, 1946, p.465). *Il faut voir que cette identité ne peut porter que sur les éléments les plus extérieurs du réel, les éléments objectifs ou mieux objectivables, à propos desquels un accord peut s'établir, fondé sur la vérification expérimentale* (Marrou, *Connaiss. hist.*, 1954, p.130).– [ɔbʒ ɛktivabl̥]. – 1^{res} attest. 1909 (*Lar. pour tous*), cf. 1923 (G. Marcel, *Journal*, 1920, p.243); de *objectiver*, suff. *-able**.

Para 1 : Taking up again what I am alluding to, our famous game of odds and evens : Lacan refers to Poe's description of a game played by schoolboys in 'The Purloined Letter': "This game is simple, and is played with marbles. One player holds in his hand a number of these toys, and demands of another whether that number is even or odd. If the guess is right, the guesser wins one; if wrong, he loses one."

Para 2 : "it is no longer up to him whether what he has in his hands [the stolen letter (Purloined Letter)] " : This may refer to Edgar Allan Poe's tale 'The Purloined Letter', published December 1844, as does Jacques Lacan's seminar. [Seminar on 'The Purloined Letter' : 26th April 1955 :](#) [Jacques Lacan](#) or [here http://www.lacanianworks.net/?p=6224](http://www.lacanianworks.net/?p=6224) you place yourself in a position of being gratified - or not - by someone who, having the dice in their hands from that point on, is in fact completely incapable... it is no longer up to him whether what he has in his hands [the stolen letter (Purloined Letter)] answers to your demand.

Para 4 : This is what we arrived at last time, when we took up the story of our case of female homosexuality. : See Freud, S. (1920). The Psychogenesis of a Case of Homosexuality in a Woman (SE XVIII), pp. 145-172 : [The Psychogenesis of a case of Homosexuality in a Woman: 1920: Sigmund Freud](#) or [here http://www.lacanianworks.net/?p=408](http://www.lacanianworks.net/?p=408)

Para 12 : For, taking up the distinction made in *The Interpretation of Dreams* between the preconscious and the unconscious, he presents something similar, which he recalls in another observation... ... a passage from the *Traumdeutung* which is the comparison, regarding the relations of unconscious desire and preconscious desire, the comparison between capitalist and entrepreneur. : The Interpretation of Dreams :

1900 : Sigmund Freud [The Interpretation of Dreams: 1st November 1899 \(published as 1900\): Sigmund Freud](#) or [here](#)
<http://www.lacanianworks.net/?p=655>

SE IV & V : Probably p541 of SE V , Part VII The psychology of the dream-process, Section (B) Regression.

We will now introduce the two systems into our schematic picture and give them names to express their relation to consciousness (Figure 3)

We will describe the last of the systems at the motor end as ‘the preconscious’, to indicate that the excitatory processes occurring in it can enter consciousness without further impediment provided that certain other conditions are fulfilled: for instance, that they reach a certain degree of intensity, that the function which can only be described as ‘attention’ is distributed in a particular way [see p593], and so on. This is at the same time the system which holds the key to voluntary movement. We will describe the system that lies behind it as ‘the unconscious’, because it has no access to consciousness *except via the preconscious*, in passing through which its excitatory process is obliged to submit to modifications.

In which of these systems, then, are we to locate the impetus to the construction of dreams? For simplicity’s sake, in the system *Ucs*. ... But when we consider the dream-wish, we shall find that the motive force for producing dreams is supplied by the *Ucs*; and owing to this latter factor we shall take the unconscious systems as the starting point of dream-formation. Like all other thought-structures, this dream-instigator will make an effort to advance into the *Pcs*, and from there to obtain access to consciousness.

Bottom p133+++++

Use of observation

In Seminar IV : 23rd January 1957 & 30th January 1957, Jacques Lacan uses the term observation several times.

P133 of French text : Seminar IV : 23rd January 1957 : Let us now attempt to see what this means. Its meaning is given to us by analysis. What does Freud say at the crucial moment of this observation?

P134 of French text : *ibid.* For, taking up the distinction made in *The Interpretation of Dreams* between the preconscious and the unconscious, he presents something similar, which he recalls in another observation... to which we will return, and for which I gave, following Lagache’s report on transference, a short intervention summarising the positions through which, I believe, we should conceive of the Dora case. It is an observation

And so on.....

From p289 of [The Facts of Observation in Psychoanalysis : October 1941 : Siegfried Bernfeld](#) : See [here](#) <http://www.lacanianworks.net/?p=12543>

To start off with the observation of facts, to draw from them predictions which are verifiable by other facts-that is the modest endeavour of the scientist today. From seeking to gain insight into Nature we have shifted the emphasis to agreeing with our fellow scientist on an intersubjective body of knowledge.

Measured by either of these yardsticks Freud’s mind and aims are scientific. He belongs among the great inventors of theories. But he distrusts theories, even his own. He never attempts a consistent system; he is eager to observe things; his speculations, at times far reaching and amazing, are only for the purpose of handling his cases better, of discriminating more sharply, of prognosticating with more certainty. And he seems quite satisfied when they yield not “insight” but a first orientation from which

action might be taken. Nevertheless the psychoanalyst obviously deviates so greatly from the general and well-founded methods of observing, that he is either a scientist (but in a ridiculously amateurish way) ; or he is some- thing quite different-more like a preacher, a confessor, or an artist. Between these two evil categories it is hard for him to choose.

I propose to consider a third possibility. Let us not take “scientificity” as a fetish, as another eternal, unmovable absolutum. Let us speak about scientific methods of observation as we would speak about any other way of getting knowledge of things. The scientific methods are nothing more than everyday techniques, specialized, refined, and made verifiable. Historically these every day technics are the origin of the scientific methods and logically their models. Might not the repelling aspects of psychoanalysis come from Freud’s taking a model heretofore unused in science? Have we not here a young scientific method in the process of developing? That is the third possibility which I propose to consider.

Sigmund Freud also used ‘observation’ :

Observations and examples from analytic practice : 1913h : Sigmund Freud & Observations on Transference-Love (Further Recommendations on the Technique of Psychoanalysis III) : 1914 : Sigmund Freud : SEXII p157-170 : published by www.Freud2Lacan.com : Available [here](https://www.freud2lacan.com/docs/Papers_on_Transference.pdf) https://www.freud2lacan.com/docs/Papers_on_Transference.pdf

Therefore, observation is a distinct empirical case study method in psychoanalytic and psychotherapy training which was developed at the Tavistock Clinic London and it is to this method that Lacan refers in Seminar IV [See also Wikipedia.com]

Para 12 ‘which I gave, following Lagache’s report on transference,’ : This is [Intervention on the Transference \(Paris\): Seminar on ‘Dora’ – 1950-1951: October 16th 1951: Jacques Lacan](http://www.lacanianworks.net/?p=285) or [here](http://www.lacanianworks.net/?p=285) <http://www.lacanianworks.net/?p=285> Published in 1952 : Presented to the Congress of Romance-language psychoanalysts in 1951. From the forward to Jacqueline Rose’s translation, p61 of [‘Jacques Lacan & the École Freudienne: Feminine Sexuality’ : 1982 : Juliet Mitchell and Jacqueline Rose](http://www.lacanianworks.net/?p=9044) : See [here http://www.lacanianworks.net/?p=9044](http://www.lacanianworks.net/?p=9044)

: ... the split in the Society in 1953. Lacan, together with a number of analysts, resigned in that year, and founded the Societe francaise de psychanalyse under the presidency of Daniel Lagache.

Lacan engages here, therefore, with the institution of psychoanalysis - critically, and at a number of different levels. Firstly, in his development of the concept of the ‘ego’, of both analyst, and patient, which he identifies as the point of resistance to the analytic treatment, against those theories which see the integration of the ‘ego’ as the objective of the psychoanalytic process. And secondly, in his re-opening of a case, in which the demands of the analyst (here, Freud himself) can be seen to block the treatment at the crucial point of its encounter with the problem of sexual identity.

From p64 of Jacqueline Rose’s translation : Let me stress here, should there be any need, that these questions are in no sense directed at the work of someone like our friend Lagache: the prudence of his method, his scrupulous procedure and the openness of his conclusions, a real exemplar of the distance between our praxis and psychology. I will base my demonstration on the case of Dora, because of what it stands for in the experience of transference when this experience was still new, this being the first case in which Freud recognised that the analyst played his part

Para 12 ‘Lagache’s report on transference’ : Daniel Lagache, ‘Some Aspects of Transference’, IJPA, vXXIV, 1 (1953), pp.1-10

Para 12 : summarising the positions through which, I believe, we should conceive of the Dora case. It is an observation which must be brought out in the Dora case : Sigmund Freud: Fragment of an analysis of a case of hysteria (‘Dora’): 1901 [1905] SE VII p7-114 : Published www.Freud2Lacan.com or [here https://www.freud2lacan.com/docs/Fragment_Hysteria.pdf](https://www.freud2lacan.com/docs/Fragment_Hysteria.pdf)

Para 16 : And if, in fact, we find something in the dream which is articulated as a situation in which this promise is fulfilled, it always turns out to be the same content of the unconscious, and if Freud hesitates in the face of it :

From Homosexual Woman: 1920 : See [The Psychogenesis of a case of Homosexuality in a Woman: 1920: Sigmund Freud](http://www.lacanianworks.net/?p=408) or [here http://www.lacanianworks.net/?p=408](http://www.lacanianworks.net/?p=408) : (SE XVIII p164) There was a single piece of material in the course of this analysis which I could regard as a positive transference, as a greatly weakened revival of the girl’s original passionate love for her father. Even this manifestation was not quite free from other motives, but I mention it because it brings up, in another direction, an interesting problem of analytic technique. At a certain period, not long after the treatment had begun, the girl brought a series of dreams which, distorted according to rule and couched in the usual dream-language, could nevertheless be easily translated with certainty. Their content, when interpreted, was, however, remarkable. They anticipated the cure of the inversion through the treatment, expressed her joy over the prospects in life that would then be opened before her, confessed her longing for a man’s love and for children, and so might have been welcomed as a gratifying preparation for the desired change. The contradiction between them and the girl’s utterances in waking life at the time was very great. She did not conceal from me that she meant to marry, but only in order to escape from her father’s tyranny and to follow her true inclinations undisturbed. As for the husband, she remarked rather contemptuously, she would easily deal with him, and besides, one could have sexual relations with a man and a woman at one and the same time, as the example of the adored lady showed. Warned through some slight impression or other, I told her one day that I did not believe these dreams, that I regarded them as false or hypocritical, and that she intended to deceive me just as she habitually deceived her father. I was right; after I had made this clear, this kind of dream ceased. But I still believe that, beside the intention to mislead me, the dreams partly expressed the wish to win my favour; they were also an attempt to gain my interest and my good opinion - perhaps in order to disappoint me all the more thoroughly later on.

Para 17 : if what Freud subsequently brought us with the notion of *Weiderholungszwang* : Probably Repetition compulsion

Para 17 : such that I took care to spend a year going around it in order to make you see what meaning it might have, : Probably his year long seminar on the Rat Man, see [The Neurotic's Individual Myth : \(Collège de Philosophique, Paris\) : 4th March 1953 : Jacques Lacan](#) or [here http://www.lacanianworks.net/?p=10224](http://www.lacanianworks.net/?p=10224)

Para 19 : which is precisely Dora's case : "Fragment of an Analysis of a Case of Hysteria" (1905 [1901]) Sigmund Freud : SE VII p7-114 : Published www.Freud2Lacan.com or [here https://www.freud2lacan.com/docs/Fragment_Hysteria.pdf](https://www.freud2lacan.com/docs/Fragment_Hysteria.pdf)

Para 20 : 'perversion is the negative of neurosis',
NOTE: this is a misquote! Freud actually states : Psychoneuroses are, so to speak, the *negative* of perversions. SE VII p50-51 of "Fragment of an Analysis of a Case of Hysteria" (1905 [1901]) Sigmund Freud : SE VII p7-114 : Lacan also quotes this in paragraph 7 of Seminar IV : 16th January 1957

Para 23 : Freud, in a step which is decisive for the properly dialectical quality of the first step of the Freudian experiment, brings her to this question: That against what you spoke out against there, as against a disorder, isn't it something in which you have yourself participated?

From Part I The Clinical Picture in Freud 1901 op.cit. SEVII p36. Dora's reproaches against her father had a 'lining' or 'backing' of self-reproaches of this kind with a corresponding content in every case, as I shall show in detail. She was right in thinking that her father did not wish to look too closely into Herr K.'s behaviour to his daughter, for fear of being disturbed in his own love-affair with Frau K. But Dora herself had done precisely the same thing. She had made herself an accomplice in the affair, and had dismissed from her mind every sign which tended to show its true character.

From Intervention on Transference : 16th November 1951 : p64 of Jacqueline Rose's translation, op. cit. It is remarkable that up to now nobody has stressed that this case of Dora is set out by Freud in the form of a series of dialectical reversals. This is not a mere contrivance for presenting material whose emergence Freud clearly states here is left to the will of the patient. What is involved is a scansion of structures in which truth is transmuted for the subject, affecting not only her comprehension of things, but her very position as subject of which her 'objects' are a function. This means that the conception of the case-history is identical to the progress of the subject, that is, to the reality of the treatment.

p65 of Jacqueline Rose's translation : Thus we find

A first development, which is exemplary in that it carries us straight onto the place where truth asserts itself. ... But at the end of this development he is faced with the question, which is moreover classical in the first stage of treatment : 'This is all perfectly correct and true, isn't it? What do you want to change in it?' To which Freud's reply is:

A first dialectical reversal which wants nothing of the Hegelian analysis of the protest of the 'beautiful soul', which rises up against the world in the name of the law of the heart : 'Look at your own involvement', he tells her, 'in the disorder which you bemoan' (SEVII p36) What then appears is :

A second development of truth namely, that it is not only on the basis of silence, but through the complicity of Dora herself, and, what is more, even under her vigilant protection, that the fiction had been able to continue which allowed the relationship of the two lovers to carry on. What can be seen here is not simply Dora's participation in the courtship of which she is the object on the part of Herr K. New light is thrown on her relationship to the other partners of the quadrille...

Para 25 : Let us point out, for one, this interval of nine months between two symptoms, which Freud believes he is discovering

From Part III The Second Dream in Dora : 1901 : Sigmund Freud : SEVII p103 p142-143 pfl : It must have been inflicted as the result of a process of displacement, after another occasion of more guilty reading had become associated with this one; and the guilty occasion must lie in her memory behind the contemporaneous innocent one. [Footnote 1, This is quite a typical example of the way in which symptoms arise from exciting causes which appear to be entirely unconnected with sexuality.] It might still be possible, perhaps, to discover the nature of the subjects she had read about on that other occasion.

What, then, was the meaning of this condition, of this attempted simulation of a perityphitis? The remainder of the disorder, the dragging of one leg, was entirely out of keeping with perityphlitis. It must, no doubt, fit better with the secret and possibly sexually meaning of the clinical picture; and if it were elucidated might in its turn throw light on the meaning which we were in search of. I looked about for a method of approaching the puzzle. Periods of time had been mentioned in the dream; and time is assuredly never a matter approaching the puzzle. Periods of time had been mentioned in the dream; and time is assuredly never a matter of indifference in any biological event. I therefore asked Dora when this attack of appendicitis had taken place; Every difficulty was resolved at a single blow by her prompt reply: 'Nine months later.' The period of time is sufficiently characteristic. Her supposed attack of appendicitis had thus enabled the patient with the modest means at her disposal (the pains and the menstrual flow) to realize a phantasy of childbirth. [Footnote 2, I have already indicated [p80 pfl] that the majority of hysterical symptoms, when they have attained their full pitch of development, represent an imagined situation of sexual life – such as a scene of sexual intercourse, pregnancy, childbirth, confinement, etc.]

Para 28 : Already in a first criticism, or approach to the problem, and the observation I made five years ago : Lacan's main ambition during the 1950s consisted in the recovery of the roots of psychoanalysis, in order to tailor its contemporary practice to the sphere of the subject. This ambition was initially realized through a detailed re-reading of Freud's case-studies and his papers on technique (See [Seminar I: Freud's papers on technique: 1953-1954 : begins on 18th November 1953 : Jacques Lacan](#) or [here](http://www.lacanianworks.net/?p=1139))

Between 1950 and 1953, Lacan conducted seminars on Freud's case-studies of Dora (Freud : 1901). The Wolf Man (Freud :1914) and the Rat Man (Freud : 1909) at his house in Paris, the text of which remains unpublished except for a small excerpt from the Wolf Man seminar originally published in Italian (See [Notes on the Wolfman : 4 sessions from 1951-1952 : Jacques Lacan](#) or [here](http://www.lacanianworks.net/?p=12083)) Lacan's seminar on Dora did provide the backdrop for his 1951 paper 'Intervention on Transference' (See [Intervention on the](#)

[Transference \(Paris\): October 16th 1951: Jacques Lacan](#) or [here http://www.lacanianworks.net/?p=285](#)), and his seminar on the Rat Man informed his 1953 text ‘The Neurotic’s Individual Myth’. (See [The Neurotic’s Individual Myth : 1953 : Jacques Lacan](#) or [here http://www.lacanianworks.net/?p=10224](#))

Comments on **Love as “giving what you do not have”**

From Seminar IV : 23rd January 1957

See [Seminar IV : The Object Relation & Freudian Structures 1956-1957 : begins 21st November 1956 : Jacques Lacan](#) or [here http://www.lacanianworks.net/?p=11980](#)

Para 28 : I indicated that, in accordance with the hysterical structure, the hysteric is someone who loves by proxy: you can see this in a host of observations of hysterics. The hysteric is someone whose object is homosexual, and who approaches this homosexual object by way of identification with someone of the opposite sex.

Para 32 : In other words, this situation rests on the distinction that I made with regard to primitive frustration, with regard to what can be established in the mother-child relation - that is, the distinction that the object belongs to the subject only after her being stripped of it. It is only after this frustration that her desire subsists, and this frustration only has a meaning insofar as the object subsists after the frustration has occurred. The situation rests on the differentiation that is made in the mother's intervention at this point - that is, in another register, whether she gives or does not give and whether this giving is or is not a sign of love. Here the father is made to be the one who gives this missing object symbolically. But he does not give it, because he does not have it. The phallic deficiency of the father is what traverses the whole observation as an absolutely fundamental and constitutive ingredient of the situation.

From notes to p96-97 of Jacqueline Rose’s translation of ‘Guiding Remarks’

Love as “giving what you do not have” is also referred to in the Notes to p96-97 of Jacqueline Rose’s translation, [Guiding Remarks for a Congress on Feminine Sexuality : 1958 \[Presented in Amsterdam, 5th September 1960\] : Jacques Lacan](#) See notes [here http://www.lacanianworks.net/?p=1352](#)

Love as “giving what you do not have” is a major theme in Seminar VIII

Information and Notes [Seminar VIII : Transference : 1960-1961 : Begins 16th November 1960 : Jacques Lacan](#) or [here http://www.lacanianworks.net/?p=6124](#)

See p46 & 121 of Bruce Fink’s translation :

Seminar VIII : 23rd November 1960 : p26 of Cormac Gallagher’s translation : The second thing that I wanted to say - as you will see - that we rediscover at every moment, which will serve us as a guide, is that love is to give what one does not have. This you will also see arriving at one of the essential hinges of what we will have to encounter in our commentary.

and elsewhere in the seminar.


Seminar VIII 18th January 1961 : p105-106 of Cormac Gallagher’s translation : But the good thing about feasts is precisely that at them there happen things which upset the ordinary order and that Poros falls asleep. He falls asleep because he is drunk, which is what allows Aporia to make herself pregnant by him, namely to have this offspring which is called Love and whose date of conception coincides then with the birth-date of Aphrodite. This indeed is why it is explained to us that Love will always have some obscure relationship with beauty, which is what is in question in the whole development of Diotima, and it is because Aphrodite is a beautiful goddess. Here then the matter is clearly put. The fact is that on the one hand it is the masculine which is desirable and that, it is the feminine which is active, this at least is how things happen at the moment of the birth of Love and, when one formulates "love is giving what one does not have", believe me, I am not the one who is telling you this in connection with this text in order to produce one of my hobby horses, it is quite

evident that this is what is in question here because the poor Penia, by definition, by structure has properly speaking nothing to give, except her constitutive lack, aporia. And what allows me to tell you that I am not forcing things here, is that if you refer to number 202a of the text of the Symposium you will find the expression "to give what one does not have" literally written there in the form of the development which starting from there Diotima is going to give to the function of love, namely: aneu tou echein logon dounai - it fits exactly, in connection with the discourse, the formula "to give what one does not have" - it is a question here of giving a discourse, a valid explanation, without having it. It is a question of the moment when, in her development, Diotima is going to be led to say what love belongs to. Well, love belongs to a zone, to a form of affair, a form of thing, a form of pragma, a form of praxis which is at the same level, of the same quality as doxa, namely the following which exists, namely that there are discourses, ways of behaving, opinions - this is the translation that we give to the term doxa - which are true without the subject being able to know it.

‘ **Seminar X : 16th January 1963** : Information and Notes : [Seminar X: The Anxiety \(or Dread\): 1962-1963: begins 14th November 1962: Jacques Lacan](#) or [here](#) <http://www.lacanianworks.net/?p=212>

Note : This is Footnote 2 to The Periphrastic Silence of Kiki Dimoula: A Tribute by George B. Mitropoulos, 18th March 2020 : Circulated by [New Lacanian School of Psychoanalysis/Messenger](#) / <http://www.amp-nls.org/page/gb/49/nls-messenger> : Published by <http://www.thelacanianreviews.com> See [here](#) <http://www.thelacanianreviews.com/the-periphrastic-silence-of-kiki-dimoula-a-tribute/>

pVIII 73-74 of Cormac Gallagher’s translation : That this place as such can be circumscribed by something which is materialised in this image, a certain edge, a certain opening, a certain gap where the constitution of the specular image shows its limits, this is the elective locus of anxiety.

This phenomenon of edge, in what opens like this window 

on privileged occasions, marks the illusory limit of this world of recognition, of the one that I call the stage. That it should be linked to this edge, to this framing, to this gap which is illustrated in this schema at least

twice, in this edge here of the mirror and moreover in this little sign, that this is the locus of anxiety, is what you ought always to retain as the signal of what is to be sought for in the middle.

The text of Freud to which I would ask you to refer, for it is a text that is always more stupefying to read because of this double aspect of weaknesses, of inadequacies which always present themselves to novices at the beginning as the first things to be picked out in the text of Freud and of the depth with which everything that he comes up against - reveals the degree to which Freud was here around this very field that we are trying to designate, of course, it is necessary first of all for you to be familiar with the text of Dora - can, for those who heard my discourse on the *Symposium*, recall this dimension always eluded when transference is involved, and of the other dimension in parenthesis, namely that transference is not simply something that reproduces a situation, an action, an attitude, an old trauma, and repeats it; the fact is that there is always another coordinate, the one on which I put the accent in connection with the analytic intervention of Socrates, namely specifically in the case where I evoke a love present in the real, and that we can understand nothing about transference if we do not know that it is also the consequence of that love, that it is in connection with this

present love - and analysts should remember it during analyses - of a love which is present in different ways, but that at least they should remember it, when it is there visible, that it is in function of what we could call this real love that there is established what is the central question of transference, namely the one the subject poses concerning the *agalma*, namely what he is lacking. For it is with this lack that he loves. It is not for nothing that for years I have been repeating to you that love is to give what one does not have. This is even the principle of the castration complex: in order to have the phallus, in order to be able to make use of it, it is necessary precisely not to be it.

[VIII 74] When one returns to the conditions where it appears that one is it - for one is it just as much for a man, there is no doubt about it, and for a woman we will say again through what incidence she is led to become it - well then it is always very dangerous.

Para 29 I went further, starting with the notion of the narcissistic relation insofar as it is foundational for the ego [*moi*], and as it is the matrix of the constitution of this imaginary function which is called the ego [*moi*], : See ‘Intervention on the Transference : 16th November 1951’, translated by Jacqueline Rose, Published in ‘Jacques Lacan & the École Freudienne, Feminine Sexuality’, Macmillan 1982. Availability [here](http://www.lacanianworks.net/?p=285) <http://www.lacanianworks.net/?p=285>

Para 29 I said that ultimately we had enough traces to make the following observation,; that it is insofar as Dora’s ego - only her ego - identified with a virile figure... I’m referring to the completed situation in the quadrille. : There seems to be echoes of the Mirror stage here

Para 31 Mrs. K, as the dreams indicate - for the essential weight of the observations is carried in the dreams - Mrs. K is Dora’s question. : See Fragment of an analysis of a case of hysteria (‘Dora’) 1901, Sigmund Freud, SE VII, Part II The First Dream p64, Part III The Second Dream p94

Para 35 But be sure to take note of this: the dimension of the gift only exists with the introduction of the law, with the fact that the gift - as all sociological reflection affirms and presents to us

Cf. Marcel Mauss : “Essai sur le don ...” in *Sociologie et anthropologie*, Puf 2004, ainsi que l’ “Introduction à l’oeuvre de Marcel Mauss” de Claude Lévi-Strauss dans le même ouvrage. https://fr.m.wikipedia.org/wiki/Essai_sur_le_don

Essay on the gift. Form and Reason for Exchange in Archaic Societies, published in 1923-1924 in the *Sociological Year*, is the most famous text by the anthropologist Marcel Mauss .

Using examples borrowed from various companies, the author shows that the donation is obligatorily followed by a counter-donation according to pre-established codes. Donations and counter-donations, articulated around the triple obligation of "giving-receiving-giving", create a state of dependence that allows the permanent recreation of the social bond.

Para 36 : that the original gift - such as it is effectively practised at the origin of human exchanges in the form of the potlatch - what makes it a gift is that the subject sacrifices something beyond what he has.

From https://fr.m.wikipedia.org/wiki/Essai_sur_le_don op. cit. The Essay on Donation is a continuation of previous works by [Marcel Mauss](#) and those of recognized anthropologists such as [Franz Boas](#) and [Bronisław Malinowski](#), each of whom respectively studied the [potlatch](#) phenomenon on the [West Coast of America, North](#) and [Kula](#) in the [Trobriand Islands](#) of the [Pacific Ocean](#) [3] . In the words of the author, this essay is a "fragment of larger studies" which deals "both with the regime of contract law and the system of economic benefits between the various sections or subgroups of which it is composed. the so-called primitive societies, and also those we might call archaic. "

By focusing on the "archaic forms of the contract" emanating from donation-for-donation exchanges, [Marcel Mauss](#) seeks to highlight the nature of the link that allows these societies to exist.

Para 45 : this adoration expressed again by a very manifest symbolic association, given in the observation, namely of the Sistine Madonna Painting by Raphael Sanzio, located in Dresden from 1754-1945 (source: "Sistine Madonna" Wikipedia entry). See https://en.wikipedia.org/wiki/Sistine_Madonna for a picture of this painting. Its recovery by the Russian Army in World War Two is controversial which would have been known to Lacan.

- P68 of Jacqueline Rose's translation of 'Intervention on the Transference : November 1951 : Jacques Lacan : op.cit.

As is true for all women, and for reasons which are at the very basis of the most elementary forms of social exchange (the very reasons which Dora gives as the grounds for her revolt), the problem of her condition is fundamentally that of accepting herself as an object of desire for the man, and this is for Dora the mystery which motivates her idolatry for Frau K. Just as in her long meditation before the Madonna, and in her recourse to the role of distant worshipper, Dora is driven towards the solution which Christianity has given to this subjective impasse, by making woman the object of a divine desire, or else, a transcendent object of desire, which amounts to the same thing.

- Part III The Second Dream of Dora : 1901 : Freud, SEVII p96, P135 of pfl, 'The wandering about in a strange town was over determined. It led back to one of the exciting causes from the day before. A young cousin of Dora's had come to stay with them for the holidays, and Dora had had to show him round Vienna. This cause was, it is true, a matter of complete indifference to her. But her cousin's visit reminded her of her own first brief visit to Dresden. On that occasion she had been a stranger and had wandered about, not failing, of course, to visit the famous picture gallery. Another [male] cousin of hers, who was with them and knew Dresden, had wanted to act as a guide and take her round the gallery. *But she declined and went alone*, and stopped in front of the pictures that appealed to her. She remained *two hours* in front of the Sistine Madonna, rapt in silent admiration. When I asked her what had pleased her so much about the picture she could find no clear answer to make. At last she said: 'The Madonna.'

There could be no doubt that these associations really belonged to the material concerned in forming the dream. They included portions which reappeared in the dream unchanged ('she declined and went alone' and 'two hours'). I may remark at once that 'pictures' was a nodal point in the network of her dream-thoughts (the pictures in the album, the pictures at Dresden). I should also like to single out, with a

view to subsequent investigation, the theme of the ‘Madonna’, of the virgin mother.

...

- Part III The Second Dream of Dora : 1901 : Freud, SEVII p99, P140 of pfl :
If this interpretation were correct, therefore, there lay concealed behind the first situation in the dream a phantasy of defloration, the phantasy of a man seeking to force an entrance into the female genitals. [Footnote 1] The phantasy of defloration formed the second component of the situation. The emphasis upon the difficulty of getting forward and the anxiety felt in the dream indicated the stress which the dreamer was so ready to lay upon her virginity – a point alluded to in another place by means of the Sistine Madonna. These sexual thoughts gave an unconscious ground-colouring to the wishes (which were perhaps merely kept secret) concerned with the suitor who was waiting for her in Germany. We have already [p137 pfl] recognized the phantasy of revenge as the first component of the same situation in the dream. The two components do not coincide completely, but only in part. We shall subsequently come upon the traces of a third and still more important train of thought. [See p140 n1 pfl]

...

- Part III The Second Dream of Dora : 1901 : Freud, SEVII p104, P144-145 of pfl :
‘... So you see that your love for Herr K. did not come to an end with the scene, but that (as I maintained) it has persisted down to the present day – though it is true that you are unconscious of it.’ – And Dora disputed the fact no longer. [Footnote 1, I may here add a few supplementary interpretations to those that have already been given: The ‘Madonna’ was obviously Dora herself in the first place because of the ‘adorer’ who had sent her the pictures [p135 pfl] in the second place because she had won Herr K.’s love chiefly by the motherliness she had shown towards his children [p55 pfl], and lastly because she had had a child though she was still a girl (this being a direct allusion to the phantasy of childbirth). Moreover, the notion of the ‘Madonna’ is a favourite counter-idea in the mind of girls who feel themselves oppressed by imputations of sexual guilt, - which was the case with Dora.

...

- Part IV Postscript of Dora : 1901 : Freud, SEVII p119, P161 of pfl :
In Dora’s second dream there are several clear illustrations to transference. At the time she was telling me the dream I was still unaware (and did not learn until two days later) that we had only two hours more work before us. This was the same length of time which she had spent in front of the Sistine Madonna [p135 pfl] and which (by making a correction and putting ‘two hours’ instead of ‘two and a half hours’) she had taken as the length of the walk which she had not made round the lake [p138 pfl]. ...

Para 45 : it is at the point when he tells her: “*Ich habe nichts an meiner Frau*” that she slaps him.

- P70 of Jacqueline Rose’s translation of Intervention on the Transference :
November 1951 : Jacques Lacan : op.cit.

What, therefore, happened during the scene of the declaration at the lakeside, the catastrophe upon which Dora entered her illness, leading on everyone to recognise her as ill – this, ironically, being their response to her refusal to carry on as the prop for their common infirmity (not all the ‘gains’ of a neurosis work solely to the advantage of the neurotic)?

As in any valid interpretation, we need only stick to the text in order to understand it. Herr K could only get in a few words, decisive though they were : ‘My wife is

nothing to me.’ The reward for his effort was instantaneous : a hard slap (whose burning after-effects Dora felt long after the treatment in the form of a transitory neuralgia) gave back to the blunderer – ‘If she is nothing to you, then what are you to me?’

And after that what will he be for her, this puppet who has none the less just broken the enchantment under which she had been living for years?

- Herr K told Sigmund Freud, before Dora started treatment, Part I The Clinical Picture of Dora : 1901 : Freud, SEVII p25-26, P56 of pfl : ... She [Dora] had then told her mother – intending that what she said should be passed on to her father – that Herr K. had had the audacity to make her a proposal while they were on a walk after a trip upon the lake. Herr K. had been called to account by her father and uncle on the next occasion of their meeting, but he had denied in the most emphatic terms having on his side made any advances which could have been open to such a construction. He had then proceeded to throw suspicion upon the girl, saying that he had heard from Frau K. that she took no interest in anything but sexual matters, ...

- Herr K told Sigmund Freud, before Dora started treatment, Part I The Clinical Picture of Dora : 1901 : Freud, SEVII p26, p57 of pfl : With my state of health I need scarcely assure you that there is nothing wrong in our relations. [Dora’s father & Frau K.] We are just two poor wretches who give one another what comfort we can by an exchange of friendly sympathy. You know already that I get nothing out of my own wife. But Dora, who inherits my obstinacy, cannot be moved from her hatred of the K.s. She had her last attack after a conversation in which she had again pressed me to break with them. Please try and bring her to reason.

- Part III The Second Dream from Dora : 1901 : Freud, SEVII p98, p138 of pfl : So here we were back again at the scene by the lake and at the problems connected with it. I asked Dora to describe the scene to me in detail. At first she produced little that was new. Herr K.’s exordium had been somewhat serious; but she had not let him finish what he had to say. No sooner had she grasped the purport of his words than she had slapped him in the face and hurried away. I enquired what his actual words had been. Dora could only remember one of his pleas : ‘You know I get nothing out of my wife.’ In order to avoid meeting him again she had wanted to get back to L—on foot, by walking round the lake, and she had asked a man whom she met how far it was. On his replying that it was ‘Two and a half hours’, she had given up her intention and had after all gone back to the boat, which left soon afterwards. Herr K. had been there too and had come up to her and begged her to forgive him and not to mention the incident. But she had made no reply. – Yes. The wood in the dream had been just like the wood by the shore of the lake, ...

- Part III The Second Dream from Dora : 1901 : Freud, SEVII p105-107, p146 of pfl : She opened the third session with these words: ‘Do you know that I am here for the last time to-day?’ - ‘How can I know, as you have said nothing to me about it?’ - ‘Yes. I made up my mind to put up with it till the New Year.[Footnote 1, It was December 31st] But I shall wait no longer than that to be cured.’ - ‘You know that you are free to stop the treatment at any time. But for to-day we will go on with our work. When did you come to this decision?’ - ‘A fortnight ago, I think.’ - ‘That sounds just like a maidservant or a governess - a fortnight’s notice.’ - ‘There was a governess

who gave notice with the K.'s, when I was on my visit to them that time at L--, by the lake.' - 'Really? You have never told me about her. Tell me.'

'Well, there was a young girl in the house, who was the children's governess; and she behaved in the most extraordinary way to Herr K. She never said good morning to him, never answered his remarks, never handed him anything at table when he asked for it, and in short treated him like thin air. For that matter he was hardly any politer to her. A day or two before the scene by the lake, the girl took me aside and said she had something to tell me. She then told me that Herr K. had made advances to her at a time when his wife was away for several weeks; he had made violent love to her and had implored her to yield to his entreaties, saying that he got nothing from his wife, and so on.' - 'Why, those are the very words he used afterwards, when he made his proposal to you and you gave him the slap in his face'. - 'Yes. She had given way to him, but after a little while he had ceased to care for her, and since then she hated him.' - 'And this governess had given notice?' - 'No. She meant to give notice. She told me that as soon as she felt she was thrown over she had told her parents what had happened. They were respectable people living in Germany somewhere. Her parents said that she must leave the house instantly; and, as she failed to do so, they wrote to her saying that they would have nothing more to do with her, and that she was never to come home again.' - 'And why had she not gone away?' - 'She said she meant to wait a little longer, to see if there might not be some change in Herr K. She could not bear living like that any more, she said, and if she saw no change she should give notice and go away.' - 'And what became of the girl?' - 'I only know that she went away.' - 'And she did not have a child as a result of the adventure?' - 'No.'

Here, therefore (and quite in accordance with the rules), was a piece of material information coming to light in the middle of the analysis and helping to solve problems which had previously been raised. I was able to say to Dora: 'Now I know your motive for the slap in the face with which you answered Herr K.'s proposal. It was not that you were offended at his suggestions; you were actuated by jealousy and revenge. At the time when the governess was telling you her story you were still able to make use of your gift for putting on one side everything that is not agreeable to your feelings. But at the moment when Herr K. used the words "I get nothing out of my wife" - which were the same words he had used to the governess - fresh emotions were aroused in you and tipped the balance. "Does he dare", you said to yourself, "to treat me like a governess, like a servant?" Wounded pride added to jealousy and to the conscious motives of common sense - it was too much. [Footnote, ¹ It is not a matter of indifference, perhaps, that Dora may have heard her father make the same complaint about his wife, just as I myself did from his own lips. She was perfectly well aware of its meaning. ²] To prove to you how deeply impressed you were by the governess's story, let me draw your attention to the repeated occasions upon which you have identified yourself with her both in your dream and in your conduct. You told your parents what happened - a fact which we have hitherto been unable to account for - just as the governess wrote and told her parents. You give me a fortnight's notice, just like a governess. The letter in the dream which gave you leave to go home is the counterpart of the governess's letter from her parents forbidding her to do so.'

'Then why did I not tell my parents at once?'

'How much time did you allow to elapse?'

'The scene took place on the last day of June; I told my mother about it on July 14th.'

'Again a fortnight, then - the time characteristic for a person in service. Now I can answer your question. You understood the poor girl very well. She did not want to go

away at once, because she still had hopes, because she expected that Herr K.'s affections would return to her again. So that must have been your motive too. You waited for that length of time so as to see whether he would repeat his proposals; if he had, you would have concluded that he was in earnest, and did not mean to play with you as he had done with the governess.'

Para 48 : She fits very well, in Freud's eyes as Freud sees it, into a typical situation as Claude Levi-Strauss describes in *The Elementary Structures of Kinship* - the exchange of bonds of the alliance consists precisely in this: "I received a woman, and I owe a daughter." : see Full text available

https://archive.org/stream/TheElementaryStructuresOfKinshipLeviStrauss/The+Elementary+Structures+Of+Kinship+-+Levi+Strauss_djvu.txt

p136 "opposition between two types of bond, i.e., bonds of alliance and bonds of kinship" : But if, as we try to show here, it is true that the transition from nature to culture is determined by man's ability to think of biological relationships as systems of oppositions; opposition between the men who own and the women who are owned; opposition among the latter between wives who are acquired and sisters and daughters who are given away ; opposition between two types of bond, i.e., bonds of alliance and bonds of kinship; opposition in the lineages, between the consecutive series (composed of individuals of the same sex) and the alternate series (where the sex changes in passing from one individual to another); and if it is true, finally, that exchange is the immediate result of these pairs of oppositions and that the dichotomy of cousins reflects the exchange, then no doubt it could be said that: 'Human societies tend automatically and unconsciously to disintegrate, along rigid mathematical lines, into exactly symmetrical units.' But perhaps it must be acknowledged that duality, alternation, opposition and symmetry, whether presented in definite forms or in imprecise forms, are not so much matters to be explained, as basic and immediate data of mental and social reality which should be the starting-point of any attempt at explanation.

Para 56 : : in saying : "That which you love, it is precisely this: that something, well understood, tends to normalise the situation at Mr. K's entrance into the game." This cannot be found, as yet, in either Freud or Lacan.

Para 57 : Freud believes 'nine months' because Dora herself says 'nine months', : See para 25 above : From Part III *The Second Dream in Dora* : 1901 : Sigmund Freud : SEVII p102, p142-143 pfl : It must have been inflicted as the result of a process of displacement, after another occasion of more guilty reading had become associated with this one; and the guilty occasion must lie in her memory behind the contemporaneous innocent one. [Footnote 1, This is quite a typical example of the way in which symptoms arise from exciting causes which appear to be entirely unconnected with sexuality.] It might still be possible, perhaps, to discover the nature of the subjects she had read about on that other occasion.

What, then, was the meaning of this condition, of this attempted simulation of a perityphitis? The remainder of the disorder, the dragging of one leg, was entirely out of keeping with perityphlitis. It must, no doubt, fit better with the secret and possibly sexually meaning of the clinical picture; and if it were elucidated might in its turn throw light on the meaning which we were in search of. I looked about for a method of approaching the puzzle. Periods of time had been mentioned in the dream; and time is assuredly never a matter approaching the puzzle. Periods of time had been

mentioned in the dream; and time is assuredly never a matter of indifference in any biological event. I therefore asked Dora when this attack of appendicitis had taken place; Every difficulty was resolved at a single blow by her prompt reply: ‘Nine months later.’ The period of time is sufficiently characteristic.

Para 59 : this phallus - which is clearly refused to her - falls, *niederkommt* [is delivered, bears down, let drop].

Jacques Lacan also uses the German, *niederkommt*, in Seminar IV : 9th January 1957 (p8 & 9 & 12)

This word is referred to in a footnote to ‘The Psychogenesis of a Case of Homosexuality in a Woman’ (1920), SE XVIII p162 [p145-172] : The attempted suicide was, as might have been expected, determined by two other motives besides the one she gave: it was the fulfilment of a punishment (self-punishment), and the fulfilment of a wish. As the latter it meant the attainment of the very wish which, when frustrated, had driven her into homosexuality - namely, the wish to have a child by her father, for now she ‘fell’ through her father’s fault.¹ Footnote xxvi??? : That the various methods of suicide can represent sexual wish-fulfilments has long been known to all analysts. (To poison oneself = to become pregnant; to drown - to bear a child; to throw oneself from a height = to be delivered of a child.) Added to this original footnote in Footnote 1: PFL Vol 9, p389 SE XVIII p162: [In the text there is a play on the *niederkommen*, which means both ‘to fall’ and ‘to be delivered of a child’. There is in English, too, a colloquial use of the verb ‘to fall’, meaning to become pregnant.]