HYSTERIA

In reversed predication, hysteria is the pre-360° signaling of the symptom, isolated in subjective disorder as an embodiment of mis-identification through re-assignment. The ideological subject’s only out from dissatisfaction is to convert the command to enjoy (a) into a “re-mastering” of the terrain (S2).

IDEOLOGY

The goal, “to traverse the fantasy” by which the subject keeps the Real of the unconscious at bay, is not the translation of the unconscious’s contents but rather the acceptance of the role of creating and re-constructing these contents. Love of the analyst, as the last defense against the >360º stop-point, uses the argument of the “subject supposed to know.”

PSYCHOANALYSIS

The hysterical subject is “willed” (“wild”) in its reverie to the primitive field of the body as map of re-ordered functions. The forest of the wild man is occluded (S2) beneath the function of hysteria as, >360º, “misrule.” The “enigma” of the body-mapping that re-orders signification out of its structural failures (cf. sorites). S1 and S2 are reversely predicated in that the forest is the wild man and vice versa. Spencer-Brown: “consecution form of ideology;”...

DISCOURSE

The subject of kenosis experiences discovery in the form of bodily pleasure (Vico). The initiate of katabasis is purified by humiliation/abjection. Hysteria in reverse: U>H.

ANALYSIS

In <360º cases, the command to Enjoy! rules the field or matrix across which the subject is moved around to the daily rhythm of semester classes. Hidden powers (S1) control the curriculum (S2) to form an ideological program. Past the 360º marker, the campus field is obliterated, the subject is $ in the field across which desire takes the form of a lethal trajectory.

UNIVERSITY

The square “wave” sequence of waking and dreaming (oneness) is reduced to an overlap condition which combines the S-B axioms through reversed predication. The logic of the “dream within the dream” is a proposition of identity that projects out of dreams in waking life. The subject becomes the “ground” (and not the “figure on the ground”); while desire itself (a) plays to the right of identity and (b) is the doubles are seen in separate scenes. The audience holds the advantage of kenosis, and the theater structure underscores kenosis’s aspect as “knowledge by half.” The half is, literally, “performative as reversible predication.” The double can be understood through the event-architecture of the theater. S1 as master signifier at the heart of >360º is the “diagnostic symmetry” of the entourage.

MOTIVE

This is the first of Lacan’s four discourses but here it shows the contrast of the vertical subordination of the (literal) master to the principle of mastery (a willing-ness to die for honor) with the servant’s secret (Marxist) plea for knowledge in the knowledge of labor. With the key to >360º as ‘a’, we discover the fundamental of discourse in general: the “missing element” that is the performative of enunciation.

STORY IN THE STORY

Anecdotally, the servant lives “beneath” the master’s residence, which shows the contrast of the vertical subordination of the (literal) master to the principle of mastery (a willing-ness to die for honor) with the servant’s secret (Marxist) plea for knowledge in the knowledge of labor. With the key to >360º as ‘a’, we discover the fundamental of discourse in general: the “missing element” that is the performative of enunciation.

TRAVEL THROUGH TIME

The wild man is the personification of the partial object, “wild” in the essential sense of re-ordered across a field (selva, forest). Where ideology involved the extimate of interpellation and misidentification, the psychoanalytical subject initiates an interpolation of this field with the post-360º metalesis, often through the original intentional action. In Vitruvian terms, erintitas rotates a flaw in structure or material is discovered) in a way that revises the initiatory (motivational) origin of utilitas. A “site of exception” opens up in the Lucretian even flow of atoms: the political site, the erotic site, the site of instruction. Hysteria’s historical-technical emblem is the Annunciation, where reading is read — a womb-conversion requiring stochastic (change<>fate, tuché/automaton) analysis. The reverse-predication of reading is thus the first step of the site of exception.

THE DOUBLE

Reverse predication continues to assert the most powerful form of detached virtuality, the double, whose uncanny possession of agalma is embodied in the expression S/1, the (pregnant) possession of the inverting/obverting key. From hysteria’s Annunciation, the womb’s resonances become the precondition of master signification, embodied in the uncanny mirror image of the double. With the transition from the occulted field/womb to the modality of personification, the wild man, $, converts his barred status as the subjective “lock” of negation. The wild man carries ideology’s forced choice into an enactment of tripled (Hegelian) negation, which carries reverse predication through three phases of the double: encounter, flight (“from the enhancer”), and discovery (interrogation). The secret of the double is the dysfunction of identity. Encounter and flight are, respectively, scale and motility dysfunction. After the extimacy of the double in terms of scale, the flight enacts an escape that “can run but can’t hide.” The experience of running in dreams borrows from this phenomenon.

CONTAMINATION OF REALITY BY THE DREAM

The project of knowledge is correlated to the contamination of reality (the waking subject as $) by the dream, ‘a’. The project of knowledge is evident in the superior therapeutic in a/g, a project to detach virtuality from the origin of ideality. A “site of exception” opens up in the Lucretian even flow of atoms: the political site, the erotic site, the site of instruction. Hysteria’s historical-technical emblem is the Annunciation, where reading is read — a womb-conversion requiring stochastic (change<>fate, tuché/automaton) analysis. The reverse-predication of reading is thus the first step of the site of exception.

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