

A Lacanian Answer to Alenka Zupančič's article *Sexual Difference and Ontology*.

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1. Refer to Heidegger with Lacan

Two absences surprise us when we read Alenka Zupančič's article [*Sexual Difference and Ontology*](#) : that of the name of Heidegger and that of Lacan's proposition : « il n'y a pas de rapport sexuel » [there is no sexual relation]. Do they mean that it is still possible in anglophone milieux to talk of ontology without quoting the name of the greatest thinker of our time, as well as to talk of sexuality in psychoanalytical sense without referring to that formula Lacan posed for foundations of psychoanalysis ? In any case, it is not so for us who read Heidegger in German and Lacan in French.

So let's see in clearer ways these two fundamental points Alenka Zupančič is trying to treat in her article : being and sexuality. (I'd like to ask to the readers to refer, if possible, to my article [*Heidegger avec Lacan*](#) where I presented more detailed discussions about those subjects, especially on ontology.)

2. ~~Being~~ and phallus

In regard of being, Alenka Zupančič's confusion is summarized in this expression of her : « the inherent contradiction of being ».

It seems to me that English language is fundamentally inappropriate for ontological thoughts, because you can not have a slightest idea of what Heidegger calls ontological difference, i.e. distinction of *Seiendes* and *Sein*, given that for those two terms you have only a single word : being.

So it seems certain that you stumble on that point as soon as you begin reading *Sein und Zeit*. A possible remedy for that would consist in writing *a being* for *ein Seiendes* and *the Being* for *das Sein*. But I don't know how you manage to read Heidegger. Or is it that you don't need such an invention because you dare never commit such politically incorrect act as reading that notorious Nazi thinker ?

Anyway, what constitutes the heart of Heidegger's question concerning *Sein* is not the ontological difference of *Seiendes* and *Sein* but something beyond it : the difference of *Sein* and *Seyn*, for the latter of which Heidegger writes sometimes ~~Sein~~ (we will write it more simply *Sein* : that could be written ~~Being~~ in English).

The word *Seyn* is an old spelling of *Sein*. For example, in Grimm's dictionary they

quote such a phrase of Hegel : « die wahrheit des seyns ist das wesen » (the first sentence of *Die Lehre vom Wesen* of his *Wissenschaft der Logik*).

In 1936 Heidegger began using the word *Sein*, but only in his manuscripts not published in his lifetime, to mean what he calls time in *Sein und Zeit*, i.e. time as meaning of *Sein* and horizon to understand *Sein*. (Note that horizon means there a field bounded by an edge and that Lacan will illustrate it as edge of Möbius strip in topology of cross-cap).

To formalize our problems, let us use the fundamental mathema Lacan got from Saussure : $\frac{S}{s}$, signifier on signified, for what comes into question is to understand (verstehen) a meaning. To begin with, the meaning of *Seiendes* is *Sein* :

$$\frac{\text{Seiendes}}{\text{Sein}}$$

And then, the meaning of *Sein* is *Zeit* (time) :

$$\frac{\text{Sein}}{\text{Zeit}}$$

In those two mathemata the term *Sein* means what Heidegger calls *das Seiende als solches im Ganzen* (being as such in totality).

Thus far we have been in *Sein und Zeit* published in 1927, the work considered usually as the principal one of Heidegger. However he has to have a conversion (Kehre) in 1936 « in the moment of attempt to say simply the truth of Being » [im Augenblick eines Versuches, die Wahrheit des Seins einfach zu sagen] (*Brief über den »Humanismus«*, in *Gesamtausgabe*, Band 9, p.313).

Now, instead of meaning of *Sein*, what comes into question is truth of *Sein*. Accordingly we pass from Saussurian mathema of signifier on signified to a more developed mathema of discourse of analyst, where a semblance *a* in master's place represents truth of Being for an other in slave's place \$:

$$\frac{a}{\text{truth}} \longrightarrow \$$$

And what Heidegger called time in *Sein und Zeit* is now nothing else than a « preliminary name of *Seyn* » [Vor-name des Seyns] (*Die Geschichte des Seyns*, in *Gesamtausgabe*, Band 69, p.59).

So instead of $\frac{\text{Sein}}{\text{Zeit}}$, we write :

$$\frac{\text{Sein}}{\text{Seyn}}$$

And because « negation is belonging to the essence of *Seyn* » [Zum Wesen des Seyns gehört das Nicht] (*Beiträge zur Philosophie vom Ereignis*, p.267), when we write the orthographic word *Sein* to denote *Seyn*, it must be erased by deleting line : ~~*Sein*~~ (cf. *Zur Seinsfrage*, in *Gesamtausgabe*, Band 9, pp.410-411), i.e. ~~Being~~.

In parentheses it seems probable that Heidegger's ~~*Sein*~~ inspired to Lacan his mathema of erased subject \$, while those two terms are not mutually equivalent without reserve.

Anyway, we can define :

$$\text{Seyn} \equiv \text{Sein}$$

And instead of $\frac{\text{Sein}}{\text{Zeit}}$ and $\frac{\text{Sein}}{\text{Seyn}}$, we write now :

Sein
~~Sein~~

We call it mathema of *phenomenological structure of Truth of subject's Being*. In this structure *Sein* (Being) as *das Seiende als solches im Ganzen* in master's place represents ~~*Sein*~~ (~~Being~~) in the place of Truth that withdraws and hides itself under the dominating place of semblance.

That place of Truth is called by Lacan, at the very beginning of the first article of his *Écrits*, place of *ex-sistence* (Frenchification of Heidegger's term *Ek-sistenz*) that is *ex-sistent* or *ec-static* in regard to the place of insisting signifier *a* of formations of the unconscious, and Lacan says the subject in question in psychoanalysis must be situated in that place of *ex-sistence* (cf. *Le séminaire sur « La Lettre volée »*, in *Écrits*, p.11).

However, as Heidegger says his conversion was motivated by the necessity of thinking more directly from Truth of ~~Being~~, we should pay attention to the term « truth ». So we quote this remarkable phrase of Lacan : « nothing hides as much as revelation : truth, $\text{Ἀλήθεια} = \text{Verborgenheit}$ [hiddenness] » (*Étourdit*, in *Autres écrits*, p.451).

Heideggerians might criticise Lacan because Heidegger says always the Greek word ἀλήθεια means in Ancient Greek philosophy *Unverborgenheit* [unhiddenness]. We could reply to them with some quotations of Heidegger himself, for example : « die ἀ-λήθεια ist selbst in ihrem Wesen in die λήθη gegründet » [ἀ-λήθεια itself, in its essence, is grounded in λήθη] (*Parmenides*, in *Gesamtausgabe*, Band 54, p.185) ; « daß wir die

Ἀλήθεια griechisch als Unverborgenheit erfahren und sie dann, über das Griechische hinaus, als Lichtung des Sichverbergens denken » [we learn Ἀλήθεια in Greek sense as unhiddenness and then think it beyond its Greek sense as cleared space of self-hiding] (*Das Ende der Philosophie und die Aufgabe des Denkens*, in *Gesamtausgabe*, Band 14, p.88).

We could add here some other quotations from his fundamentally important posthumous work *Beiträge zur Philosophie (vom Ereignis)* : « das Seyn west in der Wahrheit : Lichtung für das Sichverbergen » [~~Being~~ remains in Truth : cleared space for self-hiding] (*Gesamtausgabe*, Band 65, p.29) ; « die Wahrheit geschieht als die lichtende Verbergung » [Truth happens as clearing hiding] (*ibid.*, p.30) ; « daß eine Lichtung sich gründe für das Sichverbergende, dies meint die Fassung : Wahrheit sei lichtende Verbergung zuerst. Das Sichverbergen des Seyns in der Lichtung des Da. Im Sichverbergen west das Seyn » [that a cleared space grounds itself for self-hiding means this comprehension : Truth is clearing hiding at first. Self-hiding of ~~Being~~ in clearing space of there. ~~Being~~ remains in self-hiding] (*ibid.*, p.342).

So we can distinguish now two sorts of truth : on one hand, ἀλήθεια, *Unverborgenheit* [unhiddenness], *Lichtung* [cleared space], and on the other hand, λήθη, *Verborgenheit* [hiddenness], *Verbergung* [hiding]. And we can see a substitutional structuration of these two series of terms : *Lichtung für das Sichverbergen*, i.e. cleared space *in place of* self-hiding. Thus we can formalise structure of truth as follows :

$$\frac{\alpha\lambda\theta\epsilon\iota\alpha}{\lambda\eta\theta\eta}$$

or

$$\frac{\text{Lichtung}}{\text{Sichverbergen}}$$

We call this substituting structure *phenomenological structure of Truth*.

The two structures we formulated here, the phenomenological structure of Truth of subject's Being and the phenomenological structure of Truth are mutually equivalent :

$$\frac{\text{Lichtung}}{\text{Sichverbergen}} \equiv \frac{\text{Sein}}{\text{Sein}}$$

And here we add another equivalence :

$$\frac{\text{Sein}}{\text{Sein}} \equiv \frac{a}{\emptyset}$$

In this mathema $\frac{a}{\emptyset}$, the symbole a is that of small a Lacan defines as follows : « l'objet a est le trou qui se désigne au niveau de l'Autre comme tel » [object a is the hole we could designate in the plane of Other as such] (Séminaire XVI, p.60), while the symbole \emptyset , erased phallus, is « un signifiant qui manque toujours » (Séminaire VI, p.34) [a signifier always lacking] in the plane of Other, treasury of signifier and at the same time plane holed by the lack \emptyset (cf. *La direction de la cure*, in *Écrits*, p.627).

In other words, the symbole \emptyset is the mathema formalising the proposition : « there is no sexual relation », for the symbole \emptyset is the very signifier of sexual relation that doesn't cease not to be written (cf. Séminaire XX, p.87) so that it can not be written without being erased : \emptyset .

As regards the proof of the equivalence $\frac{\text{Sein}}{\text{Sein}} \equiv \frac{a}{\varnothing}$ which I would call HL theorem,

I'd like to ask you to refer to the chapter I of my article *Heidegger avec Lacan*, because it is too long to be presented here.

Rather, for purposes of later discussions I would present here some other formulae.

Because the lack in Other is that of \varnothing , we have :

$$\varnothing \equiv \mathbb{A}$$

So we have :

$$\frac{a}{\varnothing} \equiv \frac{a}{\mathbb{A}}$$

This mathema $\frac{a}{\mathbb{A}}$ is not written by Lacan as such, but fully justified by this remark of him : « la fonction du désir chez l'homme, en tant qu'il institue la dominance, à la place privilégiée de la jouissance, de l'objet a du fantasme qu'il substitue à l' \mathbb{A} » [function of desire in human being, as far as it institutes dominance, in the privileged place of jouissance, of object a substituted for \mathbb{A}] (*Subversion du sujet et dialectique du désir*, in *Écrits*, p.823).

When, as it sometimes happens, Lacan calls *Autre* locality of *manque dans l'Autre* [lack in Other], we will write for it *Autre* [Øther].

And as far as a is pure signifier of the hole in the plane of Other, we have :

$$a \equiv S(\mathbb{A})$$

So we have also :

$$\frac{a}{\varnothing} \equiv \frac{S(\mathbb{A})}{\mathbb{A}}$$

Now let's go on. Phenomenological structure of truth of subject's Being $\frac{\text{Sein}}{\text{Sein}}$ is the key of Heidegger's ontology. And because what comes into question is ~~Sein~~ or ~~Being~~, the word « ontology » must be written in this way : ~~ont~~ology. Thus we can distinguish it from traditional substantialistic ontologies.

This mathema of phenomenological structure of Truth of subject's Being $\frac{\text{Sein}}{\text{Sein}}$ is the exact formalisation of what Alenka Zupančič calls in a confused way « the inherent contradiction of being ».

And we can say also this phenomenological structure of Truth of subject's Being $\frac{\text{Sein}}{\text{Sein}}$ makes stumbling points of Aristotle's principle of non-contradiction, for in this structure ~~Being~~ manifests itself as Being. In other words, ~~Being~~ as hiddenness in the place of Truth is represented by Being as unhiddenness in the place of semblance.

This representational structure is what Heidegger's most fundamental ~~ont~~ological formula means : « Es gibt Sein » (*Zeit und Sein*, in *Gesamtausgabe*, Band 14, p.9ff.). It doesn't mean simply that there is Being, but : It gives Being, i.e. ~~Being~~ gives Being.

When Barbara Cassin calls Lacan « ab-aristotélicien » (*Il n'y a pas de rapport sexuel, Deux leçons sur L'Étourdit de Lacan*, p.12), it would be the highest praise made to him by a philosopher, because to say Lacan is *ab-Aristotelian* means to acknowledge he has successfully overcome Metaphysics. In other words, Lacan achieved effectively the most important task of our time Heidegger imposed to himself as thinker. And Lacan did that

by his *ab-Aristotelian* formula « il n'y a pas de rapport sexuel » that reveals the *ab-metaphysical* structure of Truth of subject's Being.

Now let's see a little bit Alenka Zupančič's text. She says : « all being is symbolic ». Does an image belong to the order of symbolic ? Certainly not. But so far as Being (Sein) as *das Seiende als solches im Ganzen* is what Heidegger calls *Lichtung* (cleared space) and so far as one of the three aspects of *a* is hole in the plane of Other, we can say, according to definition of the symbolic as hole (*cf.* Séminaire XXII *R.S.I.*), that the agent's place where the term *Sein* is situated is the place of the symbolic order.

And then Alenka Zupančič says : « there is only being in the symbolic – except that there is real. There “is” real, but this real is no being. Yet it is not simply the outside of being ; it is not something besides being, it is the very curving of the space of being ».

We could go out of such a confusion, if we read these very simple words of Heidegger : « Das Seiende ist. Das Seyn west » [A being is. The ~~Being~~ remains] (*Beiträge zur Philosophie vom Ereignis*, p.30).

Anyway, Alenka Zupančič seems to ignore Lacan's definition of the real as *ex-sistence* (*cf.* Séminaire XXII *R.S.I.*) as well as the topology of Other's plane Lacan formalises as topology of cross-cap.

The real that comes into question in psychoanalysis is the impossible (*cf.* Séminaire XVI, p. 66), i.e. what does not cease not to be written (*cf.* Séminaire XX, p. 87) : \emptyset ,

phallus impossible to write, sexual relation that is.

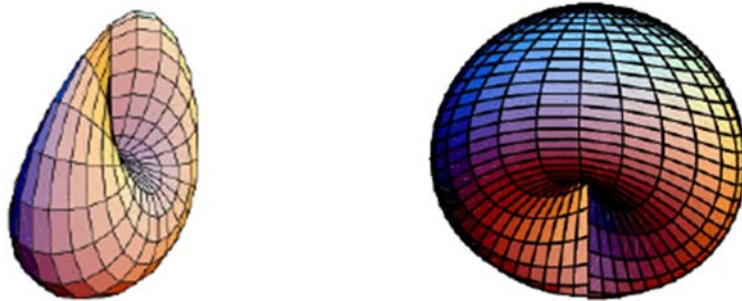
On the subject of ϕ Lacan says : « Que le phallus soit un signifiant, impose que ce soit à la place de l'Autre que le sujet y ait accès. Mais ce signifiant [phallus] n'y [est] que voilé » [if phallus is a signifier, it is necessarily implied that subject has access to it in the plane of Other. But the signifier in question is there veiled] (*La signification du phallus*, in *Écrits*, p.693). That is, phallus ϕ , the real as impossible, veiled by a , ex-sists in the place of Truth : $\frac{a}{\phi}$.

As for topology, we should refer at first to Heidegger's words : « das denkende Dichten ist die Topologie des Seyns. Sie sagt diesem die Ortschaft seines Wesens » [the thinking poesy is the topology of **Being**. This topology says for **Being** the locality of its essence] (*Aus der Erfahrung des Denkens*, in *Gesamtausgabe*, Band 13, p.84) ; « Topologie : die Erörterung desjenigen Ortes, der Sein und Nichts in ihr Wesen versammelt » [topology : topologizing that place which collects Being and Nothing into their essence] (*Zur Seinsfrage*, in *Gesamtausgabe*, Band 9, p.412).

That is, the topology that comes into question in the fundamental ~~ontology~~ consists in topologizing **Being** : to say the locality or the place of Truth of subject's Being in the phenomenological structure of Truth of subject's Being, so that **Being** ex-sists in the place of Truth : $\frac{\text{Sein}}{\text{Sein}}$.

As we suggested it above, in *Sein und Zeit* Heidegger calls horizon the ex-sistent place

of Truth. This horizon is bounded by an edge. In his *Séminaire* about identification Lacan proposes us to formalize the edge of the place of the ex-sistent ~~Being~~ with edge of Möbius strip. Identification of edge of Möbius strip φ and edge of disc a forms a closed surface called cross-cap : $\frac{a}{\varphi}$. (Remember that $\frac{\text{Sein}}{\text{Sein}} \equiv \frac{a}{\varphi}$). This topology of cross-cap formalizes the topology of the plane of Other : $\frac{a}{\mathbb{A}}$. (Remember that $\frac{a}{\mathbb{A}} \equiv \frac{a}{\varphi}$).



Those figures of cross-cap are quoted from [Wolfram Math World](#). Cross-cap is one of possible ways of immersion of real projective plane into three dimensional Euclidian space. What we must notice in those figures is this : if we remove from cross-cap the points constituting what appears as intersectional line, the resting surface can be reduced to a disc. That is, we can see in cross-cap how ~~Being~~ represented by Möbius strip φ is completely hidden by Being represented by disc a .

Such is the ~~ontological~~ topology of cross-cap Lacan proposed in his *Séminaire* of 1961-62 to formalize the phenomenological structure of Truth of subject's Being. We don't need such confused metaphors as « the curving of the symbolic space of being » or « a singularly curved topological space which is named the Real » borrowed from Einstein's

theory of gravitation.

3. Sexuality as desire

Now let us discuss problem of sexuality.

Lacan says in his *Séminaire XI* what Freud calls sexual instinct is something like a montage or an artificial and arbitrary assembly of heterogeneous elements. That is, we cannot suppose any entity under Freud's term of sexual instinct.

So let us try a demontage of the concept of sexuality : on one hand, sexuality as desire, and on the other hand, sexuality as sexualization.

In his *Séminaire XI* Lacan says : « le transfert est la mise en acte de la réalité de l'inconscient, en tant qu'elle est sexualité » [transference is actualization of reality of the unconscious, as far as the reality of the unconscious is sexuality] (pp.133 et 159). We add another quotation from Lacan's article *Position de l'inconscient* written in 1964 at the same moment as his *Séminaire XI* : « L'attente de l'avènement de cette être [qui réside en deça du bord möbiussien] dans son rapport avec (...) le désir de l'analyste (...), voilà le ressort vrai et dernier de ce qui constitue le transfert » [to wait for advent of the ~~Being~~ (remaining within edge of Möbius strip) in its relation with analyst's desire is the true and

ultimate spring of what constitutes transference] (*Écrits*, p.844).

The mathema of the structure of transference is that of the discourse of analyst :

$$\frac{a}{\emptyset} \longrightarrow \mathcal{S} \quad \text{or} \quad \frac{a}{A} \longrightarrow \mathcal{S}$$

in which supposition of knowledge S_2 in the place of Truth of subject's Being constitutes *sujet supposé savoir* [subject supposed to know] as condition of possibility of transference. This structure can be called discourse of analyst as far as a psychoanalyst can embody signifier a representing the place of **Being**.

What Lacan calls « la réalité de l'inconscient » [reality of the unconscious] is **Being** ex-sisting in the place of Truth. As the real is defined as ex-sistence, **Being** is the real that gives reality to formations of the unconscious, among which objects of passions are counted.

Thus sexuality defined as reality of the unconscious is **Being** itself.

Now, in the structure of $\frac{a}{\emptyset}$, **Being** (formalized by \emptyset) can glide under chain of signifier a . Lacan calls such gliding of **Being** metonymia. And metonymia of **Being** is Lacan's definition of unconscious desire : « le désir est la métonymie du manque à être » [desire is metonymia of missing Being] (*La direction de la cure*, in *Écrits*, p.623).

Thus sexuality as unconscious desire constitutes, in itself, the order of the real, and so far the problem of sexual difference has not yet come into question.

4. Sexuality as sexualization

Now finally let's examine Lacan's formulae of sexualization. We could say they form ontological foundations of feminism.

I'd like to write them as follows :

Man : $(\forall x) \Phi(x) \wedge (\exists x) \neg\Phi(x)$

Woman : $\neg(\forall x) \Phi(x) \wedge \neg(\exists x) \neg\Phi(x)$

where the symbole “ \neg ” is that of negation.

Those formulae can be integrated into the structure of four discourses, for to be a man and to be a woman are two modes to refuse the truth that there is no sexual relation (*cf. Séminaire XVIII*, p. 176, where Lacan says « le refus de la castration »). In other words, to be a man and to be a woman are two modes to answer to the demand of the ~~Being~~ [Anspruch des Seyns] in phenomenological structure of Truth of Subject's Being.

The idea is based on these remarks of Lacan in his *Séminaire XVIII* : on one hand, « si nous définissons l'hystérique par ceci – ça ne lui est pas particulier –, [si nous définissons] le névrosé [en général] par l'évitement de la castration, il y a plusieurs façons de l'éviter. L'hystérique a ce procédé simple, c'est qu'elle l'unilatéralise de l'autre côté, du côté du partenaire. Disons qu'à l'hystérique, il faut le partenaire châtré » [if we

define hysterica by this – it's not particular to her –, if we define neurotics in general by avoidance of castration, there are several ways to avoid it. A hysterica has this simple way, that is, she unilateralizes castration on the other side, i.e. on the side of her partner. I would say hysterica needs a castrated partner castrated] (pp.174-175), and on the other hand, « le *Totem et tabu*, à savoir, ce qui met du côté du père la jouissance originelle, est quelque chose à quoi ne répond pas moins un évitement strictement équivalent de la castration. Ce en quoi se marque bien ceci que l'obsessionnel, pour répondre à la formule $\neg(\exists x) \Phi(x)$... Comment l'obsessionnel se dérobe. Il se dérobe simplement de ne pas exister. (...) l'obsessionnel en tant qu'il est dans la dette de ne pas exister au regard de ce père non moins mythique qui est celui de *Totem et tabou* » [to the way of *Totem and Tabu* – that is, to the way in which the original jouissance is put on the side of the Father – corresponds an avoidance of castration that is strictly equivalent to the hysterical one. In that way we can remark that an obsessional, to answer to the formula $\neg(\exists x) \Phi(x)$... How an obsessional escapes. He escapes simply by means of not existing. Obsessional is in debt of non-existence in regard to a no less mythical Father than that of Totem and Tabu] (p. 177, quotations modified on the basis of a non-Millerian version).

We must notice that the formulae of sexualization presented in *Séminaire XVIII* are not exactly same as the definitive ones presented in *Séminaires XIX, XX* and some other articles of Lacan. In the passage quoted above, the formula $\neg(\exists x) \Phi(x)$ of the masculine side formalizes negation of existence of the original Father in his sexual jouissance of all

the women (*cf. Séminaire XVIII*, p. 147). So we can say that the formula $\neg(\exists x) \Phi(x)$ corresponds to that of the universal $(\forall x) \Phi(x)$ by which the paternal function $(\exists x) \neg\Phi(x)$ is denied (Verleugnung), or that the formula $\neg(\exists x) \Phi(x)$ corresponds to that of $(\exists x) \neg\Phi(x)$ itself which formalizes the dead Father situated in his place of ex-sistence.

By the way I'd like to point out that on the page 177 of the Millerian version of *Séminaire XVIII*, we read : « l'obsessionnel se dérobe à la formule – il n'y a pas de x qui existe qui puisse s'inscrire dans la variable Φ de x » [obsessional escapes from the formula $\neg(\exists x) \Phi(x)$]. But, in fact, Lacan says : « l'obsessionnel, pour répondre à la formule $\neg(\exists x) \Phi(x)$... » [an obsessional, to answer to the formula $\neg(\exists x) \Phi(x)$...]. Because Lacan talks of avoidance of castration there, what an obsessional escapes is castration. And he escapes it by means of not existing, that is, by means of existing in the *ex-sistent* place of **Being** to play dead. So whether the formula $\neg(\exists x) \Phi(x)$ of *Séminaire XVIII* may correspond to $(\forall x) \Phi(x)$ or to $(\exists x) \neg\Phi(x)$ of the definitive formulae of sexualization, obsessional doesn't escape from it, but he answers to it in order to defend himself by means of it.

Now I'd like to present these formulae :

$$\text{Man : } \frac{(\forall x) \Phi(x)}{(\exists x) \neg\Phi(x)} \longrightarrow \frac{a}{\S}$$

$$\text{Woman : } \frac{\neg(\forall x) \Phi(x)}{\neg(\exists x) \neg\Phi(x)} \longrightarrow \frac{S_1}{S_2}$$

At first, so called pregenital phases are common to both of two sexes. They have same partial objects and same satisfactions of same partial instincts. Such pregenital jouissance can be situated in the structure of discourse of analyst as pregenital discourse :

$$\frac{a}{S_2} \rightarrow \frac{\$}{S_1}$$

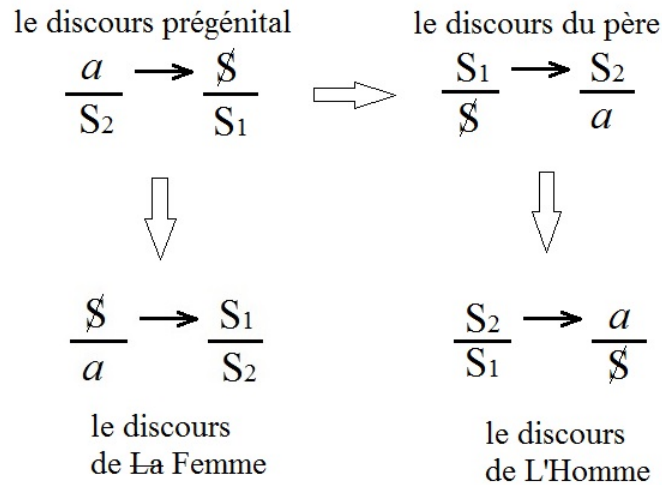
where plus-jouissance a as pregenital partial object is in the dominant place of agent.

If we think in an abstract way of symptom formations only, we could say that in order to terminate pregenital phases the master signifier S_1 intervenes in the place of agent as symbolic father to repress plus-jouissance a to the place of production. So we are in the structure of discourse of master :

$$\frac{S_1}{\$} \rightarrow \frac{S_2}{a}$$

And then happens what Freud calls return of the repressed. That is, plus-jouissance a repressed in the place of production comes back to the place of agent. That is what is called regression. So we are again in discourse of analyst that is now discourse of symptom, for the mathema $\frac{a}{S_2}$ formalizes symptom as formation of the unconscious.

But in this way we cannot think of sexualization problem. We must see how two ways of sexualization diverge starting from the same discourse of analyst as pregenital discourse : one of the two ways passes through discourse of master as discourse of father to get to discourse of university as discourse of obsessional we regard as discourse of Man [le discours de L'Homme], and the other way passes directly to discourse of hysterica we regard as discourse of ~~Woman~~ [le discours de ~~La~~ Femme].



4.1. On the side of Man

Let's begin with the side of Man.

Lacan says that « c'est au témoignage que l'obsessionnel apporte de sa structure, à ce qui du rapport sexuel s'avère comme impossible à formuler dans le discours, que nous devons le mythe [freudien du *Totem et tabou*] » [we owe Freud's myth of *Totem and Tabu* to witness obsessionals bear of their structure, to what turns out as impossible to formulate in discourse on the subject of sexual relation] (Séminaire XVIII, p. 161). Lacan says also that « le meurtre du père est le substitut de la castration refusée » [father killing is substitute of refused castration] (Séminaire XVIII, p. 176) and that the signification of father killing is *Bedeutung* of phallus ϕ (*cf. ibid.*, p. 177).

In the myth of killing the original father we can see that sons-slaves S_2 , all united, kill the father-master S_1 to usurp his souvraine place, so that the father S_1 is repressed to the ex-sistent place of ~~Being~~ that is also the place of death. Now the dead father exists in the ex-sistent place of Truth of subject's ~~Being~~ \emptyset .

Thus from discourse of analyst as pregenital discourse they pass through discourse of master as discourse of father to get to discourse of university. Here university means *universitas*, that is, totality of sons-slaves S_2 .

We have now in the place of agent-master the universal $(\forall x) \Phi(x)$. As far as it can be posed, we have a set such as $\{x \mid \Phi(x)\}$, so that the proposition « x is a man » is defined as this : $x \in \{x \mid \Phi(x)\}$.

However what is the explicit form of the predicate $\Phi(x)$? And if we pose a more elementary question, what is phallus ?

Lacan says : « la turgescence vitale, ce quelque chose d'énigmatique, d'universel, plus mâle que femelle, et dont la femelle elle-même peut pourtant devenir le symbole, voilà ce dont il s'agit dans le phallus » [vital turgescence, something enigmatic, universal, more male than female, and of which a woman can nevertheless become symbol, that is what phallus is] (Séminaire VI, p. 355).

Primo, phallus would be what realizes sexual relation. But this phallus \emptyset is the signifier lacking in Other which is treasury of signifier and place of this lack at the same time (*cf.*

Séminaire VI, p. 34 and *Écrits*, p. 627). So it can not be written without being erased : \varnothing .

This phallus \varnothing , impossible signifier that doesn't cease not to be written, is of the order of the real.

Secundo, $(-\varnothing)$, phallus defined by Lacan as « imaginary function of castration » (*Subversion du sujet et dialectique du désir*, in *Écrits*, p.825), i.e. phallus as negated image. Lacan once called it « imaginary signifier » (*ibid.*, p. 823). Mathema $\frac{a}{(-\varnothing)}$, i.e. object a including phallus $(-\varnothing)$ (*cf.* Séminaire VIII, p.289) formalizes « l'ἄγαλμα, le trésor inestimable qu'Alcibiade proclame être enfermé dans la boîte rustique qui lui forme la figure de Socrate » [ἄγαλμα, inestimable treasure Alcibiade proclaims to be included in the rustic box which formes Socrates' figure for him] (*Écrits*, p.825), or « telle est la femme derrière son voile : c'est l'absence du pénis qui la fait phallus, objet du désir » [such is woman behind her veil : absence of penis makes her phallus, object of desire] (*ibid.*).

Finally, Φ , « le phallus symbolique impossible à négativer, signifiant de la jouissance » [symbolic phallus impossible to negative, signifier of jouissance] (*Écrits*, p.823). But given that in regard to the real, what is of the orders of symbolic and imaginary is semblance, Lacan modifies the definition of Φ , saying that it is « le semblant de la jouissance sexuelle » [semblance of sexual jouissance] (Séminaire XVIII, p. 146). And what is more, phallus Φ is not something primordial but « symbole à la place où se produit le manque de signifiant » [symbol in the place where lack of signifier occurs] (Séminaire

VIII, p. 278) or « ce qui vient à la place du signifiant manquant » [what comes in the place of lacking signifier] (*ibid.*, p. 281). Also on the page 823 of his *Écrits* we can find these equivalent remarks of Lacan : « il [le Φ] vient à remplir un manque » [Φ comes to fill a lack] and Φ is a « support du (- 1) » [support of (- 1)].

So we can write a mathem as follows :

$$\frac{\Phi}{\emptyset}$$

which has the same structure of substitution as $\frac{a}{\emptyset}$ et $\frac{a}{\cancel{A}}$.

Because of this fundamental phenomenological structure where a semblance represents Truth of subject's Being, we can say a and Φ are homogenous to each other as far as a is not pure signifier of hole but semblance. When signifier a is semblance, it is « lettre d'amour », says Lacan, which prevents a man from getting to \cancel{A} utre [\cancel{A} as erased Other existing in the place of Truth] as such, so that in a man all realization of sexual relation ends in phantasy (*cf.*, Séminaire XX, pp.11, 75 and 80), whereas signifier Φ is « ce qui fait du sexe mâle le sexe faible au regard de la perversion [surtout le fétichisme] » [what makes the male sex the weaker sex in regard to perversion, especially fetishism] (*Écrits*, p.823) and « la jouissance phallique est l'obstacle par quoi l'homme n'arrive pas à jouir du corps de la femme, précisément parce que ce dont il jouit, c'est de la jouissance de l'organe » [phallic jouissance is obstacle because of which a man cannot attain jouissance of woman's body, because his jouissance is only jouissance of organ] (Séminaire XX, p. 13). In other words, phallic jouissance is nothing else than masturbatory jouissance in

place of impossible jouissance of \emptyset ther [Autre] (cf. *ibid.*, p. 75).

Based on the mathema $\frac{\Phi}{\phi}$, we can define as follows :

$$\Phi(x) \equiv \frac{\Phi}{x}$$

where the variable x is each speaking **Being**, i.e. **Being** living in language, as far as Heidegger says language is house of **Being** (« die Sprache ist das Haus des Seins », *Brief über den »Humanismus«*, in *Gesamtausgabe*, Band 9, p.313). Lacan calls this speaking **Being parlêtre**. We can write it *parlêtre* [in-language-Being, as Heidegger says *In-der-Welt-Sein*, in-the-universe-Being].

Now as far as the universal $(\forall x) \Phi(x)$ can be posed, we have the set M such as :

$$M = \{ x \mid \frac{\Phi}{x} \}$$

Exactly speaking, it is this set M that is situated in the agent's place of discours of university, for discourse of university is discourse of totality or totalitarian discourse.

In regard to this totality M, the existential proposition $(\exists x) \neg\Phi(x)$ says there exists as a being (Seiendes) in the ex-sistent place of Truth of **Being** Name-of-Father. Thus we can define an element P such as $\neg\Phi(P)$.

With M and P discourse of Man can be written as follows :

$$\frac{M}{P} \longrightarrow \frac{a}{\S}$$

where the totality of Man in the place of agent-master substitutes for Name-of-Father that exists in the ex-sistent place of Truth of **Being**. M dominates women reduced to objects a

in the place of slave. \$ as signifier of hole is repressed in the place of production.

As Freud says in *Totem and Tabu*, totality of Man killed and repressed the original Father P in the ex-sistent place of ~~Being~~, whereas Father is always there ready to attack, as the ax of John the Baptist (Mt 3,10), root of Man. That is, threat of castration is structural for Man, so that Freud finds at final moment of analytical process where identification to totality of Man should be destroyed, masculine protest which masks anxiety provoked by threat of castration.

4.2. On the side of ~~Woman~~

As is well known, Lacan writes *La Femme*, erasing the definite article that denotes in that expression totality. Here in English I will write ~~Woman~~ instead of *La Femme*. You will see below why.

It is to be remarked that Lacan approaches the side of ~~Woman~~ in manner of apophatic theology, i.e. through negative propositions.

So the universal is denied : $\neg(\forall x) \Phi(x)$. What it denotes is the hole outside of the totality of M. Mathema \$ in the agent's place in discourse of hysteric, mathema of unsatisfied desire, denotes the same hole out of whole. It is this hole out of whole that the terme ~~Woman~~ denotes.

In regard to discourse of analyst as pregenital discourse that constitutes the same starting point for both sexes, discourse of hysterica is characterized by fall of plus-jouissance a which loses its position of agent-master to be situated now in the place of Being, just as on the side of Man, in a quarter of rotation from discourse of master to that of university, father signifier S_1 falls from its dominant position to become dead father in the place of ~~Being~~.

This fall of plus-jouissance a leaving in the place of agent-master the hole of unsatisfied desire $\$$ formalizes what Freud calls *Wunschversagung* [renunciation of desire] in his analysis of the dream of a hysterica Lacan nicknames witty butcher's wife [witzige Fleischhauerin] (*cf. Die Traumdeutung*, chapter IV).

On the other hand, the negative formula $\neg(\exists x) \neg\Phi(x)$ in the ex-sistent place of Truth of subject's Being denotes that on the side of ~~Woman~~ there is no semblance such as P threatening with castration. Nevertheless, if there is no threatening semblance, more terrifying abyss of ~~Being~~ gapes as hole of unsatisfied desire $\$$ to claim that any semblance should fall into the abyss in sacrifice.

Lacan calls it « sacrifice of hysterica » : King Oedipus who abdicates gouging out his eyes himself « est indiqué à l'horizon, dans la fumée de ce qui s'élève comme sacrifice de l'hystérique » [King Oedipus is indicated on horizon, in rising smoke of sacrifice of hysterica] (Séminaire XVIII, p. 175).

And when Lacan says that « à l'hystérique, il faut le partenaire châtré » [hysteric needs a castrated partner] (Séminaire XVIII, p.175), this partner is indicated by the arrow $L\# \rightarrow S(A)$ in the figure of page 73 of Séminaire XX, but if we formulate more exactly the realest partner of woman is abyss of **Being** itself.

In his article *La signification du phallus* Lacan says that we can find in woman splitting of her love partner : « l'Autre de l'Amour comme tel, c'est-à-dire en tant qu'il est privé de ce qu'il donne, s'aperçoit mal dans le recul où il se substitue à l'être du même homme dont elle chérit les attributs » [Other of Love, i.e. Other deprived of what he gives, is hardly perceivable as such in his retirement where he is substituted for Being of the same man of whom she cherishes attributes] (*Écrits*, p.695). We can say now that this « Other of Love » denotes \emptyset ther [Autre], i.e. **Being** or \emptyset which hides itself in the place of Truth and which is Truth of Being of semblant object of love.

This Other Lacan calls Other of Love reminds us of God of love accentuated in the New Testament. So, if abyss of **Being** is God of love who calls us to participate in communion with Him in **Being**, we could say P on the side of Man corresponds to God of anger in the Old Testament.

If we return to the question of Name-of-Father, P on the side of Man is Father who exists in the ex-sistent place of **Being**. That is, if the place he occupies is ex-sistent, he himself is a being (Seiendes) and a semblance. When we say forclusion of Name-of-Father is necessary condition of symptomatic launch of psychosis, we mean that P

existing in the ex-sistent place of ~~Being~~ will be foreclosed from that place to launch psychotic symptoms.

On the contrary, to Moses who asks to YHWH to reveal his name, YHWH answers : « I am that I AM ». That is, the unpronounceable Name of YHWH is « I AM ». Thus we can say the truth Name-of-Father is ~~Being~~ itself.

5. Hysterica and psychoanalysis

As far as Freud invented psychoanalysis based on his clinical experiences of hysteria, we can say discourse of analyst was prepared by discourse of hysterica. How ? By the hole of unsatisfied desire and by abyss of Name-of-Father that doesn't exist. When the hole of cleared space serves as place for object a which can function as material cause of desire of Other and the abyss of Truth of ~~Being~~ lodges supposed knowledge S_2 , then begins discourse of psychoanalysis.

But end of analysis isn't return to discourse of hysterica. End of analysis implies dismissal of agent where signifier a is dismissed from dominant place of agent-master, in other words, structure $\frac{a}{\emptyset}$ is deconstructed through separation of a and \emptyset , so that a is rejected definitively as waste and it doesn't come again to the place of Truth.

6. Dismissal of sexual difference

Heidegger indicates to us that abyss of ~~Being~~ gapes in the centre of the space where we live. Lacan grounds psychoanalysis on this hole of ~~Being~~ stipulated by his formule : « there is no sexual relation » and formalised by our mathema φ .

Formulae of sexualization, integrated into structure of four discourses, allow us to conceive how sexualization of in-language-~~Being~~ is grounded on the ~~ontological~~ hole.

To be a man is related to the structure defined by this formula :

$$\frac{(\forall x) \Phi(x)}{(\exists x) \neg \Phi(x)}$$

And to be a woman is related to the structure defined by this formula :

$$\frac{\neg (\forall x) \Phi(x)}{\neg (\exists x) \neg \Phi(x)}$$

One of these two structures of sexualization persists, underlying to the structure of discourse of analyst, throughout process of psychoanalysis of each subject, so that at final moment of analysis there will be anxiety of castration or penis envy.

However, at the end of analysis, in structural dismissal, masculin protest of $(\forall x) \Phi(x)$ as well as castration threatening of $(\exists x) \neg \Phi(x)$ will be abolished on the side of Man, and on the side of ~~Woman~~ the hole of $\neg (\forall x) \Phi(x)$ will remain open with no semblance, neither

a nor Φ , coming to cover it. Then pure signifier of hole $S(A)$ will remain as witness of accomplished analysis.

In this end of analysis we can achieve abolition of sexual difference to which feminism aims. But this end is impossible to attain without personal experience of analysis which cannot be done collectively but only one by one.

Tokyo, 27 January 2015