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## SCHREBER REVISITED

*Guest Editor's Introduction (Zvi Lothane) (on-line)*

**Zvi Lothane**, The legacies of Schreber and Freud (on-line)

**Shmuel Hazanovitz**, Schreber's Psychosis Revisited: A Look into the Function of Passion in the Emergence of Psychosis

### **Summary:**

*The portrait of Schreber that emerges in this work is an analysis of a good man who was left in a subverted state by psychosis. This portrait is not unlike Freud's Schreber, Lacan's Schreber, and is certainly Schreber's Schreber. Nevertheless, the understanding of Schreber's mental hell comes out very different in this work and is affected here by the central use of a particular aspect of passion. The understanding of passion, as a phenomenon that is experienced as 'truth' is the heart of this work. It is relevant to this work that the author's philosophical position entails a view of Wittgenstein's constructs, 'language games' and 'seeing as,' as a testament to a symbolic structure prevailing in the world. (The author regards them as two symbolic sub-structures with universal extension that can, inter alia, cope with the mind-body problem.) For in the framework of the present work the 'personality' is consequently rendered as a 'point of view' and this point of view is a battleground between common sense and the uncommon sense of passion. In substance, Schreber's unique instance of passion and its role in the outbreak of his psychosis is examined here.*

**Keywords:** The Symbolic Order – The Hidden code of Passion - Black Holes – Psychotic Passion – Symbolic Equations.

## **Bernd Nitzschke, Solution and Salvation. Daniel Paul Schreber's "Cultivation of Femininity"**

### **Summary:**

*Daniel Paul Schreber who was imprisoned as a "paranoic" in the Sonnenstein Asylum in Pirna/Saxony (1894-1902) describes in his "Memoirs of a Nervous Patient" the torments to which he was subjected while he "was completely filled by holy ideas about God and the Order of the World". This book, originally written only for his wife, was first published 1903 in Germany and later translated into multiple languages and interpreted over and over again by psychiatrists, psychoanalysts and other authors of science and literature. Thus Schreber became the most famous patient in the history of psychiatry. In this paper Schreber's unmaning – the central "miracle" which he experienced during his "holy time" — is interpreted as a wishful fantasy: Schreber had to become a woman, when he — after six miscarriages with his wife — wanted to fulfil his wish to have a child. Therefore he dedicated himself to the "cultivation of femininity" — not to fulfil a homosexual desire but to become a woman and by this transformation to become a father!*

**Keywords:** Psychiatric Diagnosis — Paranoia, Unmaning and Homosexuality — Loss of Ego-Boundaries and Reconstruction — Delusion and Religion

## **Galina Hristeva, „Homo Homini Deus“. Freud as a Religious Critic in "Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia (Dementia Paranoides)"**

### **Summary:**

*The article offers a brief history of Freud's religious criticism until 1911 and examines its forms and functions in the famous writing "Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia (Dementia Paranoides)" (1911). It shows the wide gulf between Freud's view on paranoia and religion and that of materialistic psychiatry. The author demonstrates that Freud's criticism of Daniel Paul Schreber pursued within the scope of the diagnosis of paranoia is an intensive*

*form of religious criticism and argues that in spite of the selectivity and the reduction of complexity that are typical of Freud's approach Freud still presents a subtle and differentiated picture of religion. The founder of psychoanalysis managed to dissociate Schreber's delusions from the religious sphere and to acknowledge to a considerable extent Schreber's rebellion against authority as well as the poetic qualities of his system. At the end of the article the author provides an explanation why Freud had to stick to the psychiatric label of "paranoia".*

**Keywords:** Paranoia - Psychiatry - Religious Criticism - Rebellion - Poetry

## **André Bolzinger, Freud's affectionate regard for Schreber**

### **Summary :**

*Freud's affectionate admiration of Judge Schreber is that of a reader who has discovered his own ideas in Schreber's book: neural pathways are also the ways of the speaking voices; the language register makes manifest the secrets of the universe; the appetite of men for women is the evil of potentates who rule the world. There is but a step from the deity to which Schreber succumbs to the intervention of President Wilson in the fate of Freud's Vienna.*

**Keywords:** Paternal complex – Neurology - Philology – T. W. Wilson

## **Andrea Wald, On a Breakdown in Science: The Paranoid's World and the Baroque**

### **Summary:**

*The starting point of my paper is the question of how the events (or the form of life) of the 17<sup>th</sup> century (the dawn of modern sciences) can be related to Daniel Paul Schreber's experience of life. My approach will be the following: The baroque is to 17<sup>th</sup> century science, what delusion is to the psychophysics of the early 20<sup>th</sup> century. I thus want to argue for a certain relationship of equivalence between the emerging modern sciences of the 17<sup>th</sup> century and psychophysics of the 20<sup>th</sup> century on the one hand and baroque and delusion (paranoia) on the other.*

*My remarks will be twofold. Firstly, I will explain why I take it to be relevant and*

*useful to read the structure of science as latently psychotic. Secondly, I want to relate paranoia and baroque as two different forms of delusion, which manifest, or give body to, a truth that has been foreclosed in science.*

**Keywords:** Schreber – Psychosis – Baroque – Discourse of Science – Foreclosure of the Metaphor of the Father

## **François Sauvagnat, Eight forms of realities in the Schreber case**

### ***Summary:***

*The author shows that Lacan's reading of D.P. Schreber's Memoirs between 1953 and 1959 demonstrates that the latter experienced at least eight distinct forms of realities at a time when he had partially recovered from his psychotic decompensation. Of these, three were intimately linked to language phenomena, three were bodily/imaginary phenomena, and two were "shared realities", i.e., they were directly acceptable by his contemporaries. Moreover, Lacan puts to profit Freud's assertion that Schreber's delusions had an "asymptotic" quality, i.e., they were not supposed to be realized in a near future, which increased the possibilities of stabilization.*

**Keywords:** D.P. Schreber - forms of reality – decompensation - modes of stabilization - J. Lacan.

## **CONTRIBUTORS**