

SYSTEMATIC RESEARCH ON PSYCHOANALYTIC CONCEPTS AND CLINICAL PRACTICE: THE DAVID LIBERMAN ALGORITHM (DLA)", Buenos Aires, UCES, 2005

(2004e) "A systematic research on psychic trends, defenses and its state in the ego structure. Analysis of Schreber's "On hallucination" with David Liberman algorithm"

A systematic research on psychic trends, defenses and its state in the ego structure

Analysis of Schreber's "On hallucination" with David Liberman algorithm

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Summary

The author analyses a fragment of Schreber's text ("On hallucinations") using David Liberman algorithm (DLA), a method designed for researching systematically libidinal fixations and defenses in the scenes narrated or displayed in the discourse. The author infers the relevance of two different forclusions of the reality and the judges. One of them, prevalent, is successful, and the other one, subordinated, is failed. The author also studies the combination among forclusion, failed repression and sublimation, and describes the psychic structure of Schreber when writing his text. Finally, the author pays attention to the relationship among various psychic trends and different ego structures: primitive real ego, purified pleasure ego, definitive reality ego, superego-ideal of ego.

I. Introduction

Freudian perspective on psychic structure considered that various ego coexists, with different trends in each of them (and its corresponding defenses with its specific states). I want to investigate systematically "psychic trends" and the corresponding defenses aiming to contribute to the study of 1) the inventory and features of different psychic trends and its corresponding main defenses for each ego structure, 2) the combination of different psychic trends (and its corresponding defense) in each ego structure, 3) the combination among various defenses into the same psychic trend, 4) the state of each defense, 5) the transactions among different ego structures (and the corresponding psychic trends and defenses) in Schreber's fragment. For the systematic analysis of Schreber discourse I'll use David Liberman algorithm (DLA) method.

II. Review of relevant literature

“Psychic trends” is a concept used by Freud when he tried to understand the complexity of ego functioning in conflictive situations. Each psychic trend implies a specific position of the ego in the conflict among drives, reality and superego. Freud began early his speculations on different trends in the ego (Freud, 1911b), considering different principles of psychic functioning. He stated that various ego structures are developed during the psychic life: primitive reality ego, purified pleasure ego, definitive reality ego, superego-ideal of ego (Freud, 1915c, 1915d, 1923b). Those ego structures have a different position in the conflictive situations and, when the degree of psychic complexity increases, its components has various kinds of oppositions and transactions. In each ego, different psychic trends have some relevant defense mechanisms. Definitive reality ego, favourable to the reality (and the superego) against wishes and drives, usually leads to the repression (Freud, 1924b). Purified pleasure ego, opposite to the reality (and the superego) and favourable to wishes, conducts to some psychic trends in which disavowal and forclusion (Freud, 1918b, 1927e, 1940e) prevail. Freud described the ego functioning using the concept of psychic trends, specially when he needed to explain clinic problems like hallucinations, fetichism, etc (Freud, 1918b, 1927e, 1940e). In this cases, the ego is fragmented in different sectors, each of them with a specific position in the conflictive situation, and those sectors enter relationships reaching complex transactions (Freud, 1927e, 1940e). The concept of psychic trend implies taking into account: 1) theoretical argumentations on the ego, its structure, its conflictive relationship among drives, reality and superego and among different inner sectors (other psychic trends), and the corresponding main and complementary defenses, 2) the clinical manifestations. In consequence, “psychic trend” is a useful concept for connecting theoretical argumentation and manifestations.

Other authors (Nunberg, 1955, Fenichel, 1945) studied mostly defenses, considering its classical Freudian version. Usually, some defensive mechanism (repression) was supposed to be in a radical opposition against another one (disavowal) (Jacobson, 1957). Referring to the neurotic and psychotic part of the personality, Bion (1963a, 1963b) stressed the usefulness of considering not only the defense but also each psychic fragment as a totality, with different rules of functioning, etc. Steiner (1994) showed the relevance of a part of this fragmented

ego, the withdrawn one. Lacan (1957-58a) was the first to stress the theoretical and clinical value of the Freudian concept of forclusion and its efficacy in the symbolic world. Other French authors (Green et al, 1993) studied repression, disavowal and forclusion separately. Theoretical efforts for constructing a psychoanalytic theory and tools for the psychopathological diagnostic of the patients also lead to pay attention on defense mechanism and its relationship with psychic structure (Clarkin, Foelsch and Kernberg, 1995; Kernberg, 1996). Concerning the inventory of defenses, some authors (vide Vaillant, 1992) proposed certain additions: 1) normal ones, 2) creativity and sublimation, 3) forclusion of the affection. Some of them appear as expression of the definitive reality ego, but forclusion of the affection belongs to the primitive reality ego (Maldavsky, 1995a, Mc. Dougall, 1989).

Summarizing, it is possible to note that this concept bridges the gap between theoretical and clinical research. "Psychic trends" concept (specially the coexistence of contradictory fragments) allows to depict clinical situations in a not reductionist shape. Despite the opposite relationship among different trends, in the clinical situation they can enter various types of transactions.

Some commentaries on the relevant literature on defenses and specially psychic trends can contribute to introduce the questions guiding the present investigation. The research of psychic trends implies taking into account not only what the defense is but also whether the defense is successful or failed, or both (partially successful and partially failed). Besides, each main defense (like repression) can have some complementary ones (like undoing, isolation, etc.), corresponding to the same psychic trend. Another important question to be focused is the refinement of the analysis of the combination among different psychic trends.

I started to study the problem of psychic trends stressing the relevance of the ego structure and the libidinal fixation in each of them and the fact of the coexistence of various psychic trends in different complex pathologies: Schreber case, Aimée case, a frotteur case, some schizophrenics, etc. (Maldavsky, 1986). More recently I (Maldavsky, 1992, 1995a, 1998a) have also worked on psychosomatic patients, addictions, posttraumatic neuroses, transexuality, etc. In each clinical case, or in each psychopathological structure, I studied the conflict among superego, reality and wishes in the ego, and the specific transaction this ego reached. I studied which libidinal fixation prevailed, and I described combinations among different psychic

trends and its corresponding defenses, like repression and forclusion, disavowal and repression, etc. I stressed (Maldavsky, 1992, 1995a, 1998a) the value of other psychic trend, that conducts to the forclusion of the affection, and I compared (Maldavsky, 1999) too what the destiny of a certain drive was for neurotic patients (repression) and for certain literary author (sublimation). That is, I studied 1) each psychic trend in the frame of the conflict among wishes, reality and superego, and 2) the relationship among various psychic trends, its conflicts, transactions, etc. I described (Maldavsky, 1986, 1997, 1999) too the preconscious features expressing erogeneities and the most important defenses.

But those studies did not have a systematic approach from the methodological point of view. Drives and defenses were not enough operationalized and the conclusions appeared intuitively, not systematic. Then I constructed a method (David Liberman algorithm: DLA) for researching erogeneities and defenses expressed in the preconscious and consequently in the language, aiming to advance in the knowledge of concrete psychic conflicts and functioning. My interest is to contribute to the refinement of this theoretical term (psychic trend and the corresponding defense) trying to answer some questions in the frame of a conceptual research including systematic tools.

III. The method: DLA

Detecting psychic trends requires a method for the analysis of erogeneities and defenses in the discourse. Psychic trends are a consequence of the ego efforts aiming to give a place to the drive motions in the representational world. DLA is a method designed to research erogeneities and defenses in the discourse. It detects the main erogeneities and defenses, and some complementary mechanisms.

The inventory of the erogeneities includes: IL (intrasomatic), O1 (primary oral), O2 (secondary oral sadistic), A1 (primary anal sadistic), A2 (secondary anal sadistic), UPH (urethral phallic), GPH (genital phallic). The inventory of the main pathologic defenses includes: 1) repression, 2) disavowal, 3) forclusion of the reality and the judges, 4) forclusion of the affection.

Among the instruments of DLA, I'll use in this research the ones corresponding to the analysis of scenes in the levels of narrations and of phrases. For the detection of the erogeneities in the narration scenes, DLA proposes a grid (Graphic I). DLA

differentiates five scenes in the narrative. Two of them are states; the other three, transformations. The narration contains 1) an initial state of unstable equilibrium, broken by 2) a first transformation, corresponding to the rise of the desire. This moment is followed by 3) a second transformation, the attempt to consummate the desire, and finally 4) a third one, that includes the consequence of this essay. This is followed by 5) the final state. Two states (one initial and another one final) and three transformations form the matrix of narrative sequences. This formal structure acquires specific qualifications for each language of eroticism. These qualifications imply that the "actants" (types of characters), affection, actions, ideal, group representation, temporal and spatial conceptions, have a high degree of definition. Scenes 4 and 5 have two versions: euphoric or dysphoric.

The grid of the narration also allows to systematize another kind of emergence of the scene, displayed in the actual discourse of the speaker. The scene not narrated but displayed in the present can be studied as a group of phrases. For example, the insult is a phrase that corresponds to the scene of the attempt to consummate the desire of vengeance (A1); the doubt is a phrase that expresses a dysphonic resolution of the scene of the consequences of the attempt to consummate a wish of domination of the reality using the knowledge (A2), and the objection corresponds to the scene of standing in the position of the rival in the scene of the arousal of the desire in the same A2, etc. When studying the level of the phrases, DLA considers the acts of enunciation (illocutionary acts) of the speaker. DLA contains a grid detailing the phrases inherent to each eroticism. This perspective of the research is specially useful for the analysis of the acts contained in the facts of speaking/writing.

Besides, DLA allows to detect the defenses as drives destinies expressed in the language. If certain scene in the narration allows to infer a specific eroticism, certain position of the speaker in the scene he/she describes allows to detect 1) a specific defense and 2) a specific state of it. For example, in A1 the speaker can appear as a hero, as the subject of a secret aim of revenge, but he can also set himself as a victim of alien abuse, or as an instrument (assistant) employed by an unjust protagonist that will despise him afterwards. In the first situation, the dominant defense is the successful disavowal, as results in defiant characteropathies, and in the second one (the patient as a victim of abuses or as an instrument, afterwards rejected, that the main character employs in the frame of a desire of revenge)

disavowal prevails too, but as a failed defense. The DLA has a) a description of the features of each position that the speaker can take in the narration, and b) a sequence of instructions useful for the investigation of the type of defense and of its state.

Besides, if phrases also allow to detect the erogeneity (expressed in the scene displayed by the facts of speaking/writing), rhetorical studies allow to infer the main and the complementary defenses. DLA contains a) a systematization of the resources (rhetorical figures, argumentation) expressing some defense and its state, and b) a sequence of instructions allowing to decide what defense and which state of it appear.

The method allows to investigate psychic trends taking into account that certain eroticism (expressed in the discourse) indicates the relevance of purified pleasure ego or definitive reality ego, etc., and the corresponding defenses. Besides, DLA allows to investigate whether the defense is a normal or a pathological one, and whether the defense is successful, failed or both.

The method was expounded in different books (Maldavsky, 1997, 1998, 1999, 2002, 2003a; Maldavsky, Bodni, Cusien, Lambersky de Widder, Roitman, Tamburi, Tarrab de Sucari, Tate de Stanley y Truscello de Manson, 2000), papers (Maldavsky, 2001a, 2001b; 2002b; 2002c; 2003b; 2003c; 2003d; 2004b; Maldavsky y Almasia, 2003; Maldavsky, Almasia, Alvarez, Tarrab, 2002; Maldavsky, Alvarez, Neves, Roitman, Tate de Stanley, 2003a, 2003b) and international congress presentations (Aguirre de Micheli, Bustamante, Maldavsky, 2004; Alvarez, Maldavsky, Neves, Roitman, Tate de Stanley, 2004; Bodni, Cusien, Truscello de Manson, Lambersky de Widder, Maldavsky, 2001b; Buceta, Alvarez, Cantis, de Durán, García Grigera, Maldavsky, 2004; Costa, Katz, de Oliveira, y Maldavsky, 2001; Cusien, Tate de Stanley, Maldavsky, 2002a; Cusien, Bodni, Catalogna, Maldavsky, Roitman, Tarrab, Tate de Stanley, 2002b; Cutain de Tebaldi, Cusien, Maldavsky, 2002; Garzoli, Bodni, 2002; Maldavsky, Alvarez, y Neves, 2001c; Maldavsky, Bodni, Buceta, Cusien, Garzoli, Lambersky de Widder, Roitman, Tate de Stanley, Tarrab, Truscello de Manson, 2002; Maldavsky, Cusien, Roitman, Tate de Stanley, 2003; Maldavsky, Aguirre, Iusim, Legaspi, Rodriguez Caló, Tate de Stanley, 2004; Maldavsky, Bodni, Buceta, Cusien, Garzoli, Lambersky de Widder, Roitman, Tate de Stanley, Tarrab, Truscello de Manson, 2004; de Oliveira, Katz, y Maldavsky, 2002; Roitman, Bodni,

Cusien, Tamburi, Tarrab de Sucari, Tate de Stanley, Truscello de Manson y Maldavsky, 2000b; 2000c; Roitman, Tamburi, Tarrab de Sucari, Tate de Stanley y Truscello de Manson, 2000a; Roitman, Tate de Stanley, Maldavsky, 2002; Roitman, Tarrab, Tate de Stanley, Maldavsky, 2001b; Romano, Maldavsky, 2004; Stanley, Cusien, Truscello de Manson, Garzoli, Roitman, Maldavsky, Bodni, 2004; Tarrab, 2002; Tarrab, Tate de Stanley y Maldavsky, 2000; Tate de Stanley, 2002; Truscello de Manson y Maldavsky, 2000). It has a strong validity argumentation, and different validity and reliability tests (Maldavsky, 2003a) were done. About 35 papers were presented in national and international congresses using it. Two academic meetings (I Jornadas de Actualización del ADL, 2003, II Jornadas de Actualización del ADL, 2004) were devoted to it (about 30 papers). Five academic research papers using DLA were finished (Almasia, 2001, Alvarez, 2002, Britti, 2003, Cassia Fruett, 2003; Kazez, 2002) and almost 15 others are in process in Argentina, Brazil, France and England. Besides, a method belonging to a partially common foundation was developed in the Canadian academic field (Wiethaeuper, 2001).

Graphic I: Grid for the narration analysis

| Eroticism Scene | Genital phallic | Urethral Phallic | Secondary anal sadistic | Primary anal sadistic | Secondary oral sadistic | I. Primary oral | Intrasomatic |
|--|---|---|---|---|---|---|---|
| Initial state | Aesthetic harmony | Routine | Hierarchic Order | Natural legal balance | Paradise | Cognitive peace | Balance between tensions |
| First transformation: arousal of the wish | Wish for aesthetic completeness | Ambitious wish | Wish to dominate an object in the frame of a public oath | Wish for revenge | Temptation Expiation | Abstract cognitive wish | Speculative wish |
| Second transformation: the attempt to realize the wish | Reception of a gift | Encounter with the mark of paternity in the depth of the object | Knowledge that the object remains attached to corrupt subjects | Revenge | Sin Reparation | Access to the truth | Pleasure gained by an organic intrusion |
| Third transformation: consequence of the attempt to realize the wish | Pregnancy Aesthetic disorganization | Adventure defiance | Moral acceptance because of its virtue social condemnation and moral expulsion | Consecration as a leader Motility impotence, feeling of being in jail and humiliation | Expulsion from Paradise Absolution and love acceptance | Consagrations because of his/her geniality Loss of lucidity and functioning at the service of the other subject's cognitive pleasure | Organic euphoria Asthenia |
| Final state | Shared harmony Constant feelings of disgust | Adventure Pessimistic routine | Moral peace Moral torture | Evocation of a heroic past Return to natural peace Unending resentment | Vale of tears Recovery of Paradise | Pleasure in revelation Loss of essence | Balance between the tensions without loss of energy Constant tension or constant asthenia |

IV. The sample: a Schreber's fragment

"On hallucinations" (February 1901) is a chapter of the Schreber's Memories. It has two parts. In the first one Schreber was interested in discussing the value of the hallucinations as "aesthesias" derived from an objective cause, with supernatural origin. This discussion occupies a fifth part of the text, and, as it was said by the author, it has the value of a preamble. In the rest of the text the author pretended to give information about these aesthesias that he discriminated as voices that spoke to him and as visions that he had received. This second part is subdivided in two sectors with the same extension (but with narrations having different structure), concerning the auditive hallucinations and the visual ones.

The initial sector, that appears as a preamble, contains a discussion with the psychiatric science, specially with Kraepelin (who was quoted by Schreber), concerning the value of the hallucinations. Schreber stated that, although the sciences seem to deny to all this hallucinations any foundation in the reality, this position is erroneous. In almost all of the hallucinations the objects and the facts supposedly perceived only exist in the imagination of the delusional people. However, when voices had a supernatural origin, Schreber opposed his criticism to this type of rationalist or materialist interpretation. Schreber was convinced that in his aesthesias an exterior origin, that had to be studied, existed. From his own case, the author presumed the efficacy of supernatural factors. He admitted that those hallucinations happens under conditions of a state of pathological overexcitement of the nervous system, but this fact does not imply that they do not have an objective cause. He compared the man equilibrated with the intellectually blind people; they can't convince the visionary on the unreality of his own visions, in the same form that for a blind it is impossible to convince who can see on the inexistence of the colors, that the blue isn't blue, and the red isn't red. With this argumentation the preamble ended.

Afterward the author referred to his auditive and visual hallucinations. He started considering the voices. Schreber described specially its content, its duration and its tempo. Concerning the content, it was characterized by the pure absurd and by a bunch of insults that just tried to provoke him. The voices tried to forced him to break the necessary silence for his sleeping.

Another feature of the voices was its persistence. While the voices of the delusional people were intermittent, in himself their conversation had no pauses. From the beginning of his contact with God there was no instant without listening the voices. They went on, although the author was busy with another thing, for example reading a book or a newspaper, or playing the piano. Only when he spoke up loud, being alone or with somebody else, the voices were covered by the sounds of the words pronounced; but they weren't interrupted. By this continuous character of the voices Schreber concluded that his hallucinations differed from the majority of the other, and had an objective character.

Concerning the tempo, the voices had slowed on no imaginable proportions. The more the voluptuousness of his soul increased, the more the voices stretched, and the little groups of miserable phrases available and repeated always in the same form overcame the monstrous distance that separated his body from the starting point. Usually he couldn't distinguish one word separated from the other. He tried to ignore them. But he couldn't avoid distinguishing some words of the already known phrasologic material, and to remember the significative cadence of the enunciates. In consequence, he couldn't avoid the automatic thought of the memory, that provoked a vibratory shock on his nerves. This shock persisted until the cadence ended.

At the beginning the excessive slowness of the voices exasperated him and irritated his nerves, but now relieved him. From a while this voices slowed more, and was degenerated in a unintelligible hissing; so, it was possible for him to get adapted to the voices counting: 1, 2, 3, 4, etc. That fact gave to his thought a certain rest. If the voices pronounced an insult he could allow quietly that they were repeated in his nerves.

Having reduced the inner voices, the words sounded from the exterior, coming from the talking birds. The content of these voices left him indifferent; he got used to be insulted, when a bird that was being fed by him exclaimed (or whispered): aren't you ashamed? That confirmed that all absence of meaning, reaching to its extreme, finished to deny itself. Schreber quoted the repeated statement of the inferior God: all absence of meaning undid itself.

With this commentary the author ended the description of his auditive hallucinations, and started the description of the visual ones, even more powerful. Concerning the latter, Schreber stated that with the eyes of his soul he saw the rays coming transporting the voices and at the same time the poison of the corpse that was discharged over his body. There were like long and stretched spider webs that came from the most various points of the horizon and that converged on his head. He perceived the phenomena with open or closed eyes. Sometimes the thread didn't converge over his head, but tried to withdraw from him. Each loosening caused him a great pain. Approaching him, the thread did a circular movement like those of the lathe that pretended to perforate his head from the inner space.

All this was accompanied with intolerable sensations that he experimented daily. These sensations alternated with moments of voluptuousness. The painful sensations didn't interfere with his intellectual activity. The shrieks were more uncomfortable and appeared unavoidably with the withdrawal of the rays. He felt himself miserable when he was forced to howl like a wild animal because the miracle directed against him. Besides, the frequent shrieks provoked in him a painful cranial commotion. Specially during the night, when he did not have resources (speaking aloud, playing the piano) to avoid their appearance, he had to assume and to bear the shrieks. But those howls had an advantage: its noise covered the words that irrupted in his head, the rays converged on him, and he could sleep. In the morning, the shrieks allowed him to stay in his bed in conditions of a great physical comfort.

The author added that he had to be guided by something that escaped the understanding of the rays, but it was important for men: the thought of a goal, like sleeping, resting, thinking, defecating, etc. To accomplish any propose, he needed to gather all the rays, even for defecation. He added that because of the voluptuousness of the soul derived from its satisfaction, the urgent necessity was repressed *via* miracle. So, to reach his aims, necessary for his body comfort, particularly the defecation, he should get a bad moment with shrieks. The best way was to sit in the defecating pot in front of the piano and to play. In this condition he managed to urinate and defecate. Playing piano he managed to get the rays to come back to him and he overcame the resistance against his efforts for defecating.

After that Schreber went back to the visions. He added that the rays-spider web wound in direction of his head arrived at him not in a straight line but with a curve or parable, like surrounding its goal. Even a part of the rays transporting voices seemed to come from the sun, they didn't come from that direction. Schreber supposed that this fact derived from the fact that a direct approach had to be interfered by a mechanic obstacle. If this obstacle was inexistent, the attraction

belonging to his nerves should conduct to the rays dissolution in his body. In other terms, God would not continue pending on the sky.

Besides, certain luminous points diffused its light in his head or, when he was with open eyes, in the sky. Those brilliant points were the effect of the diffractions of a star extremely distant. They were fragments of rays of the superior God (ejected over him for the first time), after the exhaustion of the reserves of the impure rays-spiders webs, with poison of corpses. When he saw that luminous points, he could hear cries for help, and inferred that these calls were produced during an eruption of unspeakable anxiety. Those luminous impressions belongs to the nerves of the superior God. The fact that the cry for help was heard only by him can be explained taking into account that, as it had occurred with the telephone, the rays-spider web functioned like wires. The sounds of the calls for help were listened by Schreber like the subject who received the telephone call was the unique who could listen what it was said, excluding the rest of the people placed between the points of calling and reception.

V. Analysis of the sample with DLA

The text already summarized can be studied using DLA tools for the analysis of erogeneities and defenses. Two strategies of research are possible: 1) content analysis, 2) illocutionary acts analysis. Both strategies allows to infer scenes. The first strategy aims to study the scenes in the narrations given by the author, the second one investigate the scenes displayed by the fact of writing, and takes into account mostly the phrase level of analysis, that is, the acts of enunciation of the speaker-writer. I'll concentrate on the content analysis, and after that I'll pay some attention to the Schreber's acts of enunciation analysis. In both analysis (content and illocutionary ones) I'll study libidinal fixations and defenses.

A. Content analysis: narration level

1. Main and complementary libidinal fixations

I'll study first the preamble (where Schreber stated the general frame of the chapter) and then the two other fragments (on voices and on visions). The main scene of the text, displayed in the preamble, corresponds to the consequences of the revelation of a mystic truth. Schreber wrote from the perspective of someone who obtained the revelation and tried to communicate it. His knowledge was opposed to the materialistic science and concerned to another reality, supernatural, to the relationship with God. The scene can be considered among those corresponding to the consequence of the attempt of consummation of the desire in O1. That is, the scene corresponds to the situation in which a subject, after receiving the mystic

revelation, pretends to obtain the acceptance of others. As a subordinated language appears A2: a materialistic character (like Kraepelin) is defeated in its argumentations and objections.

For O1, dominant, it is a euphoric result, and for A2, subordinated, it is a dysphoric one. This initial frame of the chapter gives an order to the rest of the text. The author included the two other fragments (on voices and on visions) aiming to show the argumentations he had for sustaining his previous statements, specially that he had a miraculous connection with God and received his divine message. Those fragments correspond to the moment of receiving the miraculous message from God, that is, to the scene of the revelation, the previous one to the actual situation, in which Schreber tried to present himself as a privileged man, elected by the divinity.

Nevertheless, some aspects of the descriptions of the aesthesias that exemplified the connection between Schreber and God exceeded the previously declared aims. These descriptions were presented by the author in a anecdotic shape that contained various narrative sequences (some of them very reduced), with successive scenes. Among those narrative sequences, nine referred to the voices and seven to the visions.

Among the nine narrations corresponding to voices, three groups can be distinguished. The first had an introductory value, the second referred to the tempo of the voices and the third focused on the insulting content of the hallucinations and its effects on Schreber. In the second group, a coherence including various narrations can be found: Schreber voluptuousness → increasing slowness of the voices → increasing of the Schreber's voluptuousness → increasing of the slowness → relief → accounts. In the third group it is possible to note a passage from the failure of the Schreber's attempt of avoidance until the resolution of the conflict, when the author diminished the value of the insulting voices. Between the beginning of this third part and the final resolution, some other narrations can be detected: the voices continued producing effects on Schreber, the author managed to neutralize those effects, and the effect of the talking bird's insults on Schreber. In this third part, the effects of the voices on the author depended on whether or not shouts or accounts were available for him; if not, Schreber gave place to the cadence of the voices, the corresponding thinking and memory traces, and then his body suffered the efficacy of hallucinations.

Among the seven narrations corresponding to the visions, four groups of sequences can be distinguished. The first narrative sequence referred to the effects of the approach and the withdrawal of the rays on the affections of Schreber. The second, more complex, corresponds to the relationship between approaching and the withdrawal of the rays and Schreber shouts to attract them, and to the organic effects of his shouts. The third group referred to the resistances used to avoid the rays from being absorbed by Schreber's voluptuousness, and what happens when a part of that energy was extinguished. The fourth group referred to Schreber as the unique destinatory of the divine message.

The shrieks were used to attract the rays at the service of consummation of a concrete goal. Also Schreber's voluptuousness attracted the rays, but without any stop for the absorption of the divine energy. In consequence, a mechanism functioning as an obstacle was required. The risk of extinction of the energy of the superior God appears when the energy of the inferior God was exhausted (and the slowness of the voices was a testimony of it).

These general comments allow to investigate more carefully the corresponding prevalent and complementary languages of the eroticism in the narration level. The preamble gives to the text as a whole the value of a euphoric version of O1. A statistical analysis of the subsequent 16 scenes (or voices and visions) shows this results: 1. IL: 11, 2. O1: 3; 3/4:A1/UPH: 1 each. Among them, the most important languages have different results: O1 appears always in a euphoric version, IL in 7 anecdotes has a dysphoric version and in 4, a euphoric one. But those statistical results acquire another meaning if the analysis focuses the end of the anecdotes on voices and on visions, taking into account that those ends allow to infer the logical relevance (usually it is more important than the statistical one). In both two final parts of the sectors devoted to voices and visions. O1, in an euphoric version, prevails. Concerning voices anecdotes, the statement of Schreber disqualifying the insults (A1) as pure absurd (O1), stresses the value of a cognitive abstract position. Concerning vision anecdotes, the end of the fragment (and of the text) consists of a description of the author receiving the divine message.

In the description of voices and visions, some other languages have relevance. The scenes in which Schreber is insulted corresponds to a dysphoric version of A1. But the insulting voices have a diminished power: the slowness of the

insults gives Schreber the opportunity to do accounts (IL) or experiments (O1). The increasing weakness of the voices is an evidence of the diminution of the inferior God's energy, and this kind of scene corresponds to a euphoric version of IL.

In consequence, concerning insulting voices, A1 lost its power in favour of IL, and finally O1 prevails. Nevertheless, the voices maintain a part of its power and efficacy, and the description of the struggle against them constitutes the most dynamic aspect of the text.

Concerning visions, Schreber described how he managed to attract the rays and how the risk of the extinction of the divine energy was conjured (by a mechanic obstacle). The convergence of the rays on Schreber was necessary when the author tried to consummate actions according to certain egotistical goal (defecation, etc.). The references to the risk of extinction of the divine energy, wasted away by the voluptuousness of Schreber, correspond to IL. Also the references to the situation in which Schreber can consummate an act satisfying his needs correspond to IL. The first has a dysphoric version, and the second, an euphoric one. But Schreber oscillated among wasting away the divine energy and maintaining it using the mechanic resource, and perhaps the writing of the Memories itself.

Concerning IL, the dysphoric version of the anecdotes corresponds not only to those situations in which Schreber is object of the discharges of the inferior God or in which Schreber suffers an unbearable increase of his inner tension or a lasting weakness, but also to the situation in which the superior God risks to reach an exhaustion of his energy. On the contrary the euphoric results correspond to those situations in which Schreber can maintain or conquer an energetic equilibrium for him or for the superior God or in which the inferior God (who attacks the author with insults) wastes away his inner energy. It is as valuable for Schreber the maintenance of the energy of the superior God as the extinction of the one of the inferior God.

Summarizing, the text shows the relevance of O1 in a euphoric version, with the complement of IL (in dysphoric or euphoric versions) and A1 (in dysphoric versions). Besides, when included in the context of visions (and not on voices one), A1 has a euphoric version: Schreber can defecate, thanks to the help of the concentration of the rays on him.

Some other languages have a certain (complementary) value: A2, UPH, GPH. Concerning UPH, Schreber describes a routine scene (he become accustomed to the

insulting voices or he could avoid them). Routine scenes and successful avoidance of voices corresponds to a euphoric version of UPH, and the same occurs when Schreber managed to regulate the distance with the visions. But when Schreber could not avoid the effect of the insulting voices, UPH has a dysphoric version. In consequence, when UPH is connected with A1, it has euphoric or dysphoric results, and when it is connected with O1, it has a euphoric one. GPH has a less complementary value (appearing in a dysphoric version), when Schreber describes the organic (hysterical) consequences of the insulting voices (A1) on his body. When GPH is connected with O1, it has a euphoric result: Schreber can attract the rays to his body using certain successful resources. Besides, he obtain a great pleasure as a consequence of the reception of divine rays. Finally, A2 has a dysphoric result when crossing with O1 (Schreber defeats Kraepelin, an exponent of the traditional scientific knowledge), and the same occurs when crossing with A1 (the thought focusing in previous memory traces are used at the service of the increasing of the efficacy of insulting voices).

Just O1 and A1 are combined with the rest of the erogeneities. This fact allows to present a synthetic grid (Graphic II):

Graphic II: Main and complementary languages in Schreber narrations

| | O1 | A1 |
|-----|---------------------------------------|---|
| IL | IL euphoric/ dysphoric O1 euphoric | IL euphoric/dysphoric A1 euphoric/dysphoric |
| O1 | X | O1 euphoric A1 euphoric/dysphoric |
| A1 | O1 euphoric A1 euphoric/dysphoric | X |
| A2 | O1 euphoric A2 dysphoric | A1 euphoric A2 dysphoric |
| UPH | O1 euphoric UPH euphoric | A1 euphoric/dysphoric UPH euphoric/dysphoric |
| GPH | O1 euphoric GPH euphoric | A1 euphoric GPH dysphoric |

2. Main and complementary defenses

For each language of the eroticism at least a defense and its state can be detected. I prefer to begin taking into account the main language: O1. The defense (that appears as a drive destiny) is forclusion of the reality and the judges, and it has a successful state: Schreber occupies the position of the unique destinatory of the divine message. The hallucinations are his argumentation for keeping his position. In

the narration level of analysis, the difference between disavowal and forclusion of the reality and the judges depends on the origin of the supposed own or alien omnipotence: if it derives from an object of the reality, the inferred defense is disavowal; if it derives from a character without connection with the concrete reality, the defense is forclusion. This argumentation can be used not only for analysing the defense linked with O1 but also with the one linked with A1.

The destiny of A1 in the ego of Schreber is the same defense: forclusion of the reality and the judges, but the state differs. This defense fails, and the forclosed comes back. Schreber suffers insults and humiliations by the divine voices. Nevertheless, the forclusion with a successful state (linked with O1) prevails on the same defense with an unsuccessful state (linked with A1). Two different states of the same defense coexists. It is interesting to note that, when both defenses are combined in the same narration, the first prevails, for example when Schreber states that the insults (A1) he hears are an absurd (O1). The disqualification of the insults is possible considering them from the logic perspective (O1).

The analysis of the destiny of IL also requires the consideration of O1 and A1. The defense is forclusion of the affection, that appears as partially successful-failed. The success ends in an conservation of the inner energetic equilibrium and the energetic equilibrium of the superior God, and in the energetic exhaustion of the inferior God, and the failure (the return of the forclosed) exposed the ego to the risk of a lasting organic tension and the superior God to an exhaustion of its energy.

Concerning A2, the defense is unsuccessfully opposed to the wishes, the isolation failed too (when voices invade Schreber's thoughts). UPH has a mixed result. In some moments the avoidance techniques fail and the ego can't keep a routine. Sometimes, this quiet state can be kept. Concerning GPH, the defense is basically successful in the struggle against wishes (when Schreber is in contact with the visions), and it is failed (when Schreber is connected with the insulting voices). These three languages of the eroticism (and the corresponding defenses against wishes) are subordinated, specially to O1.

B. Illocutionary acts analysis: phrase level

So far I have focused my analysis on the content level of scenes in Schreber's narrations. But another kind of analysis of scenes can be done, concerning the fact of

writing the text. This other analysis of scenes requires the consideration of phrase level, paying attention to the illocutionary acts contained in Schreber's texts. From this perspective three languages are relevant: O1 (abstract and mystic references), A2 (phrases corresponding to the traditional and scientific knowledge: telephone, etc) and GPH (exaggerations, metaphoric comparisons). Among them, O1 is prevalent, and A2 and GPH appear at its service, used as argumentations for sustaining the position of the subject receiving the mystic revelation. The three languages appears in euphoric versions. It is interesting that, when crossing with O1, A2 appears in a dysphoric version in the level of narration, but in a euphoric version in the level of phrases. One thing is the narration of past episodes and another one is the actual action using the discourse when the author writes.

Concerning defenses, in the level of phrases, like in the narration level, O1 is combined with a successful forclusion of the reality and the judges; but A2 and specially GPH are elaborated by not pathogenic defenses, linked more with sublimation than with repression. In the phrase level of analysis the difference between disavowal and forclusion of the reality and the judges depends on the argumentations given to support the self or the alien omnipotence. If argumentations are connected with the reality (like the fetish), the defense is disavowal; if not, the defense is forclusion. In the present case, the argumentation to support Schreber's omnipotence consists in the hallucinations.

VI. Discussion

A: On Schreber's structure

A1 combined with forclusion of the reality and the judges corresponds to a paranoiac structure and O1 combined with the same defense corresponds to a schizophrenic structure. IL combined with forclusion of the affection corresponds to toxic states (like in the psychosomatic structures). This conclusion coincides with some historical researches (for example, Scilicet, 1973) concerning the type of education that Schreber's father described, and probably applied to his son, that is, a sadistic position producing impotence in voluntary motricity of the child. This kind of influence can lead to a traumatic state in the child. The present analysis allows to infer that in Schreber's structure a transformation occurred, from the paranoia to the toxic condition and specially to the schizophrenic structure. S. Ali (1984) paid

attention to the toxic states in Schreber. This condition is relevant when the narcissistic withdrawal prevails, because of the partial failure of forclusion of the reality and the judges. This partial failure of the defense gives place to the narcissistic pain but interferes with the forclosed return. The weakness of the insulting voices is an expression of the decrease in the restitutive state in Schreber. But the schizophrenic condition appears in a megalomaniac shape, corresponding to the success of forclusion of the reality and the judges, linked with O1.

Concerning neurotic trends in Schreber structure, I showed how hysterical, phobic and obsessional aspects can be detected (when GPH, UPH and A2 are combined with a failed repression); but another defense corresponding to the same psychic trend, opposite to the wishes, can be detected: the sublimation, specially for GPH and A2. Those psychic trend opposite to the wishes are complementary of the forclusion of the reality and the judges, and appears at the service of this one.

B. On different defenses and its state in each psychic trend

The results of the research on Schreber's text can be contrasted with the theoretical frame previously summarized (see II). From the perspective of the defenses, sublimation can be considered as opposite whether to the reality and judges or to the wishes. In Schreber text sublimation is a destiny for GPH, and not for O1 (in Borges texts, for example, sublimation is a destiny for O1). In consequence, in some authors sublimation and forclusion of the reality and judges are defenses corresponding to two different psychic trends (and two different egos).

In Schreber texts I detected that the same defense (forclusion of the reality and the judges) has two different states (successful, failed) when combining respectively with O1 and A1. In consequence, in the same psychic trend, two simultaneous states of the same defense can appear as destinies of two different eroticisms.

Other defenses (in Schreber text, forclusion of the affection) can appear in two different states when its corresponding language (in the present case, IL) is combined with other one or with another one (in Schreber text, with O1 and with A1). The same happens with UPH and the repression.

In the same psychic trend two different defenses can coexist. For example, in Schreber's text repression (failed or successful) and sublimation appear as destinies

of GPH. Repression (failed) appears when GPH is combined with A1; the same defense (in a successful state) appears when GPH is combined with O1. Besides, sublimation appears when GPH is combined with O1, similarly with A2. But this last difference depends on the change of the perspective of analysis: from narration to illocutionary acts.

C. On different trends in the same ego

Purified pleasure ego is supposed to be favourable to the wishes and opposite to reality and superego judges. Different psychic trends and its corresponding defenses appear in it: not only forclusion of the reality and the superego judges and disavowal, but also creativity and sublimation. The differences among those psychic trends depends on the destiny given to the rejected psychic fragments representing reality and judges: its abolition (forclusion), its refutation (disavowal), its rhetoric partial transformation (creativity) or the more complex elaboration of these transformations (sublimation). Other defenses have a complementary function, like projection, introjection, etc.

Definitive reality ego is supposed to be favourable to the reality and the superego judges and opposite to wishes. Different psychic trends and its corresponding defenses appear in it: repression, inhibition and (again) creativity and sublimation. The difference among those psychic trends depends on the destiny given to the rejected psychic fragments representing wishes: its reclusion in the Ucs (repression), the stoppage of the corresponding functions (inhibition), the transformation of immediate organic pleasure in another one, like laughing, symbolically mediated (creativity), or in another one, depending on a more abstract sense of harmony (sublimation). Some other defenses (like identification, projection, undoing, reactive formation, isolation) have a complementary function.

Primitive reality ego is supposed favourable to the drives (sexuality, selfconservation) and opposite to the reality (considered as indifferent). Various psychic trends and its corresponding defense appear in it: the forclusion of affection and the overinvestment of external sensoriality. Some other defenses (like the missattention, the maintenance of not integration of different drive sources) have a complementary value.

VII. Conclusions

An initial consideration of the present overview allows to state that psychic trends and defenses of primitive reality ego are poorly studied. Perhaps new research on psychosomatic, addictions and posttraumatic neuroses can contribute to understand better this part of the ego (Maldavsky, 1995a).

A second consideration corresponds to the fact that in the psychic life those different trends and its corresponding defenses enter various types of transactions. Postkleinian studies and the ones coming from other schools put the accent in the combination between a psychotic psychic trend and a neurotic one, for example considering obsessive compulsive features in schizophrenic patients (Bion, 1962; Bychowski, 1967). In this case, forclusion of the reality and the superego judges is the main defense, and repression, undoing, isolation and reactive formation, the complementary ones. It is conceivable too that the forclusion of affection can be combined with repression, and that when repression fails, the repressed comes back using secondary identifications, like in the hysterical symptoms. If forclusion of the affection fails too, a psychosomatic symptom can appear; but it can contain also a secondary hysterical value, depending of the efficacy of the other psychic trend (based on the failed repression, the secondary identification, etc.). This kind of transaction gather two psychic trends, forclusion of the affection and repression, both meeting in the same symptomatic manifestation.

A third consideration corresponds to the structure of each psychic trend. Current theory on ego structure can discern in each ego different trends and its corresponding defenses; for example, in purified pleasure ego, disavowal and forclusion correspond to two trends, with these defenses and other ones, complementaries. But this theory can be refined more than just one forclusion (or disavowal, or repression, etc) appear in each psychic trend. One of them can be successful, another failed, etc. The defense is a destiny of a specific libidinal drive. Different forclusions (or disavowals, or repressions, etc.) can coexist, as a consequence of the fact of the multiplicity of libidinal fixations in the same patient.

Concerning DLA method, the present research shows its usefulness for the development of subtle research trying to detect fine nuances of the psychic structure of the speaker/writer, either in the content analysis and in the analysis of acts of enunciation.

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